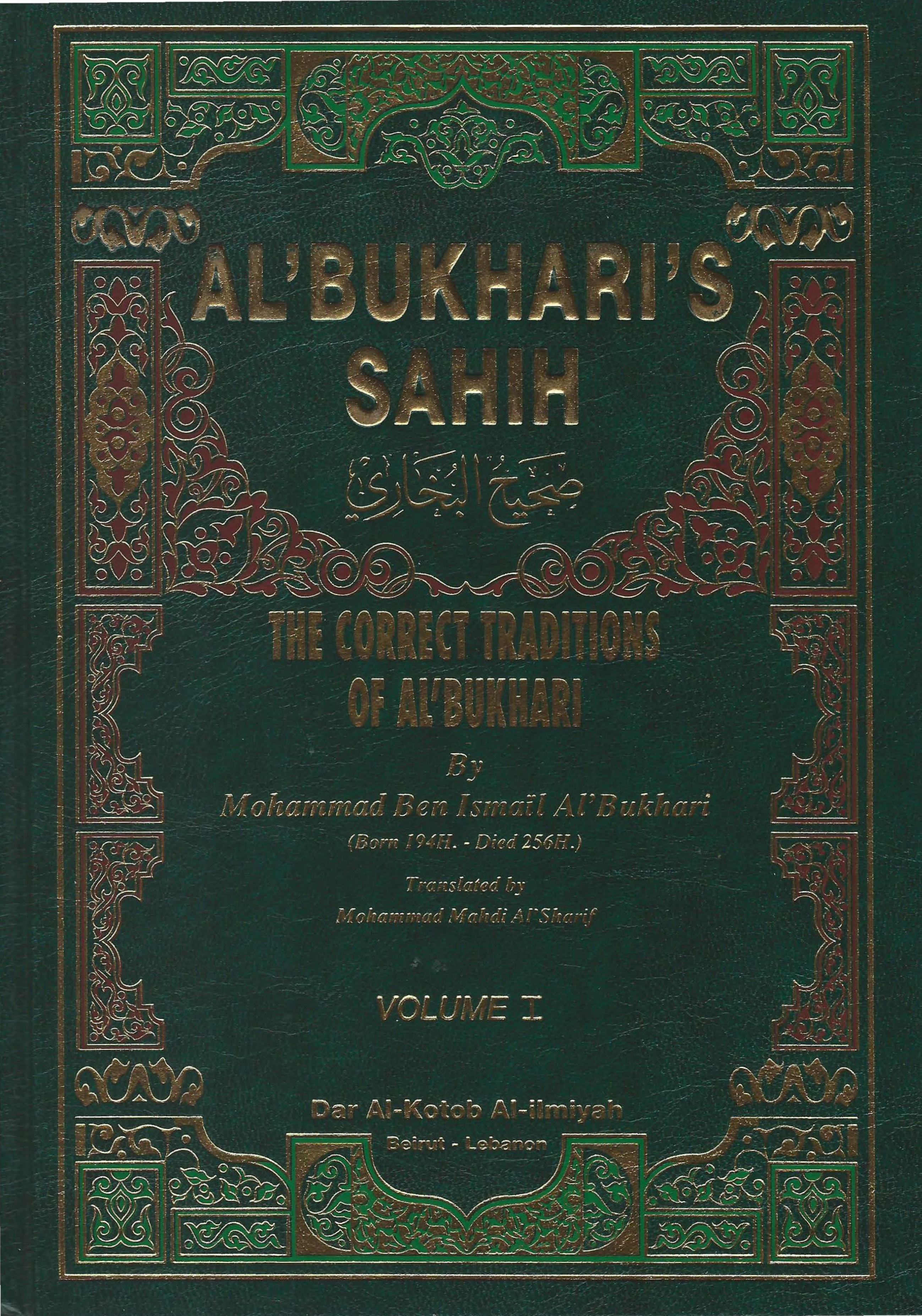
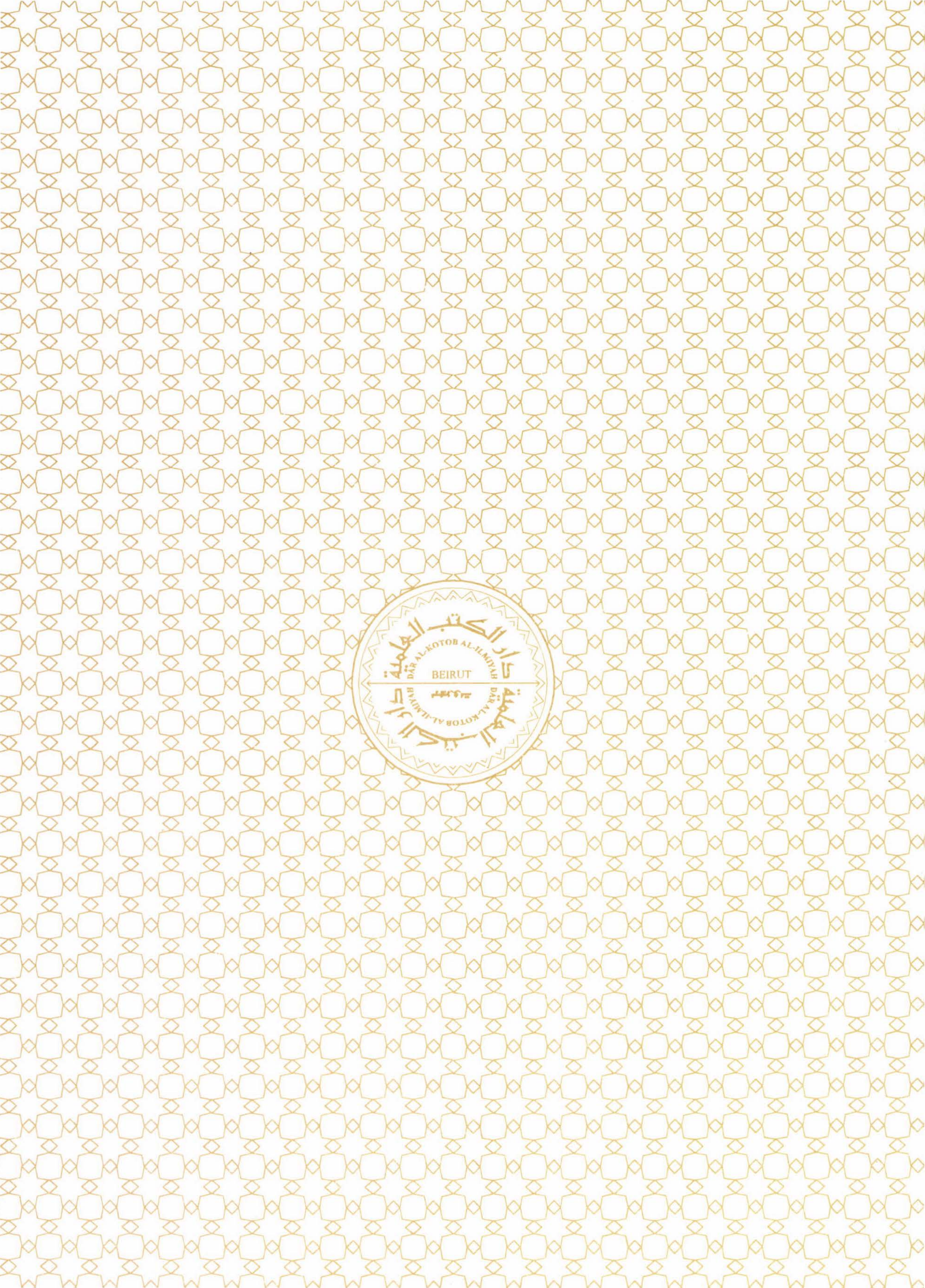

AL'BUKHARI'S
SAHIH
صحيح البخاري
THE CORRECT TRADITIONS
OF AL'BUKHARI
By
Mohammad Ben Ismaïl Al'Bukhari
(Born 194H. - Died 256H.)
Translated by
Mohammad Mahdi Al'Sharif
VOLUME I
Dar Al-Kotob Al-ilmiyah
Beirut - Lebanon



DĀR AL-KOTOB AL-ILMIYAH
BEIRUT

AL' BUKHARI'S SAHIH

The correct traditions of Al' Bukhari



By

Mohammad ben Ismaïl Al' BuKhari

Translated by

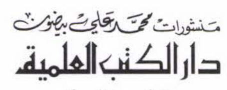
Mohammad Mahdi Al' Sharif

VOLUME I

DAR AL-KOTOB AL-ILMIYAH
Beirut-Lebanon



2 nd Edition
2007 A.D-1428 H



Mohamad Ali Baydoun Publications Dar Al-Kotob Al-Ilmiyah

الإدارة : رمل الظريف، شارع البحتري، بناية ملكارت
Ramel Al-Zarif, Bohtory Str., Melkart Bldg., 1st Floor
هاتف وفاكس: ٣٦٤٣٩٨ - ٣٦٦١٣٥ (١ ٩٦١)

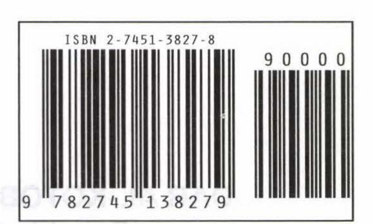
فرع عرمون، القبة، مبنى دار الكتب العلمية
Aramoun Branch - Dar Al-Kotob Al-ilmiyah Bldg.

هاتف:١٢ / ١١/ ٨٠٤٨١٠ ٥ ٩٦١+ ص.ب: ٩٤٢٤ - ١١ بيروت - لبنان
فاكس:٨٠٤٨١٣ ٥ ٩٦١+ رياض الصلح - بيروت ١١٠٧٢٢٩٠

http://www.al-ilmiyah.com
e-mail: sales@al-ilmiyah.com
info@al-ilmiyah.com
baydoun@al-ilmiyah.com

Title: AL' BUKHARI'S SAHIH
The correct traditions of Al' Bukhari
Author: Mohammad Ben Ismaïl Al' BuKhari
Translator: Mohammad Mahdi Al' Sharif
Publisher: Dar Al-kotob Al-Ilmiyah
Pages: 4088 (4 volumes)
Year: 2007
Printed in: Lebanon
Edition: 2 nd

الكتاب: صحيح البخاري
(عربي - إنكليزي)
المؤلف: الإمام البخاري
المترجم: محمد مهدي الشريف
الناشر: دار الكتب العلمية - بيروت
عدد الصفحات: 4088 (4 أجزاء)
سنة الطباعة: 2007 م
بلد الطباعة: لبنان
الطبعة: الثانية (لونان)


ISBN 2-7451-3827-8
90000
9 782745 138279

In The Name of ALLAH, The Most Gracious, The Most Merciful

Introduction

It goes without saying that the most important books after The Holy Book are those dealing with The Prophet's traditions, reports, and deeds. The first generation of those books appeared in Islamic library nearly in the middle of the second century of Hejira. But they included, in addition to The Prophet's traditions, the historical background surrounding Islam such as the traditions of the companions and successors, and the news of Arabs and first Muslims.

Al'bukhari's composition belonged to the second generation which was mainly concerned with The Prophet's traditions. But, let's know first: Who is Al'bukhari?

He is Mohammad Ibn Isma'il Ibn Ibrahim Ibn Al'mogheera Al'bukhari Al'ja'fi, Abu'abdullah 810:870A.D. (194:256h).

He was born in Bukhara on Friday, Shawwal eleventh, in the year of one hundred and ninety four of Hegira. He was orphan from an early age when his father died. Al'bukhari's sight was lost when he was still young. But her mother had a dream in which The Prophet Abraham, Allah's bosom friend, came and told her: "O, woman! Your son's sight has been restored to him once again as a result of your increasingly supplication to Allah for him." He, of course, meant the sight of religious knowledge.

He was granted by Allah the gift of keeping the traditions (Hadith) of The Prophet since the very early years of his life. In this context, Abu'ja'far Mohammad Ibn Abu'hatim Al'warraq was reported to have told: I Asked him (Al'bukhari): "How did you begin seeking for tradition?" he replied: "I was inspired to keep tradition when I was less than ten years. Then, I went to many men in different locations to continue the process of keeping tradition (Hadith) . When I was sixteen years old, I have completed keeping the works of Ibn Al'mubarak and Ibn Waki. I came across their sayings and subjects as a whole. I left with my mother and my brother Ahmad for Mecca where I resumed keeping tradition. At the age of eighteen, I composed a volume on The Prophet's companions and successors cases and sayings. During the time of composition, I stayed beside The Prophet's grave in Medina. Indeed, every companion and successor within my book had a certain story with me. But I disliked prolonging the book."

He devoted himself for work and worship. He was reported to have said: "I never bought or sold a thing by a derham during my lifetime." Being asked: "how did you use to buy the bread?" he answered: "I used to sent somebody to buy for me".

Al'bukhari used to fast so much, and stand for extra voluntary prayers at night, and recite The Holy Qur'an entirely, particularly in the blessed month of Ramadan. Abu'bakr Al'baghdadi reported: "Mohammad Ibn Isma'el Al'bukhari used, on the first night of Ramadan, to gather his companions for prayers. He used to lead them, reciting about twenty verses of The Holy Qur'an in each Rak'a until he completed reciting it as a whole."

He was famous of finishing Qur'an recitation everyday (during the month of Ramadan). He was known also to supplicate to Allah at the end of each completion of The Holy Qur'an with an invocation to which Allah almighty responded.

Al'bukhari was granted an outstanding memory since he was at his very early age. Hashid Ibn Isma'el reported: "Abu Abdullah Al'bukhari used to go with us to the teachers of tradition when he was over ten years old. We but Al'bukhari used to write whatever we learnt of tradition for over sixteen days. Then we astonishingly asked him about that. He said: "You pressingly insisted on asking me about this matter. Review with me the traditions you had written. We did and he added to what we had over sixteen thousand traditions from his memory. As a result, we used to adjust all of what we wrote to what he kept. Then he commented: "Do you think that I join (to the sessions of knowledge) in vain so as to waste my days?" we knew by then that none should excel him."

Indeed, people of Basra used to run after him and get him sit down with them. Then a lot of people used to come and gather around him to take the tradition from him though he was still young. Most of those people who did so were to write tradition from him.

Of the important signs of his good memory, a mention may be made of this event. Al'bukhari was reported to have come to Samarqand and met with about four hundred of its scholars and tradition keepers who, in order to examine him, mixed the tradition texts and spoilt their chains of narrators (Isnad). But, astonishingly, he was able to restore every tradition text to its origin and distinguish it from its different narrations. They were unable to get a single fault from him. He did the same also in Baghdad. He was reported to have had the ability to keep by heart every book as a whole whenever he read it once. However, there is a lot of news concerning this matter.

As for his masters and sheiks, Al'bukhari was reported to have rendered the tradition from more than one thousand, the most famous of whom: Hammad Ibn Shakir, Ibn Hanbal, Yahya Ibn Ma'een, An'nasafi, Tahir Ibn Makhlad, Ali Ibn Al'madini, Ibrahim Ibn Al'mundhir, Ibrahim Ibn Ma'qal, Abu'asim Ash'shaibani, and others to whose names we have no need to mention here.

Of the most important narrators of him, a mention may be made here of Muslim Ibn Al'hajjaj, At'termidhi, An'nesa'I, Ibn Abud'dunya, and others.

On the other hand, many religious scholars praised Al'bukhari who was titled: "The Commander of Believers in tradition" in his own time, with none to compete with him over this title.

Once, Muslim Ibn Al'hajjaj was reported to have kissed him in between his eyes and said to him: "Let me kiss your feet, O professor of masters, and master of tradition (Hadith) tellers and keepers." After he had asked him about a certain tradition, he (Muslim) commented: "I testify that none is like you (concerning knowledge of tradition) in this world; and none but an envier should hate you."

Bindar, (a scholar) said: "The tradition keepers in this world are four: Abu'zar'a in Ar'rai, Muslim in Naisabur, Ad'darimi in Samarqand, and Al'bukhari in Bukhara."

The grand imam Ahmad said: "Khurasan never had the like of him (Al'bukhari)."

Is'haq Ibn Rahawih said: "If he (Al'bukhari) appeared in the time of Al'hasan, people would be in need of him (in view of his immense information) of tradition, his knowledge and religious comprehension."

Those of Baghdad were reported to have written to Al'bukhari: "All of Muslims are fine and well as long as you are living; but there should be no good after (you die and) they miss you."

Abu'hatim Ar'razi said: "He (Al'bukhari) was the most knowledgeable one to enter into Baghdad."

Ibn Khuzaima said: "I have never seen more knowing and keeping of The tradition of The Prophet "Allah's blessing and peace be upon him" amongst all people than Al'bukhari."

At'termidhi said: "I have never seen whether in Iraq or in Khurasan more knowing of the reasons, the chains of narrators, and the history than Al'bukhari."

Of the most important compositions written by Al'bukhari, a mention may be made of: "Al'jami As'sahih (The Container of The True traditions)", "At'tarikh Al'kabir (The long History)", "Khalq Af'al Al'ibad (Creating The Acts of Allah's slaves)", "Al'qira'a Khalfa Al'imam (Reciting Behind The Imam)", and others.

As for "Al'jami As'sahih" Al'bukhari was mitivated to compose it by what he saw of the books which mixed the true with the weak traditions. On the other hand, he was influenced by his master Ibn Rahawih who once said to his disciples: "If you collected a short volume of only the true traditions of The Prophet, (this would be very good)." This sentence had a great effect on Al'bukhari who started emmediately composing his book. Moreover, Al'bukhari saw in a dream as if he were standing in front of The Prophet "Allah's blessing and peace be upon him", with a fan in his hand with which he was pushing (bad insects) far from The Prophet. He interpreted it with the fact that he would push away all of lies and falsehood attributed to The Prophet. He selected its material from over than six hundred thousand traditions. It took sixteen years for him to accomplish it. It became the truest book after The Holy Qur'an. It has been admittedly received by people since it was composed. It will be, until The Day of Judgement, considered one of Al'bukhari's deeds.

People agree that all the traditions within Al'bukhari's Sahih are true and correct. There is no single tradition far from this degree of truthfulness.

Sometime later, Al'bukhari went to Khartank, a town 1200 miles far from Samarqand, where there were some of his relatives, with whom he stayed for sometime. Then he called upon Allah to cause him to die in this town because of what he had seen of affliction from which The Prophet had earlier taken refuge to Allah. He died on Saturday, the night of Al'fitr Feast in the year of two hundred and fifty six of Hejira. May Allah's mercy and good pleasure be upon him.

Indeed, it is well-known that the number of traditions included in Al'bukhari's composition is over 8,000. But in view of the fact that most of those traditions occurred more than once, we can say that the real number is no more than 2,000. This translation was made for the whole text except the comments which are interested either in explaining the problematic linguistics of the tradition, or in telling the news of The Prophet's companions, of which a choice was made for those relating directly to The Prophet's tradition.

In The Name of Allah, The Most Gracious "Rahman", The Most Merciful

(1) The Book of Starting Revelation

And Allah's saying: "We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms." (Women 163)

[1]

1- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A man's deeds are considered as true by his intentions. In this way, one has only what he intended. So, he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for." (The tradition seems to be short of the phrase: "And, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger". According to Al'qastalani, Al'bukhari seemed to prefer this narration for the purpose of abridgment).

[2]

2- A'isha, The Mother of Believers, "Allah be pleased with her" narrated that Hesham Ibn Al'harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "O, Messenger of Allah! How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, The Angel comes in a form of a certain man and talks to me, after which, I grow grasping of what was revealed." A'isha "Allah be pleased with her" added: "By Allah! I saw The Messenger of Allah "Allah's blessing and peace be upon him" being inspired on the very cold day, on whose forehead, the sweat dropping was seen after the revelation was over."

[3]

3- A'isha, The Mother of Believers, "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١ ـ كِتَابُ بَدْءِ الوَحْيِ

قال الشَّيخُ الإمَامُ الحَافظُ أبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إسماعيل بْنِ إبْرَاهِيمَ بْنِ المغيرةِ البُخَارِيُّ رَحِمَهُ اللَّهُ تَعَالَى آمِينَ:

١ ـ باب كيف كَانَ بَدْءُ الوَحْيِ إِلى رَسُولِ اللهِ ﷺ

وَقَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ [النساء: ١٦٣].

١ ـ حدَّثنا الحُمَيديُّ عَبْدُ اللهِ بنُ الزُّبيرِ قال: حَدَّثَنا سُفيانُ قال: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ الأنْصارِيُّ قالَ: أَخْبَرَني مُحَمَّدُ بْنُ إبْرَاهِيمَ التَّيمِيُّ: أَنَّهُ سمعَ عَلقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنهُ عَلى المِنْبَرِ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إنَّمَا الأعْمالُ بالنِّيَّاتِ، وإنَّمَا لكلِ امْرِىءٍ مَا نَوى، فمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيَا يُصيبُهَا، أوْ إِلى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلى مَاهَاجَرَ إِلَيه» .

[الحديث١ ـ أطرافه في: ٥٤، ٢٥٢٩، ٣٨٩٨، ٥٠٧٠، ٦٦٨٩، ٦٩٥٣].

٢ ـ باب

٢ ـ حدثنا عبدُ اللهِ بنُ يوسُفَ قال: أخْبَرَنا مالكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنينَ رَضِيَ اللَّهُ عَنْهَا: أنَّ الحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَأْتِيكَ الوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أحْيَاناً يَأتِينِي مِثْلَ صَلْصَلَةِ الجَرسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَاناً يَتَمَثَّلُ لِيَ المَلَكُ رَجُلاً، فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيهِ الوَحْيُ فِي اليَوْمِ الشَّدِيدِ البَرْدِ، فَيُفْصَمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقاً.

[الحديث ٢ ـ طرفه في: ٣٢١٥].

٣ ـ باب

٣ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ قال: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ

١ ـ قوله: فمن كانت الخ سقط من رواية الحميدي فمن كانت هجرته إلى الله ورسوله الخ وأجيب عنه بأجوبة منها لعل البخاري اختار هذا ميلا إلى جواز الاختصار ولو من أثناء الحديث ا هـ قسطلاني بتصرف.

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read. Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: I do not know how to read (or what shall I read). Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful". (Al'alaq 1:3) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me." Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abdul'uzza, who, during the pre Islamic Period became a Christian and used to write the scriptures with Hebrew letters. He wrote from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live up to the time when your people drive you out." Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes." He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly." However, a few days later, Waraqa died and the revelation was paused for a while.

4- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: wrap me (in a mantle). Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (One Wrapped up "Al'muddaththir" 1:5) After this the revelation started coming strongly, frequently and regularly."

الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيهِ الخَلاَءُ، وَكَانَ يَخْلُو بغارِ حِراءٍ، فَيَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيالِيَ ذَواتِ العَدَدِ قَبلَ أَنْ يَنزِعَ إِلَى أَهلِهِ، وَيَتزَوَّدُ لِذلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ المَلَكُ فَقَالَ: اقرَأْ، قَالَ: «مَا أَنَا بِقَارِىءٍ» قَالَ: فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقالَ: اقرأ، قلتُ: «مَا أنا بقارِىءٍ»، فأخذني فغطَّني الثانيةَ حتى بلغ مني الجهد، ثم أرسلني، فقالَ: اقرأ، فقلتُ: «مَا أنَا بقارِىءٍ»، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ اقرَأْ وَرَبُّكَ الأَكْرَمُ﴾ [العلق: ١ ـ ٣]. فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: «زَمِّلُونِي زَمِّلُونِي»، فَزَمَّلُوهُ حتى ذهبَ عنه الرَّوعُ، فقال لخديجة وأخبرها الخبر: «لقد خشيتُ على نفسي» فقالت خديجة: كَلاَّ، وَاللَّهِ مَا يُخزِيكَ اللَّهُ أبداً، إنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحمِلُ الكلَّ، وَتَكسِبُ المَعْدُومَ، وَتَقْرِي الضَّيفَ، وَتُعِينُ عَلَى نَوَائِبِ الحَقِّ. فَانطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبدِ العُزَّى، ابنَ عَمِّ خَدِيجَةَ، وَكَانَ امرأً تَنَصَّرَ فِي الجَاهِلِيَّةِ، وَكَانَ يَكتُبُ الكِتَابَ العِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنجيلِ بالعِبرانيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيخاً كَبِيراً قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ اسمَعْ مِنَ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هذا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسى، يَا لَيتَنِي فِيهَا جَذَعاً، لَيتَنِي أَكُونُ حَيّاً إِذْ يُخرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ»؟ قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً، ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الوَحْيُ.

[الحديث ٣ ـ أطرافه في: ٣٣٩٢، ٤٩٥٣، ٤٩٥٥، ٤٩٥٦، ٤٩٥٧، ٦٩٨٢].

٤ ـ قالَ ابنُ شِهابٍ: وأخبرني أبو سلمةَ بنُ عبدِ الرَّحمٰنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ قَالَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، فَقَالَ فِي حَدِيثِهِ: بَينَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي، فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرسِيٍّ بَيْنَ السَّماءِ وَالأَرضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ: «زَمِّلُونِي»، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ قُمْ فَأَنْذِرْ﴾ إِلَى قَوْلِهِ ﴿وَالرُّجْزَ فَاهْجُرْ﴾ [المدثر: ١، ٥]، فَحَمِيَ الوَحْيُ وَتَتَابَعَ.

تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ، وَتَابَعَهُ هِلاَلُ بْنُ رَدَّادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُونُسُ وَمَعْمَرٌ: بَوَادِرُهُ.

[الحديث ٤ ـ أطرافه في: ٣٢٣٨، ٤٩٢٢، ٤٩٢٣، ٤٩٢٤، ٤٩٢٥، ٤٩٢٦، ٤٩٥٤، ٦٢١٤].

٤ ـ باب

٥ ـ حدَّثنا مُوسَى بنُ إِسماعيل قالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ

[4]

5- Ibn Abbas “Allah be pleased with both” reported, regarding the explanation of the Statement of Allah: “Move not thy tongue concerning the (Qur’an) to make haste therewith.” (The Judgement “Al’qiyama” 16):"Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn Abbas moved his lips saying: "I am moving my lips in front of you as Allah's Apostle used to move his." Sa’eed moved his lips saying: "I am moving my lips, as I saw Ibn Abbas moving his." Ibn Abbas added: "So Allah revealed: “Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it” (The Judgement “Al’qiyama” 16:17). This means that Allah will make him (The Prophet) remember the portion of the Qur’an, which was revealed at that time by heart, and recite it. The Statement of Allah: “But when we have promulgated it, follow thou its recital (as promulgated)” (The Judgement “Al’qiyama” 18) means: listen to it and be silent. “Then it is for us (Allah) to make it clear to you” (The Judgement “Al’qiyama” 19) means then it is (for Allah) to make you recite it (with its meaning be clear by itself through your recitation). Afterwards, Allah's Apostle used to listen to Gabriel whenever he came and, after his departure, recite it as Gabriel had recited it.

[5]

6- Ibn Abbas "Allah be pleased with both" Narrated: “Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.”

[6]

7- Abdullah Ibn Abbas “Allah be pleased with both” Narrated: Abu'sufyan Ibn Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had armistice with Abu'sufyan and Quraish infidels. Therefore, Abu'sufyan and his companions went to Heraclius at Jerusalem. Heraclius called them in the court, having all the senior Roman dignitaries around him. He called for his translator, who, translating Heraclius question to them: "Who amongst you is closely more related to that man who claims to be a Prophet?" Abu'sufyan replied: "I am the nearest relative to him (amongst the group).

Heraclius said: "Bring him (Abu'sufyan) close to me and make his companions stand behind him." Abu'sufyan added: “Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu'sufyan added: "By Allah! Had I not been afraid of

قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ [القيامة: ١٦]، قال: كَانَ رَسُولُ اللهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُمَا، وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ فَأَنْزَلَ اللهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ [القيامة: ١٦، ١٧]، قَالَ: جَمْعُهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأَهُ، ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُۥ﴾ [القيامة: ١٨]، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٩]، ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، فَكَانَ رَسُولُ اللهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ.

[الحديث ٥ ـ أطرافه في: ٤٩٢٧، ٤٩٢٨، ٤٩٢٩، ٥٠٤٤، ٧٥٢٤].

٥ ـ باب

٦ ـ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ (ح) وَحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا يُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ نَحْوَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[الحديث ٦ ـ أطرافه في: ١٩٠٢، ٣٢٢٠، ٣٥٥٤، ٤٩٩٧].

٦ ـ باب

٧ ـ حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، وَكَانُوا تُجَّارًا بِالشَّأْمِ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللهِ ﷺ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ، فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عُظَمَاءُ الرُّومِ، ثُمَّ دَعَاهُمْ وَدَعَا بِتَرْجُمَانِهِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ نَسَبًا، فَقَالَ: أَدْنُوهُ مِنِّي، وَقَرِّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي، فَكَذِّبُوهُ، فَوَاللهِ لَوْلَا الْحَيَاءُ مِنْ أَنْ يَأْثِرُوا عَلَيَّ كَذِبًا لَكَذَبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ، أَمْ ضُعَفَاؤُهُمْ؟ فَقُلْتُ: بَلْ ضُعَفَاؤُهُمْ، قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ، قُلْتُ بَلْ يَزِيدُونَ، قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ، قُلْتُ: لَا، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا ـ قَالَ: وَلَمْ تُمْكِنِّي كَلِمَةٌ

my companions labelling me a liar, I would not have spoken the truth about The Prophet. The first question he asked me about him was:

What is his family status amongst you? I replied: He belongs to a good noble family amongst us. Heraclius further asked: has anybody amongst you ever claimed the same (To be a Prophet) before him? I replied: No. He said: Was anybody amongst his ancestors a king? I replied: No. Heraclius asked: do the nobles or the poor follow him? I replied: only the poor people do follow him. He said: Are his followers increasing or decreasing (day after day)? I replied: They are increasing. He then asked: Does anybody amongst those who embrace his religion become displeased and reject it afterwards? I replied: No. Heraclius said: Have you ever accused him of telling lies before his claim (to be a Prophet)? I replied: No. Heraclius said: Does he break his promises? I replied: No. We are at armistice with him but we do not know what he will do in it. I could not find opportunity to say anything against him except that. Heraclius asked: have you ever had a war with him? I replied: Yes. Then he asked: What was the result of the battles? I replied: Sometimes he was victorious and sometimes we were. Heraclius said: What does he order you to do? I said: He requires us to worship Allah alone, not to worship anything along with Him, and to abandon all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.

Heraclius asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing; and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous one's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative. If it had been in the affirmative, I would have thought that this might have wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said. Your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich or the poor people followed him. You replied that only the poor men followed him. In fact, all Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely. I asked you whether he had ever betrayed. You replied in the negative. However, the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah alone and not to worship any thing along with Him. He forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place beneath my feet. I knew it from the scriptures. That is, he was going to appear but I did not know that he would be from you. Indeed, if I could reach him definitely, I would go immediately to meet him. If I were with him, I would certainly wash his feet."

Heraclius then asked for the letter addressed by Allah's Apostle, which was delivered by Dihya to the Governor of Busra, who handed it over to Heraclius

أُدْخِلُ فِيهَا شَيْئاً غَيرَ هذه الكَلِمَةِ ـ قالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلتُ: نعم، قالَ: فَكَيفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قُلتُ: الحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا، وَنَنَالُ مِنْهُ، قالَ: مَاذَا يَأْمُرُكُمْ؟ قُلتُ: يَقُولُ: اعْبُدُوا اللَّهَ وَحْدَهُ، وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاَةِ، وَالصِّدْقِ، وَالعَفَافِ، وَالصِّلَةِ. فَقَالَ لِلتَّرْجُمَانِ: قُلْ لَهُ: سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ: أَنَّهُ فِيكُمْ ذُو نَسَبٍ، فَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ هذا القَوْلَ؟ فَذَكَرْتَ أَنْ لاَ، فَقُلتُ: لَوْ كَانَ أَحَدٌ قَالَ هذا القَوْلَ قَبْلَهُ لَقُلتُ: رَجُلٌ يَأْتَسِي بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِك؟ فَذَكَرْتَ أَنْ لاَ، قُلتُ: فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَذَكَرْتَ: أَنْ لاَ، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الكَذِبَ عَلَى النَّاسِ، وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ فَذَكَرْتَ: أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَذَكَرْتَ: أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ أَمْرُ الإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ: أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَذَكَرْتَ: أَنْ لاَ، وَكَذلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ القُلُوبَ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَذَكَرْتَ: أَنْ لاَ، وَكَذلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ: بِمَا يَأْمُرُكُمْ؟ فَذَكَرْتَ: أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ، وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلاَةِ، وَالصِّدْقِ، وَالعَفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقًّا، فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمِهِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ الَّذِي بَعَثَ بِهِ دِحْيَةُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ، فَقَرَأَهُ، فَإِذَا فِيهِ.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ، فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ و: ﴿يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤].

قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ، وَفَرَغَ مِنْ قِرَاءَةِ الكِتَابِ، كَثُرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الأَصْوَاتُ، وَأُخْرِجْنَا، فَقُلْتُ لأَصْحَابِي حِينَ أُخْرِجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ، فَمَا زِلْتُ مُوقِناً أَنَّهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلاَمَ، وَكَانَ ابْنُ النَّاظُورِ صَاحِبُ إِيلِيَاءَ، وَهِرَقْلَ سُقُفّاً عَلَى نَصَارَى الشَّأْمِ، يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِيَاءَ، أَصْبَحَ يَوْماً خَبِيثَ النَّفْسِ، فَقَالَ بَعْضُ بَطَارِقَتِهِ: قَدِ اسْتَنْكَرْنَا هَيْئَتَكَ، قَالَ ابْنُ النَّاظُورِ: وَكَانَ هِرَقْلُ حَزَّاءً، يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ الخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هذهِ الأُمَّةِ؟ قَالُوا: لَيْسَ يَخْتَتِنُ إِلاَّ اليَهُودُ، فَلاَ يُهِمَّنَّكَ شَأْنُهُمْ، وَاكْتُبْ إِلَى مَدَايِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ اليَهُودِ، فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ، أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ

to read. The letter went as follows: "In the name of Allah the most gracious, the Merciful. From Mohammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon he, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward. But if you reject this invitation of Islam you will commit a sin by misguiding your subjects (of peasants)": "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (Al Imran 64).

Abu'sufyan then added: "When Heraclius had finished his speech and had read the letter, there was a great noise and cry in the Royal Court. Therefore, we were turned out of the court. I told my companions that the case of Ibn Abu'kabsha (The Prophet Mohammad) has become so prominent that even the King of Banul'asfar (Romans) is afraid of him. Then I started to become sure that he (The Prophet) would be the conqueror in the near future until I embraced Islam (by Allah's guidance).

The sub narrator adds: "Ibn An'natur was the Governor of Jerusalem and Heraclius was the head of the Christians of Sham. Ibn An'natur narrates that once while Heraclius was visiting Jerusalem, he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied: "At night when I looked at the stars, I saw that the leader of those who practice circumcision had become conqueror. Which people are they who practice circumcision?" People replied: "except the Jews, nobody practices circumcision, so you should not be afraid of them. Just Issue orders to kill every Jew present in the country."

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: "Arabs also practice circumcision."

Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Hums, (A town in Syria) where he stayed to receive the reply of his letter from his friend who agreed with him in his opinion about the emergence of The Prophet and the fact that he was a Prophet. On that, Heraclius invited all the heads of the Romans to assemble in his palace at Hums. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said: "O Romans! If success is your desire and if you seek right guidance and want your empire to survive, then give a pledge of allegiance to this Prophet." They ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam. When he lost the hope of their embracing it, he ordered: " brought them back." He said: "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him. This was the end of Heraclius story (regarding faith).

مَلِكُ غَسَّانَ، يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ، قَالَ: اذْهَبُوا فَانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لاَ؟ فَنَظَرُوا إِلَيهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ، وَسَأَلَهُ عَنِ العَرَبِ، فَقَالَ: هُمْ يَخْتَتِنُونَ، فَقَالَ هِرَقْلُ: هذا مُلكُ هذهِ الأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبٍ لَهُ بِرُومِيَةَ، وَكَانَ نَظِيرَهُ فِي العِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمْصَ، فَلَمْ يَرِمْ حِمْصَ، حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ، يُوَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ ﷺ، وَأَنَّهُ نَبِيٌّ فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةٍ لَهُ بِحِمْصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَغُلِّقَتْ، ثُمَّ اطَّلَعَ فَقَالَ: يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الفَلاَحِ وَالرُّشْدِ؟ وَأَنْ يَثْبُتَ مُلْكُكُمْ، فَتُبَايِعُوا هذا النَّبِيَّ، فَحَاصُوا حَيصَةَ حُمُرِ الوَحْشِ إِلَى الأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفْرَتَهُمْ وَأَيِسَ مِنَ الإِيمَانِ، قَالَ: رُدُّوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَالَتِي آنِفاً أَخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ.

رَوَاهُ صَالِحُ بْنُ كَيسَانَ، وَيُونُسُ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ.

[الحديث ٧ ـ أطرافه في: ٥١، ٢٦٨١، ٢٨٠٤، ٢٩٤١، ٢٩٧٨، ٣١٧٤، ٤٥٥٣، ٥٩٨٠، ٦٢٦٠، ٧١٩٦، ٧٥٤١].

(2) The Book of Faith

[1] Faith and The Messenger's saying: Islam is based on five principles

and Allah's saying: "It is He Who sent down Tranquillity into the hearts of the Believers, that they may add Faith to their Faith. (Al'fath 4) and: "We relate to thee their story in truth: they were youths who believed in their Lord, and we advanced them in guidance." (Al'kahf 13) and: "And Allah doth advance In guidance those who seek Guidance: and the things That endure, Good Deeds, Are best in the sight Of thy Lord, as rewards, And best in respect of (Their) eventual returns." (Mary 76) and: "But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil)." (Mohammad 17) and: "and the Believers may increase in Faith. (Al'muddaththir 31) and: "Whenever there cometh down a Surah, some of them say: which of you has had his Faith increased by it? yea, those who believe, their Faith is increased, and they do rejoice." (The Repentance "At'tawba" 124) and: "Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs." (Al Imran 173) and: "When the Believers saw the Confederate forces, they said: "This is what Allah and His Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their Faith and their zeal in obedience." (Al'ahzab 22)

on the other hand, Omar Ibn Abdul'aziz was reported to have written to Adi Ibn Adi: "Faith has as many duties and laws. It has also several terms and traditions. If one completes them, his faith will be complete. But, if he does not complete them, his belief shall be incomplete. If I survived, I would explain them to you so that you might act upon them. But if I died. Then I would not be very keen on your companionship."

Abraham, "Peace be upon him" said to Allah almighty, according to The Holy Qur'an: "but to satisfy my own understanding." (The Heifer 260)

In addition, Mu'adh was reported to have said: "Let us sit down (under the shadows of) faith for an hour."

Ibn Mas'ood "Allah be pleased with him" was reported to have said: "The true faith is the comprehensive certainty."

Ibn Omar "Allah be pleased with both" was reported to have said: "One's piety would not come true unless man lets what was within his heart (of doubts)."

Mujahid "Allah be pleased with him" narrated, in explaining Allah's saying: "The same religion has He established for you as that which He enjoined on Noah the which We have sent by inspiration to thee and that which We enjoined on Abraham.": "We recommended you, O Mohammad of one religion (that is Islam)."

Ibn Abbas "Allah be pleased with both" was reported to have commented on Allah's saying: "To each among you have we prescribed a law and an open way." (The Repast 48): "He meant a way (of living) and convention (sunna)."

[2] your supplication (to Allah) is your faith

8- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Islam is based on five (principles): 1 to testify that there is no God (to be worshipped) but Allah and that Mohammad is Allah's Messenger. 2 To offer the (compulsory) prayers submissively and perfectly. 3 To pay the obligatory charity. 4 to perform the greater pilgrimage (Hajj). 5 to observe fast during the month of Ramadan."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٢ ـ كتاب الإيمان

١ ـ باب الإيمانِ وقَوْلِ النبيِّ ﷺ: «بُنِيَ الإسلامُ على خَمْسٍ»

وهُو قَوْلٌ وفِعْلٌ، ويَزِيدُ ويَنْقُصُ، قال اللّهُ تعالى: ﴿لِيَزْدَادُوا إِيمَاناً مَعَ إِيمَانِهِمْ﴾ [الفتح: ٤]، ﴿وَزِدْنَاهُمْ هُدًى﴾ [الكهف: ١٣]، ﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾ [مريم: ٧٦]، ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾ [محمد: ١٧]، ﴿وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَاناً﴾ [المدثر: ٣١]، وَقَوْلُهُ: ﴿أَيُّكُمْ زَادَتْهُ هذهِ إِيمَاناً فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَاناً﴾ [التوبة: ١٢٤]، وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَاناً﴾ [آل عمران: ١٧٣]، وقَوْلُهُ تعالى: ﴿وَمَا زَادَهُمْ إِلاَّ إِيمَاناً وَتَسْلِيماً﴾ [الأحزاب: ٢٢]، والحُبُّ في اللّهِ وَالبُغْضُ في اللّهِ مِنَ الإيمانِ.

وكتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ إِلى عَدِيِّ بنِ عَدِيٍّ: إِنَّ لِلإِيمانِ فَرائِضَ وَشَرائِعَ وَحُدُوداً وَسُنَناً، فَمَنِ اسْتَكْمَلَهَا اسْتَكْمَلَ الإِيمانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الإِيمَانَ، فَإِنْ أَعِشْ فَسَأُبَيِّنُهَا لَكُمْ حَتَّى تَعْمَلوا بِهَا، وَإِنْ أَمُتْ فَمَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ، وَقَالَ إِبْرَاهِيمُ: ﴿وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠].

وقالَ مُعاذٌ: اجْلِسْ بِنا نُؤْمِنْ ساعَةً.

وقالَ ابنُ مَسْعُودٍ: اليَقِينُ الإِيمَانُ كُلُّهُ.

وقالَ ابنُ عُمَرَ: لا يَبْلُغُ العَبْدُ حَقِيقَةَ التَّقْوى حَتَّى يَدَعَ مَا حَاكَ في الصَّدْرِ.

وَقَالَ مُجاهِدٌ: ﴿شَرَعَ لَكُمْ﴾ [الشورى: ١٣]، أَوْصَيناكَ يا مُحَمَّدُ وَإِيَّاهُ دِيناً وَاحِداً.

وقالَ ابنُ عَبَّاسٍ: ﴿شِرْعَةً وَمِنْهَاجاً﴾ [المائدة: ٤٨] سَبِيلاً وَسُنَّةً.

٢ ـ باب دُعاؤُكُمْ إِيمانُكُمْ

٨ ـ حدثنا عُبَيدُ اللّهِ بْنُ مُوسى قال: أَخْبَرَنا حَنْظَلَةُ بْنُ أَبِي سُفيانَ، عَنْ عِكْرِمَةَ بْنِ خالِدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللّهِ ﷺ: «بُنِيَ الإِسْلامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلٰهَ إِلاَّ اللّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللّهِ، وَإِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، والحَجِّ، وَصَوْمِ رَمضَانَ».

[الحديث ٨ ـ طرفه في: ٤٥١٥].

٣ ـ باب أُمُورِ الإِيمَانِ

وَقَوْلِ اللّهِ تَعَالَى: ﴿لَيْسَ البِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ المَشْرِقِ وَالمَغْرِبِ وَلَكِنَّ البِرَّ مَنْ آمَنَ

[3] The affairs of faith

and Allah's saying: "It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing." (The Heifer 177) and: "Successful are the believers." (The Believers 1)

9- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith consists of more than sixty branches; and, shyness is considered as one of faith."

[4] The Muslim is he, from whose tongue and hands all of Muslims are saved

10- Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is he, from whose tongue and hands all of Muslims are saved. The true immigrant "Muhajer" is he, who abandons all of what Allah almighty has forbidden."

[5] Whose Islam is better

11- Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Whose Islam is better?" he "Allah's blessing and peace be upon him" replied: "It is he, who avoids harming Muslims with both of his tongue and hands."

[6] Presenting food to poor men is considered a part of Islam

12- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! What qualities of Islam are considered as good?" he answered: "to offer food to poor and needy people; and to greet with peace whomever you might, or might not know."

[7] In order to have faith, you must love for your brother what you love for yourself

13- Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you would be considered as believer till he desires for his brother what he loves for himself."

[8] In order to have faith, you must love The Messenger of Allah

14- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By he, in whose hand is my life! None of you would be regarded as believer till I become more beloved

بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: ١٧٧]، ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ [المؤمنون: ١] الآية.

٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

٤ ـ باب الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

١٠ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، عَنِ النَّبِيِّ ﷺ. وَقَالَ عَبْدُ الأَعْلَى: عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٠ ـ طرفه في: ٦٤٨٤].

٥ ـ باب أَيُّ الإِسْلامِ أَفْضَلُ؟

١١ ـ حدثنا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا يَا رَسُولَ اللَّهِ: أَيُّ الإِسْلامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

٦ ـ باب إِطْعَامُ الطَّعَامِ مِنَ الإِسْلامِ

١٢ ـ حدثنا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

[الحديث ١٢ ـ طرفاه في: ٢٨، ٦٢٣٦].

٧ ـ باب مِنَ الإِيمَانِ أَنْ يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

١٣ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وَعَنْ حُسَيْنٍ الْمُعَلِّمِ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

٨ ـ باب حُبُّ الرَّسُولِ ﷺ مِنَ الإِيمَانِ

١٤ ـ حدثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي

to him than his father and child."

15- Anas narrated the same tradition, but he added in the end: "and all of people."

[9] The sweetness of faith

16- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

[10]It is a sign of faith to love The Patrons "Ansar."

17- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

[11]

18- Obada Ibn As'samit "Allah be pleased with him" who was one of those who witnessed the Invasion of Badr and also was a head of six persons at the Al'aqaba's pledge of allegiance, narrated: Allah's Apostle "Allah's blessing and peace be upon him" said while a group of his companions was around him: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Obada Ibn As'samit added: "So we gave the pledge of allegiance for these."

[12] It is a part of religion to flee from afflictions

19- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «فَوالَّذي نَفسي بِيَدِه لاَ يُؤمِنُ أَحَدُكُم حَتَّى أَكُونَ أَحَبَّ إِلَيهِ مِن والِدِهِ وَوَلَدِهِ».

١٥ ـ حدّثنا يعقوبُ بنُ إبراهيم قال: حَدَّثَنا ابنُ عُليَّةَ، عن عَبدِ العَزيز بنِ صُهَيب، عن أَنَسٍ، عن النَّبيِّ ﷺ (ح). وحَدَّثَنا آدَمُ قال: حَدَّثَنا شُعبَةُ، عَن قَتادَةَ، عَن أَنَسٍ قالَ: قالَ النَّبيُّ ﷺ: «لاَ يُؤمِنُ أَحَدُكُم حَتَّى أَكُونَ أَحَبَّ إِلَيهِ مِن والِده وَوَلَدِه وَالنَّاسِ أَجمَعينَ».

٩ ـ باب حَلاوَةِ الإيمانِ

١٦ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنا عَبدُ الوَهَّابِ الثَّقَفِيُّ قالَ: حَدَّثَنا أَيُّوبُ، عَن أَبي قِلابَةَ، عَن أَنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «ثَلاثٌ مَن كُنَّ فيهِ وَجَدَ حَلاوَةَ الإيمانِ: أَن يَكونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيهِ مِمَّا سِواهُما، وَأَن يُحِبَّ المَرءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَن يَكرَهَ أَن يَعودَ في الكُفرِ كما يَكرَهُ أَن يُقذَفَ في النَّارِ»

[الحديث ١٦ ـ أطرافه في: ٢١، ٦٠٤١، ٦٩٤١].

١٠ ـ باب عَلامَةُ الإِيمانِ حُبُّ الأَنصارِ

١٧ ـ حدّثنا أَبو الوَليدِ قالَ: حَدَّثَنا شُعبَةُ قالَ: أَخبَرَني عَبدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ جَبرٍ قالَ: سَمِعتُ أَنَساً، عَنِ النَّبيِّ ﷺ قالَ: «آيَةُ الإيمانِ حُبُّ الأَنصارِ، وَآيَةُ النِّفاقِ بُغضُ الأَنصارِ».

[الحديث ١٧ ـ طرفه: ٣٧٨٤].

١١ ـ باب

١٨ ـ حدّثنا أَبو اليَمانِ قالَ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخبَرَني أَبو إِدريسَ عائِذُ اللَّهِ ابنُ عَبدِ اللَّهِ: أَنَّ عُبادَةَ بنَ الصَّامِتِ رَضِيَ اللَّهُ عنه، وكانَ شَهِدَ بَدراً وَهوَ أَحَدُ النُّقَباءِ لَيلَةَ العَقَبَةِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ ـ وَحَولَهُ عِصابَةٌ مِن أَصحابِه ـ: «بايِعوني عَلى أَن لاَ تُشرِكوا بِاللَّهِ شَيئاً، وَلاَ تَسرِقُوا، وَلاَ تَزنُوا، وَلاَ تَقتُلُوا أَولادَكُم، وَلاَ تَأتُوا بِبُهتانٍ تَفتَرونَهُ بَينَ أَيديكُم وَأَرجُلِكُم، وَلاَ تَعصُوا في مَعروفٍ، فَمَن وَفَى مِنكُم فَأَجرُهُ عَلى اللَّهِ، وَمَن أَصابَ مِن ذَلِكَ شَيئاً فَعوقِبَ في الدُّنيا فَهُوَ كَفَّارَةٌ لَهُ، وَمَن أَصابَ مِن ذَلِكَ شَيئاً ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِن شاءَ عَفا عَنهُ، وَإِن شاءَ عاقَبَهُ»، فَبايَعناهُ عَلى ذلِكَ

[الحديث ١٨ ـ أطرافه في: ٣٨٩٢، ٣٨٩٣، ٣٩٩٩، ٤٨٩٤، ٦٧٨٤، ٦٨٠١، ٦٨٧٣، ٧٠٥٥، ٧١٩٩، ٧٢١٣، ٧٤٦٨].

١٢ ـ باب مِنَ الدِّينِ الفِرارُ مِنَ الفِتَنِ

١٩ ـ حدّثنا عَبدُ اللَّهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن عَبدِ الرَّحمٰنِ بنِ عَبدِ اللَّهِ بنِ عَبدِ الرَّحمٰنِ ابنِ أَبي صَعصَعَةَ، عَن أَبيهِ، عَن أَبي سَعيدٍ الخُدرِيِّ: أَنَّهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَن يَكونَ خَيرَ مالِ المُسلِمِ غَنَمٌ يَتبَعُ بِها شَعَفَ الجِبالِ وَمَواقِعَ القَطرِ، يَفِرُّ بِدينِهِ مِنَ الفِتَنِ».

[13] The Messenger of Allah's saying: "I am the most fearing and knowing of Allah

Allah said, confirming that one's knowledge of Allah is by heart: "Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts; and he is Oft-Forgiving most forbearing." (The Heifer 225)

20- A'isha "Allah be pleased with her" told: Whenever Allah's Apostle ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength of endurance). They said: "O Allah's Apostle! We are not like you. Allah has forgiven your past and future sins." Therefore, Allah's Apostle became angry which was apparent on his face. He said: "I am the most fearing of Allah, and know Allah better than all of you do."

[14] One's hate to revert to disbelief as he hates to be thrown into fire is a part of faith

21- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

[15] Believers preferentiality regarding their deeds

22- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise enter Paradise, and people of Hell go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. Therefore, they will be taken out but they will be blackened (charred). Then they will be put in the river of life, and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?"

23- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Omar Ibn Al'khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

[16] Shyness is a part of faith (belief)

24- Abdullah Ibn Omar "Allah be pleased with both" narrated: Once Allah's Apostle passed by an Ansari (man) who was admonishing his brother regarding

[الحديث ١٩ ـ أطرافه في: ٣٣٠٠، ٣٦٠٠، ٦٤٩٥، ٧٠٨٨].

١٣ ـ باب قَوْلِ النَّبيِّ ﷺ: «أَنَا أَعْلَمُكُمْ بِاللَّهِ»

وَأَنَّ المَعْرِفَةَ فِعْلُ القَلْبِ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾ [البقرة: ٢٢٥].

٢٠ ـ حدثنا مُحَمَّدُ بنُ سَلامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إذا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرَفَ الغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: «إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا».

١٤ ـ باب مَنْ كَرِهَ أَنْ يَعُودَ فِي الكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الإِيمَانِ

٢١ ـ حدثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْداً لا يُحِبُّهُ إِلا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ». [طرفه في: ١٦].

١٥ ـ باب تَفَاضُلِ أَهْلِ الإِيمَانِ فِي الأَعْمَالِ

٢٢ ـ حدثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى المَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الجَنَّةِ الجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ، فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا، فَيُلْقَوْنَ فِي نَهَرِ الحَيَا، أَوِ الحَيَاةِ ـ شَكَّ مَالِكٌ ـ فَيَنْبُتُونَ كَمَا تَنْبُتُ الحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟».

قَالَ وُهَيْبٌ: حَدَّثَنَا عَمْرٌو: الحَيَاةِ، وَقَالَ: خَرْدَلٍ مِنْ خَيْرٍ.

[الحديث ٢٢ ـ أطرافه في: ٤٥٨١، ٤٩١٩، ٦٥٦٠، ٦٥٧٤، ٧٤٣٨، ٧٤٣٩].

٢٣ ـ حدثنا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ» قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

[الحديث ٢٣ ـ أطرافه في: ٣٦٩١، ٧٠٠٨، ٧٠٠٩].

١٦ ـ باب الحَيَاءُ مِنَ الإِيمَانِ

٢٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الحَيَاءِ، فَقَالَ

pious shyness from committing religious indiscretions. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave him since shyness is a part of faith."

[17] Allah's saying: "but if they repent, and establish regular Prayers and practise regular Charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful." (The Repentance "At'tawba" 5)

25- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight against the people until they testify that there is no God to be worshipped but Allah and that Mohammad is Allah's Apostle. They have to offer the prayers perfectly and give the obligatory charity. If they perform that, then they save their lives and property from me except for Islamic laws. Then their reckoning (accounts) will be done by Allah."

[18] The true belief consists**, according to many,** in **one's** deeds, **in view of Allah's saying:**

"Such will be the Garden of which ye are made heirs for your (good) deeds (in life)." (Az'zukhruf 72) and: "Therefore, by the Lord, we will, of a surety, call them to account, For all their deeds" (Al'hijr 92:93) including one's saying: "There is no God to be worshipped but Allah." And Allah's saying: "For the like of this let all strive, who wish to strive." (As'saffat 61)

26- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle was asked: "What is the best deed?" He replied: "To believe in Allah and His Apostle (Mohammad)." The questioner then asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." The questioner again asked: "What is the next (in goodness)?" He replied: "To perform the greater Pilgrimage (Hajj), (which is to be) accepted by Allah."

[19] If one's Islam was not based on true faith but only on one's surrender for fear of being killed, according to Allah's saying:

"The desert Arabs say, "We believe." Say, "Ye have no Faith; but ye (only) say, 'We have submitted our wills to Allah,' for not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught oft your deeds: for Allah is Oft-Forgiving, Most Merciful." (The Chambers "Al'hujurat" 14) but if one's Islam was true, then it would be according to Allah's saying: "The religion before Allah is Islam (submission to his will): nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of. Allah, Allah is swift in calling to account." (Al Imran 19)

27- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: Allah's Apostle distributed alms amongst (a group of) people while I was sitting there. But Allah's Apostle left a man whom I thought the best of the lot. I asked: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer." The Prophet again said: "Or merely a Muslim." In addition, I could not give up repeating my question because of what I knew about him. Then The Prophet said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

رَسُولُ اللَّهِ ﷺ «دَعْهُ، فَإِنَّ الحَيَاءَ مِنَ الإِيمَانِ». [الحديث ٢٤ ـ طرفه في: ٦١١٨].

١٧ ـ باب: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ [التوبة: ٥]

٢٥ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ المُسْنَدِيُّ قَالَ: حَدَّثَنَا أَبُو رَوْحٍ الحَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ».

١٨ ـ باب مَنْ قَالَ: إِنَّ الإِيمَانَ هُوَ العَمَلُ

لِقَوْلِ اللَّهِ تَعالَى: ﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الزخرف: ٧٢] وَقَالَ عِدَّةٌ مِنْ أَهْلِ العِلْمِ فِي قَوْلِهِ تَعَالَى: ﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ﴾ [الحجر: ٩٢] عَنْ قَوْلِ: لا إِلَهَ إِلاَّ اللَّهُ. ﴿لِمِثْلِ هذا فَلْيَعْمَلِ العَامِلُونَ﴾ [الصافات: ٦١].

٢٦ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ العَمَلِ أَفْضَلُ؟ فَقَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ»، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللَّهِ»، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

[الحديث ٢٦ ـ طرفه في: ١٥١٩].

١٩ ـ باب إِذَا لَمْ يَكُنِ الإِسْلَامُ عَلَى الحَقِيقَةِ وَكَانَ عَلَى الاسْتِسْلَامِ أَوِ الخَوْفِ مِنَ القَتْلِ

لِقَوْلِهِ تَعَالَى: ﴿قَالَتِ الأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا﴾ [الحجرات: ١٤] فَإِذَا كَانَ عَلَى الحَقِيقَةِ، فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَامُ﴾ [آل عمران: ١٩]

٢٧ ـ حدّثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطاً وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلاً هُوَ أَعْجَبُهُمْ إِلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً، فَقَالَ: «أَوْ مُسْلِماً». فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَالَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً، فَقَالَ: «أَوْ مُسْلِماً» ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ».

وَرَوَاهُ يُونُسُ، وَصَالِحٌ وَمَعْمَرٌ، وَابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ.

[الحديث ٢٧ ـ طرفه في: ١٤٧٨].

[20] greeting people with peace is a part of Islam

and Ammar's saying: "There are three qualities that if one got, he would then get the faith entirely: to take (others) rights from yourself, to greet people with peace, and to spend (as giving in charity) when you are miser (and keen on keeping wealth)."

28- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! What qualities of Islam are considered as good?" he answered: "to offer food to poor and needy people; and to greet with peace whomever you might, or might not know."

[21] Woman's ungratefulness to her husband which is less, in degree, than the real disbelief

29- Ibn Abbas "Allah be pleased with both" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." He was asked: "Do they disbelieve in, (or are ungrateful to) Allah?" He replied: "They are ungrateful to their husbands and are ungrateful to the favours and the good (charitable deeds) done to them. If you have always been good (kind) to one of them and then she sees something in you (against her desire), she will say: I have never received any good from you."

[22] The customs of disobedience are inherited from ignorance (Jahiliyya) and one would not be considered as unbeliever by doing them so long as he never associates anyone in worship with Allah almighty

according to The Messenger's saying (to Abu'dharr): "You are a man who got (some characteristics of) the period of ignorance", and Allah's saying: "Allah forgiveth not that partners should be set up with him; but he forgiveth anything else, to whom he pleaseth; to set up partners with Allah is to devise a sin most heinous indeed." (Women 48)

30- Al'ma'rur "Allah be pleased with him" reported: I met Abu'dharr "Allah be pleased with him" who was wearing a suit and his slave was putting on a suit (similar to it). I asked him about that. He replied: I abused a person by calling his mother with bad names. The Prophet "Allah's blessing and peace be upon him" said to me: "O Abu'dharr! Did you abuse him by calling his mother with bad names! You still have some characteristics of (the period of) ignorance. Your slaves are your brothers whom Allah has put under your command. Therefore, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity. But if you do so, then help them. "

[23] Allah's saying: "If two parties among the Believers fall into a quarrel, make ye peace between them.

But if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (Al'hujurat 9)

31- Al'ahnaf Ibn Qais "Allah be pleased with him" told: I went to patronize somebody when I met Abu'bakra "Allah be pleased with him" who asked me: "Where did you want to go?" I answered: "I wanted to go to patronize this man." Then he replied: I heard The Messenger of Allah "Allah's blessing and

٢٠ ـ بابٌ إفشاءُ السَّلامِ مِنَ الإسْلامِ

وقال عمَّارٌ: ثلاثٌ مَن جمعَهُنَّ فقد جمعَ الإيمانَ: الإنصافُ من نفسك، وبَذلُ السَّلامِ للعالَم، والإنفاقُ منَ الإقتارِ.

٢٨ ـ حدّثنا قُتَيبةُ قال: حَدَّثَنا اللَّيثُ، عَنْ يَزيدَ بنِ أَبي حَبيبٍ، عَنْ أَبي الخَيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ الإِسْلامِ خيرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ على مَن عَرفتَ ومَن لَم تَعرِفْ».

[طرفه في: ١٢].

٢١ ـ بابُ كُفرانِ العَشيرِ، وكُفرٍ دُونَ كُفرٍ

فيهِ عن أبي سَعيدٍ الخُدْرِيِّ عن النَّبيِّ ﷺ.

٢٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ قال: قالَ النَّبيُّ ﷺ: «أُريتُ النَّارَ، فإذا أكثرُ أهلِها النِّساءُ، يَكفُرْنَ» قِيلَ: أيَكْفُرْنَ باللَّهِ؟ قالَ: «يَكفُرنَ العَشيرَ، ويَكفُرنَ الإحسانَ، لَو أَحسَنتَ إلى إحداهُنَّ الدَّهرَ، ثُمَّ رأتْ مِنكَ شيئاً، قالَتْ: ما رَأيتُ مِنكَ خيراً قطُّ».

[الحديث ٢٩ ـ أطرافه في: ٤٣١، ٧٤٨، ١٠٥٢، ٣٢٠٢، ٥١٩٧].

٢٢ ـ بابٌ المَعاصي مِنْ أمرِ الجاهليَّةِ، ولا يُكفَّرُ صاحبُها بارتكابِها إلاَّ بالشِّركِ

لِقَولِ النَّبيِّ ﷺ: «إنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ»، وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ٤٨].

٣٠ ـ حدّثنا سُليمانُ بنُ حَربٍ قال: حدَّثنا شُعبةُ، عن واصلٍ الأحدَبِ، عَنِ المَعْرُورِ قَالَ: لَقِيتُ أَبا ذرٍّ بالرَّبَذةِ، وعَليهِ حُلَّةٌ، وعلى غُلامِهِ حُلَّةٌ، فسألتُهُ عن ذلكَ فقالَ: إنِّي سابَبْتُ رَجُلاً فعَيَّرتُهُ بأُمِّهِ، فَقالَ لِيَ النَّبيُّ ﷺ: «يَا أَبا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ، إِخْوانُكُمْ خَوَلُكُمْ، جَعلَهُمُ اللَّهُ تَحتَ أيديكُم، فَمَنْ كَانَ أَخُوهُ تَحتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يأكُلُ، ولْيُلْبِسْهُ مِمَّا يَلبَسُ، ولا تُكلِّفوهُم ما يَغلِبُهُم، فإنْ كلَّفتُموهُم فأعينُوهُم».

[الحديث ٣٠ ـ طرفاه في: ٢٥٤٥، ٦٠٥٠].

٢٣ ـ باب ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩] فَسَمَّاهُمُ المُؤْمِنينَ

٣١ ـ حدّثنا عَبدُ الرَّحمنِ بنُ المُبارَكِ: حَدَّثَنا حمَّادُ بنُ زَيدٍ: حَدَّثَنا أيُّوبُ ويُونُسُ، عَنِ الحَسَنِ، عَنِ الأحنَفِ بنِ قَيسٍ قالَ: ذَهَبتُ لأنصُرَ هذا الرَّجُلَ، فلَقِيَني أبو بَكرَةَ، فَقالَ: أينَ تُريدُ؟ قُلتُ: أنصُرُ هذا الرَّجُلَ، قَالَ: ارجِعْ فَإنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إذا التَقَى المُسلِمانِ بِسَيفَيهِما فالقاتِلُ والمَقتُولُ في النَّارِ» فَقُلتُ: يا رَسُولَ اللَّهِ هذا القاتِلُ، فَما بالُ

peace be upon him" saying: "When two Muslims fight each other with their swords, both of the murderer and the murdered will enter into the Hell-fire." I (Abu'bakra) said: "O Allah's Apostle! This applies to the murderer, but what about the murdered one?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

[24] The types of wrong are different in strength

32- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" Allah revealed: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

[25] The hypocrite's signs

33- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The signs of a hypocrite are three:

1 Whenever he speaks, he tells a lie. 2 Whenever he promises, he always breaks it (his promise). 3 If you trust him, he proves to be betrayer."

34- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up.

1 Whenever he is entrusted, he betrays. 2 Whenever he speaks, he tells a lie. 3 Whenever he makes a covenant, he proves to be disloyal. 4 Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

[26] Performing the prayers at The Night of Power (Qadr) is a part of faith

35- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Whoever establishes the prayers on the night of Power (Qadr) out of sincere faith, hoping to attain Allah's rewards (without the intention of showing off), all his past sins will be forgiven."

[27] The holy war (Jihad) is a part of belief

36- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The person who participates in (Holy War) in Allah's cause, and nothing compels him to do so but his belief in Allah and His Apostle, will be recompensed by Allah. If he survives, he might be given a reward, or booty. If he is martyred in the battle, he will be admitted to Paradise. Had I not found it difficult for my followers, then I would not have remained behind any detachment going for Jihad and I would have loved to be martyred in Allah's cause and then made Alive, and then martyred and then made alive, and then again martyred for His sake."

المَقْتُولِ؟! قَالَ: «إِنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِه»

[الحديث ٣١ ـ طرفاه في: ٦٨٧٥، ٧٠٨٣].

٢٤ ـ باب ظُلْمٌ دُوْنَ ظُلْمٍ

٣٢ ـ حدّثنا أبُو الوَلِيد قَالَ: حَدَّثَنَا شُعْبَةُ (ح) قَالَ: وَحَدَّثَنِي بِشْرٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]، قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: أَيُّنَا لَمْ يَظْلِمْ؟! فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[الحديث ٣٢ ـ أطرافه في: ٣٣٦٠، ٣٤٢٨، ٣٤٢٩، ٤٦٢٩، ٤٧٧٦، ٦٩١٨، ٦٩٣٧].

٢٥ ـ باب عَلَامَةِ المُنَافِقِ

٣٣ ـ حدّثنا سُلَيمَانُ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا نَافِعُ بْنُ مَالِكِ ابْنِ أَبِي عَامِرٍ أَبُو سُهَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ المُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

[الحديث ٣٣ ـ أطرافه في: ٢٦٨٢، ٢٧٤٩، ٦٠٩٥].

٣٤ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

تَابَعَهُ شُعْبَةُ عَنِ الأَعْمَشِ.

[الحديث ٣٤ ـ طرفاه في: ٢٤٥٩، ٣١٧٨].

٢٦ ـ باب قِيَامُ لَيلَةِ القَدْرِ مِنَ الإِيمَانِ

٣٥ ـ حدّثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَقُمْ لَيلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[الحديث ٣٥ ـ أطرافه في: ٣٧، ٣٨، ١٩٠١، ٢٠٠٨، ٢٠٠٩، ٢٠١٤]

٢٧ ـ باب الجِهَادُ مِنَ الإِيمَانِ

٣٦ ـ حدّثنا حَرَمِيُّ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا عُمَارَةُ قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «انْتَدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَهُ الجَنَّةَ، وَلَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ».

[28] Establishing extra optional prayers (Qiyam) in Ramadan is a part of faith

37- Abu'huraira "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

[29] Observing fast of Ramadan out of sincere faith is a part of belief

38- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever observes fasts during the month of Ramadan out of sincere faith, hoping to attain Allah's rewards, then all his past sins will be forgiven."

[30] Religion is very easy; and The Messenger of Allah's saying: "The (type of worship in) religion, most beloved to Allah is the easy and true."

39- Abu'huraira "Allah be pleased with him" reported: The Prophet of Allah "Allah's blessing and peace be upon him" said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection. Then receive the good tidings that you will be rewarded. You would gain strength by worshipping in the mornings, and the nights."

[31] In order to have faith, you have to perform the prayer

and Allah's saying: "and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful."

(The Heifer 143)

40- Al'barra "Allah be pleased with him" narrated: "When The Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Jerusalem for sixteen or seventeen months, but he wished that he could pray facing Ka'ba. The first prayer, which he offered facing Ka'ba, was the Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them: "By Allah, I testify that I have prayed with Allah's Apostle facing Mecca (Ka'ba). Hearing that, those people changed their direction towards Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see The Prophet facing Jerusalem in prayers. But when he changed his direction towards Ka'ba, during the prayers, they disapproved of it." Al'barra added: "Some people, who prayed facing this Qiblah , died and were killed before changing the Qiblah (from Jerusalem to Ka'ba of Mecca). We did not know what to think of their destiny. On this, Allah revealed: "and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful." (The Heifer 143)

[الحديث ٣٦ ـ أطرافه في: ٢٧٨٧، ٢٧٩٧، ٢٩٧٢، ٣١٢٣، ٧٢٢٦، ٧٢٢٧، ٧٤٥٧، ٧٤٦٣].

٢٨ ـ باب تَطوُّعُ قِيامِ رَمضانَ من الإيمانِ

٣٧ ـ حدّثنا إسماعيلُ قال: حدَّثني مالكٌ، عن ابنِ شهابٍ، عن حُميدِ بنِ عبدِ الرَّحمنِ، عَن أبي هُريرةَ: أنَّ رَسولَ اللّهِ ﷺ قالَ: «مَنْ قامَ رَمضانَ إيماناً واحْتِساباً غُفِرَ لهُ ما تقدَّمَ مِن ذَنبِهِ». [طرفه في: ٣٥].

٢٩ ـ باب صَومُ رَمَضانَ احْتِساباً من الإيمانِ

٣٨ ـ حدّثنا ابنُ سلامٍ قال: أخبرَنا محمّدُ بنُ فُضيلٍ قال: حدَّثنا يحيى بنُ سَعيدٍ، عَنْ أبي سَلَمةَ، عَنْ أبي هُرَيرَةَ قالَ: قالَ رَسولُ اللّهِ ﷺ: «مَنْ صامَ رَمَضانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقدَّمَ مِن ذَنبِهِ». [طرفه في: ٣٥].

٣٠ ـ باب الدِّينُ يُسْرٌ

وَقَوْلُ النَّبيِّ ﷺ: «أحبُّ الدِّينِ إلى اللّهِ الحَنيفيَّةُ السَّمحَةُ».

٣٩ ـ حدّثنا عبدُ السّلامِ بنُ مُطهَّرٍ قال: حدّثنا عُمرُ بنُ عليٍّ، عَنْ مَعْنِ بنِ مُحمَّدٍ الغِفاريِّ، عَنْ سَعيدِ بنِ أبي سَعيدٍ المَقْبُريِّ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ الدِّينَ يُسْرٌ وَلَنْ يُشادَّ الدِّينَ أحدٌ إلاَّ غَلَبَهُ، فَسَدِّدُوا وقارِبُوا، وأبْشِرُوا، واسْتَعِينُوا بالغَدْوَةِ والرَّوحَةِ وشَيءٍ مِنَ الدُّلجَةِ».

[الحديث ٣٩ ـ أطرافه في: ٥٦٧٣، ٦٤٦٣، ٧٢٣٥].

٣١ ـ باب الصَّلاةُ من الإيمانِ

وقَوْلُ اللّهِ تَعالَى: ﴿وَما كانَ اللّهُ لِيُضِيعَ إيمانَكُمْ﴾ [البقرة: ١٤٣] يَعْنِي صَلاتَكُمْ عِنْدَ البَيتِ.

٤٠ ـ حدّثنا عمرُو بنُ خالدٍ قال: حدّثنا زُهيرٌ قال: حدّثنا أبو إسحاقَ، عَنِ البَراءِ: أنَّ النَّبيَّ ﷺ كانَ أوَّلَ ما قدِمَ المَدينةَ نَزَلَ على أجْدادِهِ، أو قالَ: أخوالِهِ مِنَ الأنْصارِ، وأنَّهُ صَلّى قِبَلَ بيتِ المَقدِسِ سِتَّةَ عَشَرَ شَهراً، أو سبعةَ عَشَرَ شَهراً، وكانَ يُعْجِبُهُ أنْ تكونَ قِبلتُهُ قِبَلَ البَيتِ، وأنَّه صَلّى أوَّلَ صَلاةٍ صَلاَّها صَلاةَ العَصْرِ، وصَلَّى معهُ قومٌ، فخرجَ رجلٌ مِمَّنْ صَلّى معَهُ، فمرَّ عَلى أهْلِ مَسجِدٍ وهُمْ راكِعونَ، فقالَ: أشهدُ باللّهِ لقدْ صلّيتُ مَعَ رَسولِ اللّهِ ﷺ قِبَلَ مكّةَ، فَدارُوا كَما هُمْ قِبَلَ البَيتِ، وكانَتِ اليهودُ قدْ أعجبَهُمْ إذْ كانَ يُصلِّي قِبَلَ بيتِ المَقدِسِ، وأهْلُ الكِتابِ، فلَمَّا وَلَّى وَجْهَهُ قِبَلَ البَيتِ أنكَرُوا ذلِكَ.

قالَ زُهيرٌ: حدَّثنا أبو إسحاقَ، عَنِ البَراءِ في حَديثِهِ هذا: أنَّهُ ماتَ على القِبْلَةِ قبلَ أنْ تُحوَّلَ رِجالٌ وقُتِلُوا، فلَمْ نَدرِ ما نقولُ فِيهِمْ، فأنزلَ اللّهُ تعالى: ﴿وما كانَ اللّهُ لِيُضِيعَ إيمانَكُمْ﴾ [البقرة: ١٤٣].

[الحديث ٤٠ ـ أطرافه في: ٣٩٩، ٤٤٨٦، ٤٤٩٢، ٧٢٥٢].

[32] Improving one's faith

41- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you was guided to Islam, and, if he, in return, improved his religion, his bad deeds would be expiated. There remains only the justice of rewarding. I.e. the good deed is rewarded by ten to seven hundred ones, while the bad deed is rewarded only by one until all of them are entirely erased."

42- Abu'huraira "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "If any of you improved his (religion of) Islam then every good deed would be rewarded by ten to seven hundred ones, while every bad deed is rewarded only by one."

[33] The more one's religion is regular, the more it is beloved to Allah almighty

43- A'isha "Allah be pleased with her" narrated: Once The Prophet came while a woman was sitting with me. He said: "Who is she?" I replied: "She is so and so" and told him about her (excessive) praying. He said disapprovingly: "Do (good) deeds which is within your capacity. Indeed, Allah does not get tired (of giving rewards), but you will get tired. The best deed in the sight of Allah is that which is done permanently and regularly."

[34] The faith's increase and decrease

and Allah's saying: "and we advanced them in guidance." (The Cave 13) and: "and the Believers may increase in Faith." (Al'muddaththir 31) and: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast 3) if one's religion is less than this perfection, it will be considered as incomplete

44- Anas "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (or faith according to another narration) equal to the weight of a barley grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

45- Omar Ibn Al'khattab "Allah be pleased with him" narrated: Once a Jew said to me: "O commander of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." Omar Ibn Al'khattab asked: "What is that verse?" The Jew replied: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast "Al'ma'ida" 3) Omar replied: "No doubt, we know when and where this verse was revealed to The Prophet. It was Friday and The Prophet was standing at Arafat (That is the Day of Hajj)."

[35] In order to have faith, you must pay the obligatory charity (Zakah)

and Allah's saying: "And they have been commanded no more than this: to

٣٢ ـ باب حُسْنِ إِسْلامِ المَرْءِ

٤١ ـ قال مالكٌ: أخبرني زيدُ بنُ أسلمَ: أنَّ عطاءَ بنَ يسارٍ أخبرهُ: أنَّ أبا سعيدٍ الخُدريَّ أخبرَهُ: أنَّهُ سَمِعَ رسولَ اللهِ ﷺ يقولُ: «إذا أسلَمَ العَبْدُ فَحَسُنَ إسْلامُهُ، يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذلكَ القِصاصُ: الحَسَنَةُ بعَشْرِ أَمْثَالِهَا إِلَى سَبْعمائة ضِعْفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إلاَّ أَنْ يَتَجاوَزَ اللَّهُ عَنْهَا».

٤٢ ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ قالَ: حَدَّثَنا عَبْدُ الرَّزاقِ قالَ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «إذَا أَحْسَنَ أَحَدُكُمْ إِسْلامَهُ، فَكُلُّ حَسَنَةٍ يَعْمَلُها تُكْتَبُ لَهُ بِعَشْرِ أَمْثالِها إلى سَبْعمائة ضِعْفٍ، وكُلُّ سَيِّئَةٍ يَعْمَلُها تُكْتَبُ لَهُ بِمِثْلِها».

٣٣ ـ باب أَحَبُّ الدِّينِ إلى اللهِ أَدْوَمُهُ

٤٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى، حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وعِنْدَها امْرَأَةٌ قَالَ: «مَنْ هذهِ» قَالَتْ: فُلاَنَةُ، تَذْكُرُ مِنْ صَلاتِهَا، قالَ: «مَهْ، عَلَيكُمْ بِما تُطِيقُونَ، فَوَاللهِ لا يَمَلُّ اللهُ حَتَّى تَمَلُّوا». وَكانَ أَحَبَّ الدِّينِ إليهِ ما دَامَ عَلَيهِ صاحِبُهُ.

[الحديث ٤٣ ـ طرفه في: ١١٥١].

٣٤ ـ باب زِيادَةِ الإِيمَانِ ونُقْصانِهِ

وَقَوْلِ اللهِ تَعالَى: ﴿وَزِدْناهُمْ هُدًى﴾ [الكهف: ١٣]، ﴿وَيَزْدادَ الَّذِينَ آمَنُوا إِيماناً﴾ [المدثر: ٣١] وقالَ: ﴿اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ٣]، فإذَا تَرَكَ شَيْئاً مِنَ الكَمالِ فَهُوَ نَاقِصٌ.

٤٤ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنا هِشَامٌ قَالَ: حَدَّثَنا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «يخرجُ مِنَ النَّارِ مَنْ قالَ: لا إِلٰهَ إلا اللّهُ، وَفِي قَلْبِهِ وَزْنُ شَعيرَةٍ مِنْ خَيرٍ، ويخرجُ مِنَ النَّارِ مَنْ قالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَفِي قَلبِهِ وَزْنُ بُرَّةٍ مِنْ خَيرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَفِي قَلبِهِ وزنُ ذرَّةٍ مِن خَيرٍ».

قالَ أَبُو عَبْدِ اللهِ: قالَ أَبَانُ: حَدَّثَنا قَتَادَةُ: حَدَّثَنا أَنَسٌ، عَنِ النَّبِيِّ ﷺ: «مِنْ إِيمانٍ» مَكانَ: «مِنْ خَيرٍ».

[الحديث ٤٤ ـ أطرافه في: ٤٤٧٦، ٦٥٦٥، ٧٤١٠، ٧٤٤٠، ٧٥٠٩، ٧٥١٠، ٧٥١٦].

٤٥ ـ حدّثنا الحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ جَعْفَرَ بْنَ عَوْنٍ: حَدَّثَنا أَبُو العُمَيْسِ: أَخْبَرَنَا قَيسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ الخَطَّابِ: أَنَّ رَجُلاً مِنَ اليَهُودِ قالَ لَهُ: يا أَمِيرَ المُؤْمِنِينَ، آيَةٌ في كِتابِكُمْ تَقْرَؤُونَها، لَوْ عَلَينا مَعْشَرَ اليَهُودِ نَزَلَتْ، لاتَّخَذْنَا ذلِكَ اليَوْمَ عِيداً، قالَ: أَيُّ آيَةٍ؟ قالَ: ﴿اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وأَتْمَمْتُ عَلَيكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلامَ دِيناً﴾ [المائدة: ٣]، قالَ: عُمَرُ: قَدْ عَرَفْنَا ذلكَ اليَوْمَ، وَالمَكانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وَهُوَ

worship Allah, offering Him sincere devotion, being True (in Faith); to establish regular Prayer; and to practise regular Charity; and that is the Religion right and straight." (The Clear Evidence "Al'bayyina" 5)

46- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said: "You have to offer prayers perfectly five times in a day and night." The man asked: "Is there any more (prayer)?" Allah's Apostle replied: "No, but if you want to offer more voluntarily, you can." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked: "Is there any more fasting?" Allah's Apostle replied: "No, but if you want to fast more voluntarily, you can. " Then Allah's Apostle further told him of the obligatory charity. The man asked: "Is there any thing other than the obligatory charity for me to pay?" Allah's Apostle replied: "No, unless you want to give alms of your own." Then that man retreated saying: "By Allah! I will neither do less nor more than this." Allah's Apostle said: "If what he said is true, then he will be successful" (as fulfilling what he was ordered to do concerning religion).

[36] Accompanying funeral processions is a part of belief

47- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer, who accompanies the funeral procession of a Muslim, out of sincere faith, hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, will return with a reward of two Qirats, Each of which is as huge as The Mountain of Ohod. He who offers the funeral prayer only and returns before the burial will come back with the reward of just a Qirat."

[37] A believer's fear that his deed might unconsciously be fruitless

Ibrahim At'taimi said: "I never applied my saying to my action but that I was afraid of being liar." Ibn Abu'mulaika was reported to have told: "I saw thirty of The Prophet's companions, each of whom was afraid of being hypocrite. Every one of them never pretended that he was on Gabriel or Michael's (complete) faith." Furthermore, Al'hasan was reported to have told: "It is only the good believer who feared Allah; and it is only the hypocrite, who does not beware of persisting in hypocrisy and disobedience without repentance, who never feared him (Allah), in view of his Almighty's saying: "and are never obstinate in persisting knowingly in (the wrong) they have done."

(Al Imran 135)

قَائِمٌ بِعَرَفَةَ يَومَ جُمُعَةٍ.

[الحديث ٤٥ ـ أطرافه في: ٤٤٠٧، ٤٦٠٦، ٧٢٦٨].

٣٥ ـ باب الزَّكاةُ مِنَ الإسْلامِ

وَقَوْلُهُ: ﴿وما أُمِرُوا إِلاَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكاةَ وَذلِكَ دِينُ القَيِّمَةِ﴾ [البينة: ٥]

٤٦ ـ حدّثنا إسماعيل قال: حَدَّثني مالكُ بنُ أنس، عَنْ عَمِّهِ أَبي سُهَيلِ بْنِ مالِكٍ، عَن أَبيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرُ الرَّأْسِ، يُسْمَعُ دَوِيُّ صَوْتِهِ وَلاَ يُفقَهُ مَا يَقُولُ، حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَواتٍ في اليَوْمِ واللَّيلَةِ» فقال: هل عَلَيَّ غَيرُها؟ قال: «لا، إلا أَنْ تَطَوَّعَ» قال رَسُولُ اللَّهِ ﷺ: «وَصِيَامُ رَمَضَانَ» قَالَ: هَل عَلَيَّ غَيْرُهُ؟ قَالَ: «لاَ، إلاَّ أَنْ تَطَوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزكاةَ قال: هل عَلَيَّ غَيرُها؟ قال: «لا، إلاَّ أَنْ تَطَوَّعَ» قال: فأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لا أَزِيدُ عَلى هذا وَلاَ أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَفلَحَ إِنْ صَدَقَ».

[الحديث ٤٦ ـ أطرافه في: ١٨٩١، ٢٦٧٨، ٦٩٥٦]

٣٦ ـ باب اتِّباعُ الجَنائِزِ مِنَ الإيمانِ

٤٧ ـ حدّثنا أحمدُ بنُ عبدِ اللَّهِ بنِ عليٍّ المَنْجُوفِيُّ قال: حَدَّثَنا رَوْحٌ قال: حَدَّثَنا عَوفٌ، عَنِ الحَسَنِ وَمُحَمَّدٍ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «مَنِ اتَّبَعَ جَنازَةَ مُسْلِمٍ إِيماناً وَاحْتِساباً، وكانَ مَعَهُ حَتَّى يُصَلَّى عَلَيها، وَيَفرُغَ مِنْ دَفْنِها، فإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيراطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيها ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ».

تابَعَهُ عُثْمَانُ المُؤَذِّنُ قال: حَدَّثَنا عَوفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[الحديث ٤٧ ـ طرفاه في: ١٣٢٣، ١٣٢٥]

٣٧ ـ باب خَوْفِ المُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لاَ يَشْعُرُ

وَقالَ إبراهيمُ التَّيمِيُّ: ما عَرَضْتُ قَوْلي على عَمَلي إِلاَّ خَشِيتُ أَنْ أَكُونَ مُكَذِّباً، وَقَالَ ابْنُ أَبي مُلَيكَةَ: أَدْرَكْتُ ثَلاثِينَ مِنْ أَصْحابِ النَّبِيِّ ﷺ كُلُّهُمْ يَخافُ النِّفَاقَ عَلى نَفْسِهِ، ما مِنْهُمْ أَحَدٌ يَقُولُ: إِنَّهُ عَلى إِيمانِ جِبريلَ وميكائيلَ. وَيُذكَرُ عَنِ الحَسَنِ: ما خَافَهُ إِلاَّ مُؤْمِنٌ وَلا أَمِنَهُ إِلاَّ مُنَافِقٌ، وَمَا يُحْذَرُ مِنَ الإِصْرَارِ عَلَى النِّفَاقِ وَالعِصْيَانِ مِنْ غَيرِ تَوْبَةٍ، لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَمْ يُصِرُّوا عَلى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥]

---

٤٦ ـ قوله: تطوع قال النووي المشهور فيه تطوع بتشديد الطاء على إدغام إحدى التاءين في الطاء وقال الشيخ أبو عمرو بن الصلاح رحمه الله تعالى هو محتمل للتشديد والتخفيف على الحذف.

48- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is a type of dissipation, while fighting him is a sort of disbelief."

49- Obada Ibn As'samit "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day to tell his companions of The Night of Power (Qadr), but two Muslims quarrelled. The Messenger of Allah commented: "I got out to tell you of The Night of Power (Qadr), but so-and-so, and so-and-so quarrelled. So, I was made to forget it. This might be for your benefit. Pursue it at one of the twenty-seventh, the twenty-ninth or the twenty-fifth nights (of Ramadan)."

[38] Gabriel asks about belief, Islam, faithfulness, and the knowledge of The Doomed Hour

with The Messenger comment: "This is Gabriel, who came to teach you your religion."; and The Messenger's exposition of the faith (matters) to the delegation of Banu Abdul'qais; and Allah's saying: "If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)." (Al Imran 85)

50- Abu'huraira "Allah be pleased with him" narrated: One day while The Prophet was sitting with some people, Gabriel came and asked: "What is belief?" Allah's Apostle replied: "It is to have faith in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Judgement." Then he further asked: "What is Islam?" Allah's Apostle replied: "To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity, and to observe fasts during the month of Ramadan." Then he further asked: "What is faithfulness?" Allah's Apostle replied: "To worship Allah as if you see Him, and if you cannot really see him, then you must consider that He is looking at you." Then he further asked: "When will the Hour be established?" Allah's Apostle replied: "The answerer has no better knowledge than the questioner. However, I will inform you about its portents: When a slave girl gives birth to her master; when the shepherds of black camels compete with one another in constructing higher buildings. In addition, the Hour is one of five things, which nobody knows except Allah." The Prophet then recited: " Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Luqman 34) Then that man (Gabriel) left. The Prophet asked his companions to call him back, but they could not see him. Then, The Prophet said: "That was Gabriel who came to teach people their religion." (Abu Abdullah commented: "He (The Prophet) made all of that as a part of belief."

[39]

51- Abn Abbas narrated: Abu'sufyan said to me: " Hercules said to me: Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who,

٤٨ ـ حدَّثنا مُحَمَّدُ بنُ عَرْعَرَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيدٍ قَالَ: سَأَلتُ أَبَا وَائِلٍ عَن المُرْجِئَة فقال: حدَّثني عَبْدُ الله: أنَّ النَّبِيَّ ﷺ قال: «سِبابُ المُسلم فسوق، وقِتالُه كُفرٌ».

[الحديث ٤٨ ـ طرفاه في: ٦٠٤٤، ٧٠٧٦]

٤٩ ـ أَخْبرَنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا إسماعيلُ بنُ جَعْفَر، عَنْ حُمَيدٍ، عَنْ أَنَس قَالَ: أَخبرَني عُبادَةُ بنُ الصّامت: أنَّ رَسولَ اللَّه ﷺ خرجَ يُخبرُ بليلةِ القدر، فتلاحَى رجُلانِ من المُسْلِمِين فَقَالَ: «إنِّي خَرَجْتُ لأخبِرَكُم بليلَةِ القَدْر، وإنَّهُ تَلاحَى فلانٌ وفلانٌ، فرُفِعتْ، وعَسى أنْ يكونَ خيراً لكُم، التَمِسُوهَا في السَّبْعِ والتِّسْعِ والخَمس».

[الحديث ٤٩ ـ طرفاه في: ٢٠٢٣، ٦٠٤٩]

٣٨ ـ باب سُؤال جبْرِيلَ النَّبيَّ ﷺ عَنِ الإيمان، والإسْلام والإحْسَان، وعِلم السَّاعَة

وبَيانِ النَّبِيِّ ﷺ لَهُ ثُمَّ قالَ: «جَاءَ جِبْريلُ عَلَيهِ السَّلامُ يُعَلِّمُكُم دِينَكُمْ». فَجَعَلَ ذلِكَ كُلَّهُ دِيناً، ومَا بَيَّنَ النَّبِيُّ ﷺ لِوَفدِ عَبْدِ القَيْسِ مِنَ الإيمانِ، وقَوْلِهِ تَعَالَى ﴿وَمَن يَبْتَغِ غَيرَ الإِسْلَامِ دِيناً فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

٥٠ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنا إسماعيلُ بنُ إبراهيم: أخبرنا أبو حَيَّانَ التَّيميُّ، عن أبي زُرْعَةَ، عن أبي هُرَيرَةَ قالَ: كانَ النَّبيُّ ﷺ بارزاً يَوماً لِلنّاس، فَأَتاهُ جِبريلُ فقالَ: ما الإيمانُ؟ قالَ: «الإيمانُ أنْ تُؤمِنَ باللهِ وملائكته وبِلِقائِه ورُسُلِه وتُؤمِنَ بالبَعْثِ». قالَ: ما الإسْلامُ؟ قال: «الإسْلامُ أنْ تَعبُدَ اللَّهَ ولاَ تُشرِكَ به، وتُقيمَ الصَّلاةَ، وتُؤدِّيَ الزَّكاةَ المفروضَة، وتَصومَ رمضانَ». قالَ: ما الإحْسانُ؟ قال: «أنْ تَعبُدَ اللَّهَ كأنَّكَ تَراهُ، فإنْ لَمْ تَكُنْ تَراهُ فإنَّهُ يَراكَ». قالَ: مَتى السّاعةُ؟ قال: «ما المَسؤولُ عنها بأعلَمَ منَ السّائِل، وسأُخبِرُكَ عَنْ أشراطِهَا: إذا وَلَدتِ الأمَةُ ربَّها، وإذا تَطاوَلَ رُعاةُ الإبِلِ البُهْمُ في البُنيانِ، في خَمسٍ لا يَعلَمُهُنَّ إلاَّ اللَّهُ»، ثُمَّ تَلا النَّبيُّ ﷺ ﴿إنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعةِ﴾ [لقمان: ٣٤] الآيَةَ، ثُمَّ أدْبَرَ فَقالَ: «رُدُّوه». فَلَمْ يَرَوْا شيئاً، فقالَ: «هذا جبْريلُ جاءَ يُعلِّمُ النّاسَ دينَهُم».

قالَ أبُو عَبْدِ اللَّه: جعلَ ذلكَ كُلَّه مِنَ الإيمانِ.

[الحديث ٥٠ ـ طرفه في: ٤٧٧٧]

٣٩ ـ باب

٥١ ـ حدّثنا إبْراهِيمُ بنُ حَمْزَةَ قَالَ: حَدَّثَنا إبْراهِيمُ بنُ سَعدٍ، عَنْ صَالحٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخبَرَهُ قالَ: أخْبَرَني أبُو سُفيانَ أنَّ هِرَقْلَ قالَ لَهُ:

---

٥٠ ـ قوله: ورسله في رواية [وبرسله] بالباء وقوله: ولا تشرك به في رواية زيادة [شيئاً].

ـ قوله: البهم بضم الموحدة جمع الأبهم وهو الذي لا شية له أو جمع بهيم وهي رواية أبي ذرّ وغيره وروي عن الأصيلي الضم والفتح انظر الشارح

after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely."

[40] The virtue of he, who saves himself from suspicious things for the sake of his religion

52- An'no'man Ibn Bashir "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Both legal and illegal things are evident. There are, in between them, suspicious things of which most the people have no knowledge. Therefore, whoever saves himself from these suspicious things, keeps his religion and his honour. Whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the private pasture of someone else into which he is likely to get at any moment. Beware! Every king has a protected zone, and the protected zone of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body. If it becomes good (reformed), the whole body will become good. But if it gets spoilt, the whole body will get spoilt. That (piece) is the heart."

[41] Affording the one-fifth (of the booty, for Allah's sake) is a part of belief

53- Abu'jamra "Allah be pleased with him" reported: I was sitting with Ibn Abbas who said to me: "Stay with me for sometime so that I might give you a portion of my wealth." I stayed with him for nearly two months. Abdullah Ibn Abbas "Allah be pleased with him" then said to me: when the people (or delegate) of the tribe of Abdul'qais came to The Prophet, The Prophet asked them: "Who are the people (You)? (Or) who is the delegate?" They replied: "We are from the tribe of Rabie'a." Then The Prophet said to them: "Welcome! O people (or O delegate) of Abdul'qais! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind, and that we may enter Paradise (by acting on them)." Then they asked about (what is lawful and what is unlawful) of drinks. The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know better." Thereupon The Prophet said: "It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

Then he forbade them four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. (All of which are used as container of wine. The Prophet used the names of the pots to designate the prohibited drinks usually brewed in them). The Prophet further said (to them): "Memorize them (instructions) and convey them to the people whom you have left behind."

[42] The deeds rewards depend upon man's intention

in this way, it includes one's faith, prayer, obligatory charity, fasting,

سَأَلْتُكَ هَل يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ الإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَل يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتَ أَنْ لاَ، وَكَذلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أَحَدٌ.

[طرفه في: ٧].

٤٠ ـ باب فَضْلِ مَنِ اسْتَبْرَأَ لِدِينِهِ

٥٢ ـ حدّثنا أَبو نُعَيم: حَدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الحَلاَلُ بَيِّنٌ، وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى المُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعٍ يَرْعَى حَوْلَ الحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ، أَلاَ وَهِيَ القَلْبُ».

[الحديث ٥٢ ـ طرفه في: ٢٠٥١].

٤١ ـ باب أَدَاءُ الخُمُسِ مِنَ الإِيمَانِ

٥٣ ـ حدّثنا عليُّ بْنُ الجَعْدِ قال: أخبرنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ، فَقَالَ: أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْماً مِنْ مَالِي، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ: إِنَّ وَفْدَ عَبْدِ القَيْسِ لَمَّا أَتَوُا النَّبِيَّ ﷺ قَالَ: «مَنِ القَوْمُ؟ أَوْ مَنِ الوَفْدُ؟» قَالُوا: رَبِيعَةُ قَالَ: «مَرْحَباً بِالقَوْمِ، أَوْ بِالوَفْدِ، غَيْرَ خَزَايَا وَلاَ نَدَامَى» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَّ فِي شَهْرِ الحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هذَا الحَيُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنَا بِأَمْرٍ فَصْلٍ، نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلْ بِهِ الجَنَّةَ. وَسَأَلُوهُ عَنِ الأَشْرِبَةِ، فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ، قَالَ: «أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ وَحْدَهُ»؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لاَ إِلهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ المَغْنَمِ الخُمُسَ»، وَنَهَاهُمْ عَنْ أَرْبَعٍ: عَنِ الحَنْتَمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَالمُزَفَّتِ، وَرُبَّمَا قَالَ: «المُقَيَّرِ» وَقَالَ: «احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

[الحديث ٥٣ ـ أطرافه في: ٨٧، ٥٢٣، ١٣٩٨، ٣٠٩٥، ٣٥١٠، ٤٣٦٨، ٤٣٦٩، ٦١٧٦، ٧٢٦٦، ٧٥٥٦].

٤٢ ـ باب ما جاءَ إِنَّ الأَعْمَالَ بِالنِّيَّةِ وَالحِسْبَةِ، وَلِكُلِّ امْرِئٍ مَا نَوَى

فَدَخَلَ فِيهِ الإِيمَانُ، وَالوُضُوءُ، وَالصَّلاَةُ، وَالزَّكَاةُ، وَالحَجُّ، وَالصَّوْمُ، وَالأَحْكَامُ، وَقَالَ اللَّهُ تَعَالَى: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ﴾ [الإسراء: ٨٤] عَلَى نِيَّتِهِ. «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ

---

٥٣ ـ قوله: تخبر بالجزم وبالرفع شارح.

باب ٤٢ ـ قوله: أن بفتح الهمزة وكسرها في اليونينية شارح.

performing the greater pilgrimage (Hajj), in addition to judgements, according to Allah's saying: "Say: everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the way." (Al'isra 84) it also includes one's expense on his family which is, in case of being sincerely for Allah's sake, considered as charity in reward for him. and somebody's saying: "(One's) Jihad (must be accompanied by true) intention (to be in Allah's cause)

54- Omar Ibn Al'khattab "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: (the same tradition above mentioned (cf. 1). But this narration is more complete): "The reward of deeds depends upon the intention. Every person will get the reward according to what he has intended. Therefore, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. Whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he left for."

55- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "If a man spends on his family sincerely for Allah's sake then it will be considered as a (kind of) charity in reward for him."

56- Sa'd Ibn Abu'waqqas "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You never spend a thing sincerely for Allah's sake except that you would be rewarded for it, even what you spend on your family."

[43] The Messenger of Allah's saying: The (true) religion is to be sincere in duty to Allah, his Messenger, and all of Muslims

and Allah's saying: "There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful." (At'tawba)

57- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: To offer prayers perfectly; to pay the obligatory charity; and, in addition, to be sincere and true (in duty) to every Muslim.

58- Jarir Ibn Abdullah "Allah be pleased with him" was reported to have got up (on the pulpit), on the day when Al'mogheera Ibn Sho'ba died, and thanked and praised Allah and said: "Be afraid of Allah alone Who has none along with Him to be worshipped. Be calm and quiet till the (next) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added: " now then, I went to the Prophet and said: "I give my pledge of allegiance to you for Islam." The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim. So I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).

يَحْتَسِبُهَا صَدَقَةٌ». وَقَالَ: «وَلَكِنْ جِهَادٌ وَنِيَّةٌ».

٥٤ ـ حدّثنا عَبْدُاللَّهِ بْنُ مَسْلَمَةَ قَالَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ مُحمدِ بْنِ إبْراهيمَ، عَنْ عَلقَمَةَ بْنِ وَقّاصٍ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الأَعْمالُ بالنيَّةِ، وَلِكُلِّ امْرِىءٍ ما نَوى، فَمَنْ كانَتْ هِجرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كانَتْ هِجرَتُهُ لِدُنْيا يُصيبُها، أَوِ امْرَأَةٍ يَتَزَوَّجها، فَهِجرَتُهُ إِلى ما هاجَرَ إِلَيه». [طرفه في: ١].

٥٥ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ».

[الحديث ٥٥ ـ طرفاه في: ٤٠٠٦، ٥٣٥١].

٥٦ ـ حدّثنا الحَكَمُ بْنَ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيبٌ، عَنْ الزُّهْرِي قَالَ: حَدَّثَنِي عامِرُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ عَلَيهَا، حَتَى مَا تَجْعَلُ فِي امْرَأَتِكَ».

[الحديث ٥٦ ـ أطرافه في: ١٢٩٥، ٢٧٤٢، ٢٧٤٤، ٣٩٣٦، ٤٤٠٩، ٥٣٥٤، ٥٦٥٩، ٥٦٦٨، ٦٣٧٣، ٦٧٣٣].

٤٣ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «الدِّينُ النَّصِيحَةُ: لِلَّهِ وَلِرَسُولِهِ وَلأَئِمَّةِ المُسْلِمِينَ وَعامَّتِهِمْ»

وَقَوْلِهِ تَعَالَى: ﴿إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾ [التوبة: ٩١].

٥٧ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى عَنْ إِسْماعِيلَ قَالَ: حَدَّثَني قَيسُ بْنُ أَبِي حازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [الحديث ٥٧ ـ أطرافه في: ٥٨، ٥٢٤، ١٤٠١، ٢١٥٧، ٢٧١٤، ٢٧١٥، ٧٢٠٤].

٥٨ ـ حدّثنا أَبُو النُّعْمانِ قَالَ: حَدَّثَنَا أَبُو عَوانَةَ عَنْ زِيادِ بْنِ عِلاَقَةَ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبدِ اللَّهِ يَقُولُ يَوْمَ ماتَ المُغِيرَةُ بْنُ شُعْبَةَ، قامَ فَحَمِدَ اللَّهَ وَأَثْنى عَلَيهِ وَقالَ: عَلَيكُمْ بِاتِّقَاءِ اللَّهِ وَحْدَهُ لا شَرِيكَ لَهُ، وَالوَقارِ، وَالسَّكِينَةِ، حَتَّى يَأْتِيَكُمْ أَمِيرٌ، فَإِنَّما يَأْتِيكُمُ الآنَ. ثُمَّ قالَ: اسْتَعْفُوا لأَمِيرِكُمْ، فَإِنَّهُ كَانَ يُحِبُّ العَفْوَ. ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلتُ: أُبايِعُكَ عَلَى الإِسْلاَمِ، فَشَرَطَ عَلَيَّ: «وَالنُّصْحِ لِكُلِّ مُسْلِمٍ»، فَبَايَعْتُهُ عَلَى هذا، وَرَبِّ هذا المَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ. ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

[طرفه في: ٥٧].

---

٥٨ ـ قوله: والنصح بالنصب وبالجر انظر الشارح

(3) The Book of Knowledge

[1] the virtue of knowledge

and Allah’s saying: “Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. And Allah is well acquainted with all ye do.” (Al’mujadila 11) and: “say, O my Lord! advance me in knowledge.” (Ta ha 114)

[2] when one is asked about something while he is busy talking; then after he finishes his talk, he answers the questioner

59- Abu'huraira "Allah be pleased with him" reported: While The Prophet "Allah's blessing and peace be upon him" was saying something in a gathering, a Bedouin came and asked him: "When would the (Doomed) Hour take place?" Allah's Apostle "Allah's blessing and peace be upon him" continued his talk, so some people said that Allah's Apostle "Allah's blessing and peace be upon him" had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle "Allah's blessing and peace be upon him" had not heard it. When The Prophet "Allah's blessing and peace be upon him" finished his speech, he said: "Where is the questioner, who inquired about the Hour?" The Bedouin said: "I am here, O Allah's Apostle. " Then The Prophet "Allah's blessing and peace be upon him" said: "When honesty is lost, then wait for the Hour." The Bedouin said: "How will that (honesty) be lost?" The Prophet "Allah's blessing and peace be upon him" said: "When the power or authority comes in the hands of incompetent persons, then expect for the Hour."

[3] Raising sound with knowledge

60- Abdullah Ibn amr "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us while we were performing ablution for the prayer, which was over-due. We were just passing wet hands over our feet (and not washing them properly) so The Prophet "Allah's blessing and peace be upon him" addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

[4] when the narrator says: so-and-so told us, or reported to us, or talked to us or so

in this connection, Abdullah Ibn Mas’ood was reported to have used to say: “The Prophet “Allah’s blessing and peace be upon him” The true and truly inspired talked to us.” Shaqiq reported that Abdullah had said: “I heard The Messenger of Allah “Allah’s blessing and peace be upon him” (saying).” Hudhaifa “Allah be pleased with him” was reported to have said: “The Messenger of Allah “Allah’s blessing and peace be upon him” spoke to us with

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٣ - كِتَابُ العِلم

١ - باب فَضْل العلم

وقَوْلِ اللَّهِ تَعالَى: ﴿يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالذِينَ أُوتُوا العِلمَ دَرَجَاتٍ واللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المُجادلة: ١١]، وقولِهِ عزَّ وجلَّ: ﴿رَبِّ زِدْنِي عِلماً﴾ [طه: ١١٤].

٢ - بابُ مَنْ سُئِلَ عِلماً وَهُوَ مُشْتَغِلٌ في حَدِيثِه، فَأَتَمَّ الحَدِيثَ ثُمَّ أَجابَ السَّائِلَ

٥٩ - حدثنا مُحَمَّدُ بْنُ سِنَانٍ قال: حَدَّثنا فُلَيحٌ (ح) وَحَدَّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ قال: حَدَّثنا مُحَمَّدُ بْنُ فُلَيحٍ قالَ: حَدَّثني أَبِي قالَ: حَدَّثني هِلالُ بْنُ عليٍّ، عَنْ عَطاءِ بْنِ يسارٍ، عَنْ أَبِي هُرَيرةَ قالَ: بَينَما النَّبيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ القَوْمَ، جاءَهُ أَعْرابيٌّ فَقالَ: مَتَى السَّاعَةُ؟ فَمَضى رَسُولُ اللَّهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ القَوْمِ: سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ. وَقَالَ: بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ. حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَينَ - أُرَاهُ - السَّائِلُ عَنِ السَّاعَةِ»؟ قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَإِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ». قَالَ: كَيفَ إِضَاعَتُهَا؟ قَالَ: «إِذَا وُسِّدَ الأَمْرُ إِلَى غَيرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ». [الحديث ٥٩ - طرفه في: ٦٤٩٦]

٣ - بابُ مَنْ رَفَعَ صَوْتَهُ بالعِلم

٦٠ - حدثنا أَبُو النُّعْمانِ عارِمُ بْنُ الفَضْلِ قالَ: حَدَّثنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ ابْنِ ماهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: تَخلَّفَ عَنَّا النَّبيُّ ﷺ في سَفْرَةٍ سَافَرْنَاهَا، فَأَدْرَكَنَا - وَقَدْ أَرْهَقَتْنَا الصَّلاةُ - وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيلٌ لِلأَعْقَابِ مِنَ النَّارِ» مَرَّتَينِ أَوْ ثَلاثاً. [الحديث ٦٠ - طرفاه في: ٩٦، ١٦٣].

٤ - بابُ قَوْلِ المُحَدِّثِ: حَدَّثَنَا أَوْ أَخْبَرَنا وَأَنْبَأَنَا

وقالَ لَنا الحُمَيدِيُّ: كانَ عِنْدَ ابْنِ عُيَينةَ حَدَّثنا وَأَخبَرَنا وَأَنبأَنا وَسَمِعْتُ واحِداً. وقالَ ابْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ. وَقَالَ شَقِيقٌ عَنْ عَبْدِ اللَّهِ: سَمِعْتُ النَّبيَّ ﷺ كَلِمَةً. وَقالَ حُذَيفَةُ: حَدَّثَنا رَسُولُ اللَّهِ ﷺ حَدِيثَينِ. وَقالَ أَبُو العالِيَةِ عَنِ ابْنِ عَبَّاسٍ، عَنِ

٦٠ - قوله: ابن ماهك بفتح الهاء غير منصرف وروي بكسر الهاء مصروفاً انظر الشارح.

باب ٤ - قوله: سمعت النبي ولأبي ذر والأصيلي سمعت من النبي: شارح

two talks." Ibn Abbas "Allah be pleased with both" told: "The Messenger of Allah "Allah's blessing and peace be upon him" (said) as reporting from (Allah) his lord." Anas said: "The Messenger of Allah (said) reporting from Allah "Be he exalted"." Abu'huraira said: "The Prophet (said) as reporting from your lord "Be he exalted"."

61- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the trees, there is a tree, the leaves of which do not fall; it looks like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. Moreover, I thought of the date-palm tree but felt shy to answer before the others. Then they asked: "What is that tree, O Allah's Apostle?" He replied: "It is the date-palm tree."

[5] Raising the question by the imam to test his companions knowledge

62- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the trees, there is a tree, the leaves of which do not fall; it looks like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. Moreover, I thought of the date-palm tree but felt shy to answer before the others. Then they asked: "What is that tree, O Allah's Apostle?" He replied: "It is the date-palm tree."

[6] what was mentioned regarding the knowledge

and Allah's saying: "say, O my Lord! advance me in knowledge."

(Ta ha 114)

[7] One's reading before, and offering his question to the narrator, (so that the later might license him)

indeed, both of Malik, Al'hasan and Ath'thawri permitted that. Others took a proof of that from Dimam's tradition in which he asked The Messenger of Allah: "Did Allah order you to do this?" he (Dimam) reported his community; and they permitted him. On the other hand, Malik told that it is possible for one to say: "I recited before so-and-so as such" or "So-and-so made me read as such."

Al'hasan was reported to have said: "There is no harm to recite or read before the scholar."

Sufyan reported: "If one read before a certain scholar, there is no harm to say: I recited before so-and-so; or so-and-so made me recite as such."

63- Anas "Allah be pleased with him" reported: While we were sitting with The Prophet "Allah's blessing and peace be upon him" in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Mohammad?" At that time The Prophet "Allah's blessing and peace be upon him" was sitting amongst us leaning on his arm. We replied: "This white man reclining on his arm." The man then addressed him: "O Son of Abdul'muttalib!"

النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ. وَقَالَ أَنَسٌ عَنِ النَّبِيِّ ﷺ: يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ. وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: يَرْوِيهِ عَنْ رَبِّكُمْ عَزَّ وجل.

٦١ ـ حدثنا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ؟ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللهِ قَالَ: «هِيَ النَّخْلَةُ».

[الحديث ٦١ ـ أطرافه في: ٦٢، ٧٢، ١٣١، ٢٢٠٩، ٤٦٩٨، ٥٤٤٤، ٥٤٤٨، ٦١٢٢، ٦١٤٤].

٥ ـ باب طَرْحِ الإِمَامِ المَسْأَلَةَ عَلَى أَصْحَابِهِ لِيَخْتَبِرَ مَا عِنْدَهُمْ مِنَ العِلْمِ

٦٢ ـ حدثنا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيمانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدِّثُونِي مَا هِيَ؟» قَالَ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ، قَالَ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

٦ ـ بابُ ما جاءَ في العِلْمِ

وَقَوْلِهِ تَعَالَى: ﴿وَقُل رَّبِّ زِدْنِي عِلْماً﴾ [طه: ١١٤].

٧ ـ باب القِرَاءةُ وَالعَرْضُ عَلى المُحَدِّثِ

وَرَأَى الحَسَنُ وَالثَّوْرِيُّ وَمَالِكٌ القِرَاءَةَ جَائِزَةً، وَاحْتَجَّ بَعْضُهُمْ فِي القِرَاءَةِ عَلَى العَالِمِ بِحَدِيثِ ضِمَامِ بْنِ ثَعْلَبَةَ، قَالَ لِلنَّبِيِّ ﷺ: آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ؟ قَالَ: «نَعَمْ»: قَالَ فَهَذِهِ قِرَاءَةٌ عَلَى النَّبِيِّ ﷺ، أَخْبَرَ ضِمَامٌ قَوْمَهُ بِذَلِكَ فَأَجَازُوهُ. وَاحْتَجَّ مَالِكٌ بِالصَّكِّ يُقْرَأُ عَلَى القَوْمِ فَيَقُولُونَ: أَشْهَدَنَا فُلَانٌ، وَيُقْرَأُ ذَلِكَ قِرَاءَةً عَلَيْهِمْ، وَيُقْرَأُ عَلَى المُقْرِىءِ فَيَقُولُ القَارِىءُ: أَقْرَأَنِي فُلَانٌ.

حدثنا مُحَمَّدُ بْنُ سَلَامٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الحَسَنِ الوَاسِطِيُّ، عَنْ عَوْفٍ، عَنِ الحَسَنِ قَالَ: لَا بَأْسَ بِالقِرَاءَةِ عَلَى العَالِمِ.

وَأَخبرنا مُحَمَّدُ بْنُ يُوسُفَ الفِرَبْرِيُّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ البُخَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ سُفْيَانَ قَالَ: إِذَا قُرِىءَ عَلَى المُحَدِّثِ فَلَا بَأْسَ أَنْ تَقُولَ: حَدَّثَنِي. قَالَ: وَسَمِعْتُ أَبَا عَاصِمٍ يَقُولُ: عَنْ مَالِكٍ وَسُفْيَانَ: القِرَاءَةُ عَلَى العَالِمِ وَقِرَاءَتُهُ سَوَاءٌ.

٦٣ ـ حدثنا عبد الله بن يوسف قال: حدثنا الليث، عن سعيد هو المَقْبُرِيُّ عَنْ شَرِيكِ بن

باب ٧ ـ القراءة على المحدث نخ.

٦٣ ـ قوله: ابن عبد المطلب بكسر الهمزة وفتح النون وفي اليونينية بهمزة وصل وقال بعضهم بفتح الهمزة للنداء

The Prophet "Allah's blessing and peace be upon him" said: "I am here to answer you." The man said to The Prophet "Allah's blessing and peace be upon him": "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet "Allah's blessing and peace be upon him" said: "Ask whatever you want." The man said: "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet "Allah's blessing and peace be upon him" replied: "By Allah, yes." The man further said: "I beseech you by Allah, has Allah ordered you to offer five prayers in a day and night?" He replied: "By Allah, Yes." The man further said: "I ask you by Allah, has Allah ordered you to observe fasts during this month (Ramadan) of the year?" He replied: "By Allah, Yes." The man further said: "I ask you by Allah, has Allah ordered you to take the obligatory charity from our rich people and distribute it amongst our poor people?" The Prophet "Allah's blessing and peace be upon him" replied: "By Allah, yes." Thereupon that man said: "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam Ibn Tha'laba from the brothers of Banu'sa'd Ibn Bakr."

[8] what was mention concerning presenting and writing knowledge for people

Anas said: “Othman “Allah be pleased with him” made several copies of The Holy Qur’an which he distributed in all Islamic countries at this time.” Both of Ibn Omar, Yahya Ibn Sa’eed and Malik thought it possible to do so. Some took their proof from what was reported that The Messenger of Allah, Allah’s blessing and peace be upon him” had written something which he had given to the leader of a certain detachment, ordering him not to read it until he reach so-and-so of places. When the detachment came to this place, the leader opened The Messenger of Allah’s book and read it to people, informing them of The Messenger’s orders.

64- Abdullah Ibn Abbas “Allah be pleased with both” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” sent a book with an envoy who delivered it to the chief of Bahrain. The latter gave it to Khosrau who tore it to pieces. I (the sub narrator) thought that Ibn Al’musaiyyab had said: The Messenger of Allah invoked Allah against him: “O Allah! Tear them to pieces and disperse them totally.”

65- Anas "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" wrote a letter or had an idea of writing a letter. The Prophet "Allah's blessing and peace be upon him" was told that they (rulers) would not read letters unless they were sealed.

So The Prophet "Allah's blessing and peace be upon him" got a silver ring on which it was engraved: "Mohammad Allah's Apostle"; as if I were just observing its white glitter in the hand of The Prophet "Allah's blessing and peace be upon him."

I (sub narrator) asked Quatada: “Who said that its engraving was “Mohammad Allah’s Apostle”?” Quatada replied: “Anas said so.”

عبدِاللَّه بن أبي نَمرٍ: أنَّهُ سَمِعَ أنَسَ بنَ مَالِكٍ يَقُولُ: بَيْنَما نَحْنُ جُلُوسٌ مَعَ النَّبيِّ ﷺ في المَسْجِدِ، دَخَلَ رَجُلٌ عَلى جَمَلٍ، فَأنَاخَهُ فِي المَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ قالَ لَهُمْ: أيُّكُمْ مُحَمَّدٌ؟ وَالنَّبيُّ ﷺ مُتَّكِىءٌ بَيْنَ ظَهرانَيهِمْ، فَقُلْنَا: هذا الرَّجُلُ الأبْيَضُ المُتَّكِىءُ، فَقَالَ لَهُ الرَّجُلُ: ابْنَ عَبْدِ المُطَّلِبِ، فَقَالَ لَهُ النَّبيُّ ﷺ: «قَدْ أجَبْتُكَ». فَقَالَ الرَّجُلُ لِلنَّبيِّ ﷺ: إنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيكَ في المَسْألَةِ، فلا تَجِدْ عَلَيَّ في نَفسِكَ، فَقَالَ: «سَلْ عَمَّا بَدا لَكَ». فقالَ: أسألُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللَّهُ أرْسَلَكَ إلى النَّاسِ كُلِّهِمْ؟ فَقَالَ: «اللَّهُمَّ نَعَمْ». قالَ: أنْشُدُكَ باللَّهِ، آللَّهُ أمَرَكَ أنْ نُصَلِّيَ الصَّلَواتِ الخَمْسَ في اليَومِ وَاللَّيْلَةِ؟ قالَ: «اللَّهُمَّ نَعَمْ». قالَ: أنْشُدُكَ باللَّهِ، آللَّهُ أمَرَكَ أنْ نَصُومَ هذا الشَّهْرَ مِنَ السَّنَةِ؟ قالَ: «اللَّهُمَّ نَعَمْ»، قالَ: أنْشُدُكَ باللَّهِ، آللَّهُ أمَرَكَ أنْ تَأخُذَ هذه الصَّدَقَةَ مِنْ أغْنِيائِنا فَتَقْسِمَها عَلى فُقَرائِنا؟ فقالَ النَّبيُّ ﷺ: «اللَّهُمَّ نَعَمْ». فَقَالَ الرَّجُلُ: آمَنْتُ بِما جِئْتَ بِهِ وَأنا رَسُولُ مَنْ وَرائي مِنْ قَوْمِي، وَأنا ضِمامُ بْنُ ثَعْلَبَةَ أخُو بَني سَعْدِ بْنِ بَكْرٍ.

رَوَاهُ مُوسى وَعَلِيُّ بْنُ عَبْدِ الحَمِيدِ، عَنْ سُلَيمانَ، عَنْ ثابِتٍ، عَنْ أنَسٍ، عَنِ النَّبيِّ ﷺ بِهذا.

٨ ـ بابُ ما يُذْكَرُ في المُناوَلةِ وكِتابِ أهْلِ العِلمِ بالعِلمِ إلى البُلدانِ

وَقالَ أنَسٌ: نَسَخَ عُثْمانُ المَصاحِفَ فَبَعَثَ بِها إلى الآفاقِ. وَرَأى عَبْدُ اللَّهِ بنُ عُمَرَ وَيحيى ابنُ سعيدٍ ومالكٌ ذلكَ جائِزاً. وَاحْتَجَّ بَعْضُ أهْلِ الحِجازِ في المُناوَلَةِ بِحَديثِ النَّبيِّ ﷺ حيثُ كَتَبَ لأميرِ السَّرِيَّةِ كِتاباً وقالَ: «لا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكانَ كَذا وكَذا»، فَلَمَّا بَلَغَ ذلِكَ المَكانَ قَرَأَهُ عَلى النَّاسِ، وَأخْبَرَهُمْ بِأمْرِ النَّبيِّ ﷺ.

٦٤ ـ حدثنا إسماعيلُ بنُ عبدِ اللَّه قال: حدَّثني إبراهيمُ بنُ سَعْدٍ، عَنْ صالحٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أنَّ عَبْدَ اللَّهِ بنَ عَبَّاسٍ أخْبَرَهُ أنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتابِهِ رَجُلاً، وَأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَينِ، فَدَفَعَهُ عَظِيمُ البَحْرَينِ إلى كِسْرَى، فَلَمَّا قَرَأهُ مَزَّقَهُ، فَحَسِبْتُ أنَّ ابْنَ المُسَيِّبِ قَالَ: فَدَعا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ أنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

[الحديث ٦٤ ـ أطرافه في: ٢٩٣٩، ٤٤٢٤، ٧٢٦٤].

٦٥ ـ حدثنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخبرنا عبدُ اللَّه قالَ: أخبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كَتَبَ النَّبيُّ ﷺ كِتاباً، أوْ أرادَ أنْ يَكْتُبَ فَقِيلَ لَهُ: إنَّهُمْ لا يَقْرَؤُونَ كِتاباً إلا مَخْتُوماً، فَاتَّخَذَ خاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّه، كَأنِّي أنْظُرُ إلى بَياضِهِ في يَدِهِ، فَقُلْتُ لِقَتادَةَ: مَنْ قالَ: نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ؟ قالَ: أنَسٌ.

[الحديث ٦٥ ـ أطرافه في: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢، ٥٨٧٤، ٥٨٧٥، ٥٨٧٧، ٧١٦٢].

ـ ونصب النون انظر الشارح.

[9] When one sits down wherever he finds a place in the session; and when one finds an opening in the circle of people in which he sits down

66- Abu'waqid Al'laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him. The second felt shy from Allah, so Allah sheltered Him in His mercy (by not punishing him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

[10] The Messenger of Allah's saying: An absent reported man might comprehend the case more than a present listener might

67- Abu'bakra "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was riding his camel and a man was holding its rein. The Prophet "Allah's blessing and peace be upon him" asked: "What is the day today?" We kept quiet, thinking that he might give that day another name. He said: "Isn't it the day of slaughtering the sacrifice animal's?" We replied: "Yes." He further asked: "Which month is this?" We again kept silent, thinking that he might give it another name. Then he said: "Isn't it the month of Dhul'hijja?" We replied: "Yes." He said: "Verily! Your blood, property and honour are sacred to one another (Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. Those who are present are necessitated to inform those who are absent because those who are absent might comprehend (what was said) better than the present audience might."

[11] one must know before he says or does (something) according to Allah's saying: "Know, therefore, that there is no god but Allah."

(Mohammad 19) he Almighty began with knowledge. Indeed, it should be known that the scholars are Prophet's heirs because They inherited knowledge from them. Know also that he, who proceeded through a way by which he sought to get knowledge, Allah will make easy for him a way through which he enters into Paradise. Allah, be he exalted, said also: "Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might Oft-Forgiving." (Fatir 28) he also said: "And such are the Parables We set forth for mankind, but only those understand them who have knowledge."

(The Spider 43)

Allah said in this context too: "They will further say: Had we but listened or used our intelligence, We should not (now) be among the Companions of the Blazing Fire!" (The Dominion "Al'mulk" 10)

٩ ـ بابُ مَنْ قَعَدَ حيثُ يَنْتَهي بِهِ المَجلِسُ، وَمَنْ رَأى فُرْجَةً فِي الحَلْقَةِ فَجلَسَ فِيهَا

٦٦ ـ حدثنا إسْماعيل قال: حَدَّثني مَالِكٌ، عَنْ إِسْحاق بْنِ عَبْدِ اللَّهِ بْنِ أبِي طلحَة: أَنَّ أبا مُرَّة مولَى عَقيل بْنِ أبي طَالِبٍ أَخْبَرَهُ عَنْ أبِي وَاقِدٍ اللَّيثِي: أَنَّ رَسولَ اللهِ ﷺ بينَما هُوَ جَالِسٌ فِي المَسْجِدِ والنَّاس معَهُ، إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ، فأَقْبَلَ اثْنَانِ إِلى رَسُولِ اللهِ ﷺ وذَهَبَ وَاحِدٌ، قال فَوَقَفَا عَلى رَسُولِ اللهِ ﷺ، فَأَمَّا أحدُهُما: فَرَأى فُرْجَةً فِي الحَلْقَةِ فَجَلَسَ فيهَا، وَأَمَّا الآخَرُ: فَجَلَسَ خَلفَهُم، وأمَّا الثَّالِثُ: فَأَدبَرَ ذاهِبًا، فلَمَّا فرَغَ رَسُولُ اللهِ ﷺ قال: «ألا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ؟ أَمَّا أحدُهُمْ فَأَوَى إِلَى اللهِ فَآوَاهُ اللَّهُ، وَأَمَّا الآخَرُ فاسْتَحْيَا فَاسْتَحْيَا اللَّهَ مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَض اللَّهُ عَنْهُ».

[الحديث ٦٦ ـ طرفه في: ٤٧٤]

١٠ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «رُبَّ مُبَلَّغٍ أَوْعى مِنْ سَامِعٍ»

٦٧ ـ حدثنا مُسَدَّدٌ قال: حدثَّنا بِشرٌ قال: حدثنا ابْنُ عونٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ، عَنْ أَبيهِ ذكرَ النَّبِيَّ ﷺ قعدَ عَلَى بَعِيرِه، وَأَمْسَكَ إِنْسانٌ بِخِطَامِهِ، أَوْ بِزِمامِهِ قال: «أيُّ يوم هذا»؟ فسكتنا حتى ظننَّا أنه سَيُسَمِّيهِ سوى اسمه، قال: «أليسَ يَوْمَ النَّحْرِ»؟! قُلنا: بَلى. قال: «فَأَيُّ شَهرٍ هذا»؟ فَسَكَتْنا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بغيرِ اسْمِهِ، فَقالَ: «أَلَيسَ بِذِي الحِجَّةِ؟» قُلنا: بَلَى. قَالَ فإِنَّ دِماءَكُم، وَأَموالَكُم، وَأَعْرَاضَكُم بَيْنَكُمْ حَرامٌ، كَحُرمةِ يومِكُم هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا، لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فإنَّ الشَّاهِدَ عسى أن يُبَلِّغَ مَنْ هُوَ أَوْعى لَهُ مِنْهُ».

[الحديث ٦٧ ـ أطرافه في: ١٠٥، ١٧٤١، ٣١٩٧، ٤٤٠٦، ٤٦٦٢، ٥٥٥٠، ٧٠٧٨، ٧٤٤٧].

١١ ـ بابٌ العِلمُ قَبْلَ القَوْلِ وَالعَمَلِ

لِقَوْلِ اللهِ تعالَى: ﴿فاعلَمْ أنَّهُ لا إلهَ إلا اللَّهُ﴾ [محمد: ١٩] فَبدأ بالعلم، وأَنَّ العُلَماءَ هُمْ وَرَثَةُ الأَنْبِياءِ، وَرَّثُوا العلمَ، مَنْ أَخَذَهُ أَخَذَ بِحظٍّ وَافِرٍ، وَمَنْ سلكَ طَرِيقاً يَطْلُبُ بِهِ علماً سهلَ اللَّهُ لَهُ طَرِيقاً إِلى الجَنَّةِ.

وقَالَ جَلَّ ذِكْرُهُ ﴿إِنَّمَا يَخْشى اللَّهَ مِنْ عِبَادِهِ العُلَمَاءُ﴾ [فاطر: ٢٨]. وَقَالَ: ﴿وَمَا يَعْقِلُهَا إِلاَّ العَالِمُونَ﴾ [العنكبوت: ٤٣] ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك: ١٠] وقَالَ: ﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ﴾ [الزمر: ٩] وَقَالَ النَّبِيُّ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ» وَ«إِنَّما العِلمُ بالتَّعَلُّم».

وَقَالَ أَبُو ذَرٍّ: لَوْ وَضَعْتُمُ الصَّمْصَامَةَ عَلَى هذِهِ ـ وَأَشَارَ إِلَى قَفَاهُ ـ ثُمَّ ظَنَنْتُ أَنِّي أُنْفِذُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ قَبْلَ أَنْ تُجِيزُوا عَلَيَّ لأَنْفَذْتُهَا.

باب ١١ـ قوله: (ورثوا) بتشديد الراء المفتوحة، أو بالتخفيف مع كسر الراء.

Allah, to whom be ascribed glory and power, said: "Say: are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (The Crowds "Az'zumar" 9)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah wanted to do good for somebody, he would cause him to comprehend (the religion). Indeed, knowledge is based on one's learning."

Ibn Abbas "Allah be pleased with both" was reported to have said, commenting on Allah's saying: "Be ye worshippers of him (Allah)": (Al Imran 79) "That is to say: Be religious scholars (so as to know and worship Allah better)."

[12] Choosing the suitable time in case of offering advice for fear that people might get bored

68- Ibn Mas'ood "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" used to take care of us in preaching by selecting a suitable time, so that we might not get bored.

69- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Facilitate things to people (concerning religious matters), and do not make it hard for them. Give them good tidings and do not make them run away (from religion)."

[13] making certain days for presenting knowledge to people

70- Abdullah "Allah be pleased with him" was reported to have used to preach people every Thursday. A man said to him: "O Abu Abdur'rahman! We would like that you preach us everyday." Abdullah replied: "What prevents me from doing so is the fact that I dislike to cause you to be bored. I always select the suitable time for preaching you as well as The Messenger of Allah used to select the appropriate time to preach us for fear of getting bored."

[14] If Allah wants to do good for a man, he would cause him to grasp religion

71- Mo'awiya "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (It should be known) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

[15] Understanding the knowledge

72- Ibn Omar "Allah be pleased with both" told: We were with The Prophet "Allah's blessing and peace be upon him". Fresh dates of a palm tree were brought to him. He commented: " there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree. But as I was the youngest of all, I kept silent. Then The Prophet "Allah's blessing and peace be upon him" said: "It is the date-palm tree."

[16] what about (one's) jealousy of (another's) knowledge and wisdom

Omar said: "Comprehend (religion) before being chiefs."

وَقَالَ ابْنُ عَبَّاسٍ: ﴿كُونُوا رَبَّانِيِّينَ﴾ [آل عمران: ٧٩] حُلَمَاءَ فُقَهَاءَ، وَيُقَالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغَارِ العِلْمِ قَبْلَ كِبَارِهِ.

١٢ ـ بَابُ ما كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُهُمْ بِالمَوْعِظَةِ وَالعِلمِ كَي لا يَنْفِرُوا

٦٨ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: أخبَرَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ قالَ: كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُنا بِالمَوْعِظَةِ فِي الأَيَّامِ، كَرَاهَةَ السَّآمَةِ عَلَينا.

[الحديث ٦٨ ـ طرفاه في: ٧٠، ٦٤١١].

٦٩ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حَدَّثَنا يَحيى بنُ سَعِيدٍ قَالَ: حَدَّثَنا شُعْبَةُ قَالَ: حَدَّثَني أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَسِّرُوا وَلاَ تُعَسِّرُوا وَبَشِّرُوا وَلاَ تُنَفِّرُوا».

[الحديث ٦٩ طرفه في: ٦١٢٥].

١٣ ـ بابُ مَنْ جَعَلَ لأَهْلِ العِلمِ أَيَّاماً مَعْلُومَةً

٧٠ ـ حدّثنا عُثْمانُ بنُ أَبي شَيبَةَ قالَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قالَ: كَانَ عَبْدُ اللّهِ يُذَكِّرُ النّاسَ في كُلِّ خَمِيسٍ، فقالَ لَهُ رَجُلٌ: يَا أَبَا عَبدِ الرَّحْمٰنِ، لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنا كُلَّ يَوْمٍ، قالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذلكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ، وَإِنِّي أَتَخَوَّلُكُمْ بِالمَوْعِظَةِ، كَما كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُنَا بِها، مَخافَةَ السَّآمةِ عَلينا. [طرفه في: ٦٨].

١٤ ـ بابٌ مَنْ يُرِدِ اللّهُ بِهِ خَيراً يُفَقِّهْهُ فِي الدِّينِ

٧١ ـ حدّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حَدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهَابٍ قالَ: قالَ حُمَيدُ بنُ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ مُعاوِيَةَ خَطِيباً يَقُولُ: سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللّهُ بِهِ خَيراً يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنا قَاسِمٌ وَاللّهُ يُعْطِي، وَلَنْ تَزالَ هذهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللّهِ، لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللّهِ».

[الحديث ٧١ ـ أطرافه في: ٣١١٦، ٣٦٤١، ٧٣١٢، ٧٤٦٠].

١٥ ـ بابُ الفَهْمِ في العِلمِ

٧٢ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ قَالَ: قَالَ لِي ابنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى المَدِينَةِ، فَلَمْ أَسْمَعْهُ يُحدِّثُ عَنْ رَسُولِ اللّهِ ﷺ إِلاَّ حَدِيثاً وَاحِداً، قالَ: كُنّا عِنْدَ النَّبِيِّ ﷺ فَأُتِيَ بِجُمَّارٍ فَقَالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً مَثَلُهَا كَمَثَلِ المُسلِمِ» فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ، فَإِذَا أَنَا أَصْغَرُ القَوْمِ، فَسَكَتُّ، قَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

١٦ ـ بابُ الاغْتِبَاطِ فِي العِلمِ وَالحِكْمَةِ

وَقَالَ عُمَرُ: تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا

73- Abdullah Ibn Mas'ood "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(One must have) no desire (to get what others have) except in two cases: A person, whom Allah has given wealth which he spends righteously; and a person whom Allah has given wisdom (the Holy Qur'an) and he acts according to its rules and teaches it to others."

[17] what was mentioned regarding Moses's going to Al'khadir

and Allah's saying on his tongue: "may I follow thee, on the footing that thou teach me something of the (higher) truth which thou hast been taught?" (The Cave 66)

74- Ibn Abbas "Allah be pleased with both" was reported to have gone on dispute with Ibn Qais Ibn Hisn Al'fazari about Moses's companion. Ibn Abbas said: "He is Khadir." Such being the case, Obai Ibn Ka'b "Allah be pleased with him" passed by them, whom Ibn Abbas called and asked: "I went on a heated discussion with my friend about Moses's companion whom Moses asked (Allah) to meet. Did you hear Allah's Messenger mentioning something regarding him?" Obai Ibn Ka'b "Allah be pleased with him" replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying regarding him: "Once The Prophet Moses stood up and addressed Israelites. A man came and asked him: "Do you one who is more learned than you?" Moses said: "No." Allah inspired to him that our slave Khadir (is more learnt than you). Moses asked Allah how to meet him. Allah made a sign for him the fish. It was said to him: "When you loose this fish, then return and you will find him." Moses was retracing the fish in the sea. His (servant) boy said to him: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!" Moses said: "that was what we were seeking after." So they went back on their footsteps, following (the path they had come). (The Cave 63:64)

then they met Khadir whose story was mentioned by Allah in The Holy Qur'an."

[18] The Prophet's saying: O Allah! Bestow on him the knowledge of the Book

75- Ibn Abbas "Allah be pleased with both" told: Once The Prophet "Allah's blessing and peace be upon him" embraced me and said: "O Allah! Bestow on him the knowledge of the Book (Qur'an)."

[19] When does the boy's reasoning become as true

76- Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people)of the row while they were offering their prayers. I let the she-ass loose to graze and entered the row,

٧٣ ـ حدّثنا الحُمَيدِيُّ قالَ: حَدَّثَنا سُفيانُ قالَ: حَدَّثَني إسْماعِيلُ بنُ أبي خالِدٍ على غيرِ ما حَدَّثَناهُ الزُّهْرِيُّ قالَ: سَمِعْتُ قَيسَ بنَ أبي حازِمٍ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بنَ مَسْعُودٍ قالَ: قالَ النَّبِيُّ ﷺ: «لا حَسَدَ إلّا في اثنَتَينِ: رَجلٍ آتاهُ اللَّهُ مالاً فسُلِّطَ على هَلَكَتِهِ في الحقِّ، ورَجلٍ آتاهُ اللَّهُ الحِكْمَةَ فهوَ يَقْضِي بِها ويُعَلِّمُها».

[الحديث ٧٣ ـ أطرافه في: ١٤٠٩، ٧١٤١، ٧٣١٦].

١٧ ـ بابُ ما ذُكِرَ في ذَهابِ مُوسى صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ في البَحْرِ إلى الخَضِرِ

وقولِهِ تعالى: ﴿هل أتبعك على أن تعلّمني ممّا عُلّمت رُشداً﴾ [الكهف: ٦٦].

٧٤ ـ حدّثني مُحَمَّدُ بنُ غُرَيرٍ الزُّهْرِيُّ قالَ: حَدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حَدَّثَني أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ حدَّثَ: أنَّ عُبَيدَ اللَّهِ بنَ عَبدِ اللَّهِ أخبَرَهُ، عنِ ابنِ عبَّاسٍ: أنَّهُ تَمارَى هُوَ والحُرُّ بنُ قيسِ بنِ حِصنٍ الفَزارِيُّ في صاحِبِ موسى، قالَ ابنُ عباسٍ: هوَ خَضِرٌ، فمرَّ بهِما أُبَيُّ بنُ كَعْبٍ، فَدَعاهُ ابنُ عبَّاسٍ فقالَ: إنِّي تَمارَيتُ أنا وصاحِبي هذا في صاحِبِ مُوسى، الَّذي سَأَلَ مُوسى السَّبِيلَ إلى لُقِيِّهِ، هل سَمِعْتَ النَّبِيَّ ﷺ يذكُرُ شأنَهُ؟ قالَ: نَعَم، سَمِعتُ رَسُولَ اللَّهِ ﷺ يقولُ: «بينما موسى في مَلأٍ مِن بَني إسرائيلَ، جاءَهُ رَجلٌ فقالَ: هل تَعْلَمُ أحداً أعلَمَ منكَ؟ قالَ موسى: لا، فَأَوحى اللَّهُ إلى مُوسى، بَلى، عَبدُنا خَضِرٌ، فسَأَلَ موسى السَّبيلَ إليهِ، فَجَعَلَ اللَّهُ لَهُ الحُوتَ آيةً، وَقِيلَ لَهُ: إذا فَقَدْتَ الحُوتَ فَارجِعْ فإنَّكَ سَتَلقاهُ، وكانَ يَتَّبِعُ أثَرَ الحُوتِ في البَحرِ، فَقالَ لِمُوسى فَتاهُ: ﴿أرأيتَ إذ أوينا إلى الصَّخرةِ فإنِّي نَسِيتُ الحُوتَ وَما أنسانيهِ إلا الشَّيطانُ أنْ أذكرَه﴾، ﴿قالَ ذلكَ ما كُنّا نَبغي، فارتَدّا على آثارِهما قَصَصاً﴾ [الكهف: ٦٣ ـ ٦٤] فَوَجَدا خَضِراً فَكانَ مِن شأنِهِما الَّذي قَصَّ اللَّهُ عَزَّ وَجَلَّ في كِتابِهِ».

[الحديث ٧٤ ـ أطرافه في: ٧٨، ١٢٢، ٢٢٦٧، ٢٧٢٨، ٣٢٧٨، ٣٤٠٠، ٣٤٠١، ٤٧٢٥، ٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨].

١٨ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ»

٧٥ ـ حدّثنا أبو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوارِثِ قالَ: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبّاسٍ قالَ: ضَمَّنِي رَسولُ اللَّهِ ﷺ وقالَ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ».

[الحديث ٧٥ ـ أطرافه في: ١٤٣، ٣٧٥٦، ٧٢٧٠].

١٩ ـ بابٌ مَتى يَصِحُّ سَماعُ الصَّغِيرِ

٧٦ ـ حدّثنا إِسْماعِيلُ بنُ أبي أُوَيسٍ قالَ: حَدَّثَني مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ بنِ عُتْبَةَ، عَنْ عَبدِ اللَّهِ بنِ عَبَّاسٍ قالَ: أقْبَلْتُ راكِباً على حِمارٍ أتانٍ، وأنا يَومَئِذٍ قد ناهَزْتُ

---

٧٣ ـ قوله: رجل جوّز الشارح فيه الرفع والجرّ.

but nobody objected to that.

77- Mahmud Ibn Ar'rabie "Allah be pleased with him" said: When I was a boy of five, I remember, The Prophet "Allah's blessing and peace be upon him" took water from a bucket with his mouth and threw it on my face.

[20] going out in pursuit of knowledge

Jaber Ibn Abdullah was reported to have travelled a distance covered in a month seeking for just a single tradition (Hadith)

78- Ibn Abbas “Allah be pleased with both” was reported to have gone on dispute with Ibn Qais Ibn Hisn Al’fazari about Moses’s companion. Ibn Abbas said: “He is Khadir.” Such being the case, Obai Ibn Ka’b “Allah be pleased with him” passed by them, whom Ibn Abbas called and asked: “I went on a heated discussion with my friend about Moses’s companion whom Moses asked (Allah) to meet. Did you hear Allah’s Messenger mentioning something regarding him?” Obai Ibn Ka'b "Allah be pleased with him" replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying regarding him: "Once The Prophet Moses stood up and addressed Israelites. A man came and asked him: “Do you one who is more learned than you?” Moses said: “No.” Allah inspired to him that our slave Khadir (is more learnt than you). Moses asked Allah how to meet him. Allah made a sign for him the fish. It was said to him: “When you loose this fish, then return and you will find him.” Moses was retracing the fish in the sea. His (servant) boy said to him: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!” Moses said: “that was what we were seeking after.” So they went back on their footsteps, following (the path they had come). (The Cave 63:64)

Then they met Khadir whose story was mentioned by Allah in The Holy Qur’an.”

[21] The virtue of he, who learnt and taught others

79- Abu'moosa "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rainwater and Allah benefited the people with it which they utilized for drinking, making their animals drink and for irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (with the result that this land gave no benefits). The first is the

الاحْتِلامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمِنًى إِلَى غَيرِ جِدَارٍ، فَمَرَرْتُ بَينَ يَدَي بَعْضِ الصَّفِّ، وَأَرسلتُ الأَتَانَ تَرتَعُ، فَدَخلتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ.

[الحديث ٧٦ ـ أطرافه في: ٤٩٣، ٨٦١، ١٨٥٧، ٤٤١٢]

٧٧ ـ حدَّثني مُحَمَّدُ بنُ يُوسُفَ قالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثني مُحَمَّدُ بنُ حَرْبٍ: حَدَّثَنِي الزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بنِ الرَّبِيعِ قالَ: عَقَلتُ مِنَ النَّبيِّ ﷺ مَجَّةً مَجَّهَا فِي وَجْهِي، وَأَنَا ابْنُ خَمْسِ سِنِينَ، مِنْ دَلْوٍ.

[الحديث ٧٧ ـ أطرافه في: ١٨٩، ٨٣٩، ١١٨٥، ٦٣٥٤، ٦٤٢٢].

٢٠ ـ بابُ الخُرُوجِ فِي طَلَبِ العِلم

وَرَحَلَ جَابِرُ بْنُ عَبدِ اللهِ مَسيرَةَ شَهرٍ إِلَى عَبدِ اللَّهِ بنِ أُنَيسٍ فِي حَدِيثٍ وَاحِدٍ.

٧٨ ـ حدثنا أَبُو القاسمِ خالدُ بنُ خَليٍّ قال: حَدَّثَنَا مُحمَّدُ بنُ حَرْبٍ قَال: قَالَ الأَوزاعيُّ: أَخْبَرَنا الزُّهريُّ، عَنْ عُبيدِ اللهِ بنِ عبدِ اللهِ بنِ عُتبَةَ بنِ مسْعُودٍ، عَنِ ابنِ عبَّاسٍ: أنَّهُ تَمارَى هُوَ وَالحُرُّ بنُ قَيسِ بنِ حِصْنٍ الفَزَارِيُّ فِي صَاحِبِ مُوسى، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيتُ أَنَا وَصَاحِبِي هذا فِي صَاحِبِ مُوسى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَل سَمِعتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟ فَقَالَ أُبَيٌّ: نَعَم، سَمِعتُ النَّبِيَّ ﷺ يَذكُرُ شَأْنَهُ يَقُولُ: «بَينَمَا مُوسى فِي مَلأٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: أَتَعْلَمُ أَحَداً أَعْلَمَ مِنكَ؟ قَالَ مُوسى: لا، فَأَوحى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسى: بَلى، عَبدُنا خَضِرٌ، فَسَأَلَ السَّبيلَ إِلَى لُقِيِّهِ، فَجَعلَ اللَّهُ لَهُ الحُوتَ آيَةً، وَقِيلَ لَهُ: إذا فَقَدتَ الحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، فَكانَ مُوسى صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَتَّبِعُ أَثَرَ الحُوتِ فِي البَحْرِ، فَقَالَ فَتَى مُوسى لِمُوسى: ﴿أَرَأَيتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيطَانُ أَنْ أَذْكُرَهُ﴾ قَالَ مُوسى: ﴿ذٰلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً﴾ [الكهف: ٦٣ ـ ٦٤] فَوَجَدا خَضِراً، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ».

[طرفه في: ٧٤].

٢١ ـ بَابُ فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

٧٩ ـ حدثنا مُحَمَّدُ بنُ العَلاءِ قالَ: حَدَّثَنَا حَمَّادُ بنُ أُسَامَةَ، عَنْ بُرَيدِ بنِ عَبدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قَالَ «مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الهُدَى وَالعِلمِ، كَمَثَلِ الغَيْثِ الكَثِيرِ أَصَابَ أَرْضاً، فَكَانَ مِنهَا نَقِيَّةٌ قَبِلَتِ المَاءَ، فَأَنْبَتَتِ الكَلأَ وَالعُشْبَ الكَثِيرَ، وَكَانَتْ مِنهَا أَجَادِبُ، أَمسَكَتِ المَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنهَا طَائِفَةً أُخرَى، إِنَّمَا هِيَ قِيعَانٌ لا تُمْسِكُ مَاءً، وَلا تُنْبِتُ كَلأً، فَذٰلِكَ مَثَلُ مَن فَقُهَ فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذٰلِكَ رَأْساً، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلتُ بِهِ».

---

٧٩ ـ قوله: (فقه) بضم القاف وقد تكسر شارح

example of the person who comprehends Allah's religion and gets benefit (from the knowledge), which Allah has revealed, through me and The Prophets. He learns and teaches others. The last example is that of a person who does not care for it and does not make use of Allah's guidance revealed through me."

[22] Taking away the knowledge for the ignorance to become prevalent

Rabie'a told: "Anyone who has knowledge mustn't waste himself (in vain)."

80- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "From among the signs of the Hour are that: Religious knowledge will be withdrawn (by the death of Religious learned men); (religious) ignorance will prevail; drinking of wine will be very common; and there will be prevalence of adultery."

81- Anas "Allah be pleased with him" told: I will narrate to you a tradition that none after me will tell you. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "From among the portents of the Hour are that: Religious knowledge will decrease for the ignorance to prevail. There will be prevalence of adultery. Women will increase and men will decrease in number so much that for each fifty women there will be only one man."

[23] The virtue of knowledge

82- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Omar Ibn Al'khattab." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

[24] You can give the religious opinion while standing or riding the mount or so

83- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jimar) at Mina during his last Hajj. People asked him questions. A man came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered before throwing the pebbles." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm."

The narrator added: So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

[25] What about he, who gives opinion by nodding, and gesturing with the hand

84- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked during his last hajj

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحٰقُ: وَكَانَ مِنْهَا طَائِفَةٌ قَيَّلَتِ المَاءَ، قَاعٌ يَعْلُوهُ المَاءُ، وَالصَّفْصَفُ المُسْتَوِي مِنَ الأَرْضِ.

٢٢ ـ باب رَفْعِ العِلْمِ وَظُهُورِ الجَهْلِ

وَقَالَ رَبِيعَةُ: لَا يَنْبَغِي لأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ العِلْمِ أَنْ يُضَيِّعَ نَفْسَهُ.

٨٠ ـ حدّثنا عِمْرَانُ بْنُ مَيْسَرَةَ قال: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يُرْفَعَ العِلْمُ، وَيَثْبُتَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، وَيَظْهَرَ الزِّنَا».

[الحديث ٨٠ ـ أطرافه في: ٨١، ٥٢٣١، ٥٥٧٧، ٦٨٠٨].

٨١ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لأُحَدِّثَنَّكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَقِلَّ العِلْمُ، وَيَظْهَرَ الجَهْلُ، وَيَظْهَرَ الزِّنَا، وَتَكْثُرَ النِّسَاءُ، وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [طرفه في: ٨٠].

٢٣ ـ باب فَضْلِ العِلْمِ

٨٢ ـ حدّثنا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى أَنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ»، قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «العِلْمَ».

[الحديث ٨٢ ـ أطرافه في: ٣٦٨١، ٧٠٠٦، ٧٠٠٧، ٧٠٢٧، ٧٠٣٢].

٢٤ ـ باب الفُتْيَا وَهُوَ وَاقِفٌ عَلَى الدَّابَّةِ وَغَيرِهَا

٨٣ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فَقَالَ: «اذْبَحْ وَلَا حَرَجَ». فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فنحرت قبل أن أرمي؟ قال: «ارم ولا حرج» فما سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ».

[الحديث ٨٣ ـ أطرافه في: ١٢٤، ١٧٣٦، ١٧٣٧، ١٧٣٨، ٦٦٦٥].

٢٥ ـ باب مَنْ أَجَابَ الفُتْيَا بِإِشَارَةِ اليَدِ وَالرَّأْسِ

٨٤ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ

---

٨٢ ـ قوله (العلم) بالنصب ويجوز الرفع خبر مبتدأ محذوف شارح

by someone: "I slaughtered (my sacrificial animal) before throwing the pebbles." He (agreeably) waved with his hand: "There is no harm." He was asked by another: "I got my head shaved before slaughtering (the sacrifice)." He (affirmatively) nodded: "There is no Harm."

85- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Religious) knowledge will be taken away (by the death of religious scholars). While ignorance (in religion) and afflictions will appear; and tumult will increase." He was asked: "What is tumult, O Allah's Apostle?" He replied by making a gesture with his hand as if he were indicating to killing.

86- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A'isha said: "Glory be to Allah almighty." I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

[26] The Prophet's urging Banu Abdul'qais's delegate to keep faith (affairs) and knowledge, and report those whom they left behind

Malik Ibn Al'howairith told: The Messenger of Allah told us: "return to your families and teach them."

87- Abu'jamra "Allah be pleased with him" reported: I stood as interpreter between Ibn Abbas and people. Ibn Abbas "Allah be pleased with both" said: when the people (or delegate) of the tribe of Abdul'qais came to The Prophet, The Prophet asked them: "Who are the people (You)? (Or) who is the delegate?" They replied: "We are from the tribe of Rabie'a." Then The Prophet said to them: "Welcome! O people (or O delegate) of Abdul'qais! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind, and that we may enter Paradise (by acting on them)." Then

ابن عبَّاس: أنَّ النَّبيَّ ﷺ سُئِلَ في حجَّتِه فقالَ: ذَبحتُ قبلَ أنْ أرْمي؟ فأوْمأَ بيدِه قالَ: «ولاَ حَرَجَ»، قالَ: حلقْتُ قبلَ أنْ أذبحَ؟ فأوْمأَ بيدِه: «ولا حَرَجَ».

[الحديث ٨٤ أطرافه في: ١٧٢١، ١٧٢٢، ١٧٢٣، ١٧٣٤، ١٧٣٥، ٦٦٦٦].

٨٥ ـ حدّثنا المكّيُّ بن إبراهيم قال: أخبرنا حنظلةُ بنُ أبي سُفيانَ، عن سالم قال: سمِعتُ أبا هُريرةَ، عَنِ النَّبيِّ ﷺ قال: «يُقبَضُ العِلمُ، ويَظهرُ الجَهلُ والفِتَنُ، ويكثُرُ الهَرْجُ» قيلَ: يا رسُولَ اللهِ وما الهَرْجُ؟ فقال هكذا بيدِه فحرَّفَها، كأنّه يريدُ القتلَ.

[الحديث ٨٥ ـ أطرافه في: ١٠٣٦، ١٤١٢، ٣٦٠٨، ٣٦٠٩، ٤٦٣٥، ٤٦٣٦، ٦٠٣٧، ٦٥٠٦، ٦٩٣٥، ٧٠٦١، ٧١١٥، ٧١٢١].

٨٦ ـ حدّثنا موسى بنُ إسماعيلَ قالَ: حَدَّثَنا وُهَيبٌ قالَ: حَدَّثَنا هِشامٌ، عَنْ فاطِمَةَ، عَنْ أسماءَ قالتْ: أتيتُ عائِشَةَ وهيَ تُصلِّي، فقُلتُ: ما شأنُ النَّاسِ، فأشارَتْ إلى السَّماءِ، فإذا النَّاسُ قيامٌ، فقالَتْ: سُبحانَ اللهِ، قلتُ: آيةٌ؟ فأشارَتْ برأسِها: أي نعَم، فقمتُ حتّى تجلاّني الغَشْيُ، فجعلتُ أصُبُّ على رأسي الماءَ، فحمدَ اللهَ عزَّ وجلَّ النَّبيُّ ﷺ وأثنى عليه، ثُمَّ قالَ: «ما مِن شيءٍ لَمْ أكنْ أُريتُهُ إلاّ رَأيتُهُ في مَقامي، حتّى الجَنَّةَ والنَّارَ، فأُوحيَ إليَّ أنَّكُمْ تُفتَنُونَ في قُبورِكُمْ مِثلَ، أو قريبَ ـ لا أدري أيَّ ذلك قالت أسماءُ ـ مِن فتنةِ المسيحِ الدَّجّالِ، يُقالُ: ما عِلمُكَ بِهذا الرَّجُلِ؟ فأمّا المُؤمنُ أو الموقنُ ـ لا أدري بأيِّهما قالت أسماءُ ـ فيَقولُ: هُوَ مُحمَّدٌ رَسُولُ اللَّهِ جاءَنا بالبَيِّناتِ والهُدى، فأَجَبْنا واتَّبَعْنا، هُوَ مُحمَّدٌ ثلاثاً، فيُقالُ: نَمْ صالِحاً، قَدْ علِمْنا إنْ كُنتَ لَمُوقِناً بِه، وأَمّا المُنافِقُ أوِ المُرتابُ ـ لا أدري أيَّ ذلكَ قالتْ أسماءُ ـ فيَقولُ: لا أدري، سَمِعتُ النَّاسَ يقولونَ شيئاً فقلتُه».

[الحديث ٨٦ ـ أطرافه في: ١٨٤، ٩٢٢، ١٠٥٣، ١٠٥٤، ١٠٦١، ١٢٣٥، ١٣٧٣، ٢٥١٩، ٢٥٢٠، ٧٢٨٧].

٢٦ ـ باب تحريض النبيِّ ﷺ وفد عبد القيس على أن يحفظوا الإيمان والعلم ويُخبِروا مَن وراءَهُم

وقال مالكُ بنُ الحُويرث: قالَ لنا النَّبيُّ ﷺ: «ارجِعوا إلى أهلِيكم فعلِّموهُم».

٨٧ ـ حدّثنا محمَّدُ بنُ بشّار قالَ: حدَّثنا غُندرٌ قالَ: حدَّثنا شُعبةُ، عَنْ أبي جَمرةَ قالَ: كُنتُ أترجمُ بينَ ابنِ عبَّاسٍ وبينَ النَّاسِ، فقالَ: إنّ وفدَ عبدِ القيسِ أتَوا النَّبيَّ ﷺ فقالَ: مَنِ الوفدُ أوْ مَنِ القومُ»؟ قالُوا: ربيعةُ، فقالَ: «مرحباً بالقومِ أوْ بالوفدِ، غيرَ خزايا ولا ندامى»، قالُوا: إنَّا

---

٨٦ ـ قوله: (الغشي) بهذا الضبط وبكسر الشين وتشديد الياء شارح

ـ قوله: (الجنة والنار) قرروا فيه الرفع والنصب والجر كما في الشارح.

ـ وقوله: (أيّ ذلك قالت أسماء). جوز الشارح فيه الرفع والنصب ووجّه كلاً فراجعه.

they asked about (what is lawful and what is unlawful) of drinks. The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know better." Thereupon The Prophet said: "It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

Then he forbade them dry gourds, green-coloured jars, hollowed stumps of palm-trees, and (Sho'ba said that perhaps he had said) receptacles. (All of which are used as container of wine. The Prophet used the names of the pots to designate the prohibited drinks usually brewed in them). The Prophet further said (to them): "Memorize them (instructions) and convey them to the people whom you have left behind."

[27] One's making journey for asking about something of concern and then teaching his family

88- Uqba Ibn Al'harith said that he had married the daughter of Abu'ihab Ibn Aziz. Later on, a woman came to him and said: "I have suckled (nursed) Uqba and the woman whom he married at my breast." Uqba said to her: "Neither I knew that you had suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Apostle "Allah's blessing and peace be upon him" at Medina, and asked him about it. Allah's Apostle "Allah's blessing and peace be upon him" said: "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then Uqba divorced her, and she married another man.

[28] It is possible that two men could get knowledge alternatively

89- Omar Ibn Al'khattab "Allah be pleased with him" said: I and my Ansari neighbour from Banu'omaiyya Ibn Zaid who lived at Awali of Medina used to visit The Prophet "Allah's blessing and peace be upon him" by turns. He used to go one day and I another day. When I went I used to bring to him the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from The Prophet "Allah's blessing and peace be upon him"), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said: "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her: "Did Allah's Apostle "Allah's blessing and peace be upon him" divorce you all?" She replied: "I do not know." Then, I entered upon The Prophet "Allah's blessing and peace be upon him" and said while standing: "Have you divorced your wives?" The Prophet "Allah's blessing and peace be upon him" replied: "No." On that I said: "Allah is Greater."

[29] Getting angry while giving advice and teaching if he (the imam) saw something unacceptable

90- Abu'mas'ood Al'ansari "Allah be pleased with him" told: Once a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it." The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day." The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do."

نَأتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هذا الحَيُّ مِنْ كُفَّارِ مُضَرَ، وَلاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَّ فِي شَهْرٍ حَرَامٍ، فَمُرْنَا بِأَمْرٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، نَدْخُلْ بِهِ الجَنَّةَ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالإِيمانِ باللهِ عزَّ وجلَّ وحدَهُ. قَالَ: «هَلْ تَدْرُونَ مَا الإِيمَانُ باللهِ وحدَهُ»؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لاَ إِلهَ إِلاَّ اللَّهُ وأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتُعْطُوا الخُمُسَ مِنَ المَغْنَمِ»، وَنَهَاهُمْ عَنِ الدُّبَّاءِ، وَالحَنْتَمِ، وَالمُزَفَّتِ.

قَالَ شُعْبَةُ: رُبَّمَا قَالَ: «النَّقِيرِ». وَرُبَّمَا قَالَ: «المُقَيَّرِ». قَالَ: «احْفَظُوهُ وَأَخْبِرُوهُ مَنْ وَرَاءَكُمْ». [طرفه في: ٥٣]

٢٧ ـ باب الرِّحْلَةِ فِي المَسْأَلَةِ النَّازِلَةِ وَتَعْلِيمِ أَهْلِهِ

٨٨ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ ابْنِ أَبِي حُسَيْنٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ: أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ، فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي، وَلاَ أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ وَقَدْ قِيلَ». فَفَارَقَهَا عُقْبَةُ، وَنَكَحَتْ زَوْجاً غَيْرَهُ.

[الحديث ٨٨ أطرافه في: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠، ٥١٠٤].

٢٨ ـ باب التَّنَاوُبِ فِي العِلْمِ

٨٩ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح) قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ، فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ ـ وَهْيَ مِنْ عَوَالِي المَدِينَةِ ـ وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى رَسُولِ اللَّهِ ﷺ، يَنْزِلُ يَوْماً، وَأَنْزِلُ يَوْماً، فَإِذَا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذلِكَ اليَوْمِ مِنَ الوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذلِكَ، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْباً شَدِيداً فَقَالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: قَدْ حَدَثَ أَمْرٌ عَظِيمٌ، قَالَ: فَدَخَلْتُ عَلَى حَفْصَةَ، فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: طَلَّقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لاَ أَدْرِي ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ وَأَنَا قَائِمٌ: أَطَلَّقْتَ نِسَاءَكَ؟ قَالَ: «لاَ» فَقُلْتُ: اللَّهُ أَكْبَرُ.

[الحديث ٨٩ ـ أطرافه في: ٢٤٦٨، ٤٩١٣، ٤٩١٤، ٤٩١٥، ٥١٩١، ٥٢١٨، ٥٨٤٣، ٧٢٥٦، ٧٢٦٣].

٢٩ ـ باب الغَضَبِ فِي المَوْعِظَةِ وَالتَّعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ

٩٠ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لاَ أَكَادُ أُدْرِكُ الصَّلاَةَ مِمَّا يُطَوِّلُ بِنَا فُلاَنٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْ يَوْمَئِذٍ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّكُمْ مُنَفِّرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ المَرِيضَ وَالضَّعِيفَ وَذَا الحَاجَةِ».

91- Zaid Ibn Khalid Al'jahni "Allah be pleased with him" reported: A man asked The Prophet "Allah's blessing and peace be upon him" about picking up a fallen lost thing. The Prophet "Allah's blessing and peace be upon him" replied: "Recognize and remember its tying material and its container, and make public announcement (about it) for one year. Then utilize it. But give it to its owner if he comes." Then the person asked about the lost camel. On that, The Prophet "Allah's blessing and peace be upon him" got angry and his cheeks or his Face became red. He said: "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet "Allah's blessing and peace be upon him" replied: "It is either for you, for your brother (another person) or for the wolf."

92- Abu'moosa "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" was asked about things which he did not like, but when the questioners insisted, The Prophet "Allah's blessing and peace be upon him" got angry. He then said to people: "Ask me anything you like." A man asked: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then another man got up and said: "Who is my father, O Allah's Apostle?" He replied: "Your father is Saḷim, the freed slave of Shaiba." So when Omar saw that (the anger) on the face of The Prophet "Allah's blessing and peace be upon him" he said: "O Allah's Apostle! We repent to Allah (because of our disturbing you)."

[30] One's kneeling down before the imam or the narrator

93- Anas "Allah be pleased with him" narrated: One day Allah's Apostle came out (before the people) and Abdullah bin Hudhafa stood up and asked (him): "Who is my father?" The Prophet replied: "Your father is Hudhafa." The Prophet told them repeatedly (in anger) to ask him anything they liked. Omar knelt down before the Prophet and said thrice: "We accept Allah as Lord and Islam as religion and Mohammad as Prophet." After that the Prophet became silent.

[31] You can repeat the tradition thrice to be (more) understandable

he said: "Beware of the false speech" thrice. Ibn Omar said: "Didn't I report (you)?" thrice

94- Anas "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" greeted others with peace, he used to repeat it thrice. Whenever he said anything, he used to repeat it thrice.

95- Anas "Allah be pleased with him" reported: Whenever The Prophet

[الحديث ٩٠ - أطرافه في: ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩].

٩١ - حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ الْمَدِينِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللُّقَطَةِ؟ فَقَالَ: «اعْرِفْ وِكَاءَهَا أَوْ قَالَ وِعَاءَهَا، وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، ثُمَّ اسْتَمْتِعْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ» قَالَ: فَضَالَّةُ الْإِبِلِ؟ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوْ قَالَ: احْمَرَّ وَجْهُهُ فَقَالَ: «وَمَا لَكَ وَلَهَا! مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَرْعَى الشَّجَرَ، فَذَرْهَا حَتَّى يَلْقَاهَا رَبُّهَا». قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ».

[الحديث ٩١ - أطرافه في: ٢٣٧٢، ٢٤٢٧، ٢٤٢٨، ٢٤٢٩، ٢٤٣٦، ٢٤٣٨، ٥٢٩٢، ٦١١٢].

٩٢ - حدثنا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ»، فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ» فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

[الحديث ٩٢ - طرفه في: ٧٢٩١].

٣٠ - باب مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ عِنْدَ الإِمَامِ أَوِ الْمُحَدِّثِ

٩٣ - حدثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ حُذَافَةُ». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي» فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، فَسَكَتَ. [الحديث ٩٣ - أطرافه في: ٥٤٠، ٧٤٩، ٤٦٢١، ٦٣٦٢، ٦٤٦٨، ٦٤٨٦، ٧٠٨٩، ٧٠٩٠، ٧٠٩١، ٧٢٩٤، ٧٢٩٥].

٣١ - باب مَنْ أَعَادَ الْحَدِيثَ ثَلَاثًا لِيُفْهَمَ عَنْهُ

فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ» فَمَا زَالَ يُكَرِّرُهَا. وَقَالَ ابْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: «هَلْ بَلَّغْتُ؟» ثَلَاثًا.

٩٤ - حدثنا عَبْدَةُ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا.

[الحديث ٩٤ - طرفاه في: ٩٥، ٦٢٤٤].

٩٥ - حدثنا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى قَالَ:

---

٩١ - قوله: (اللقطة) بفتح القاف وقد تسكن أفاده الشارح.

"Allah's blessing and peace be upon him" said anything, he used to repeat it thrice so that the people could understand it properly from him. Whenever he greeted others with peace, he used to repeat it thrice.

96- Abdullah Ibn Amr "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us while we were performing ablution for the prayer of Asr, which was over-due. We were just passing wet hands over our feet (and not washing them properly) so The Prophet "Allah's blessing and peace be upon him" addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

[32] A man is to educate his community and family

97- Abu'burda's father "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons will have a double reward: 1 A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in The Prophet Mohammad; 2 A slave who discharges his duties to Allah and his master; 3 and a master of a slave-woman who teaches her good manners and educates her in the best possible way (the religion); then he abolishes and marries her. He will have a double reward."

[33] The imam is to teach and give advice to women

98- Ibn Abbas "Allah be pleased with both" narrated: Once Allah's Apostle "Allah's blessing and peace be upon him" came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (as giving advice).

Therefore, he advised them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their earrings, some gave their rings and Bilal was collecting them in the corner of his garment.

[34] One's keenness on keeping The Prophet's traditions (Hadith)

99- Abu'huraira "Allah be pleased with him" told: I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Judgement?" Allah's Apostle "Allah's blessing and peace be upon him" said: "O Abu'huraira! I have thought that none will ask me about it before you as I know your longing for learning The Prophetic traditions.

The luckiest person who will have my intercession on the Day of Judgement will be the one who said sincerely from the bottom of his heart: "There is no God to be worshipped but Allah"."

حدَّثَنَاثُمَامَةُ بْنُ عَبْدِ اللَّه، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَها ثَلَاثاً حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيهِمْ، سَلَّمَ عَلَيهِمْ ثَلَاثاً. [طرفه في: ٩٤].

٩٦ ـ حدّثنا مُسدَّدٌ قالَ: حدّثنا أبو عَوانَة، عَنْ أَبي بِشْرٍ، عَنْ يُوسُفَ بن ماهَك، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: تَخَلَّفَ رَسولُ اللَّهِ ﷺ في سَفرٍ سافَرْناه، فأَدْرَكَنا وَقَدْ أَرْهَقَنَا الصَّلاةَ، صَلاةَ العَصْرِ، وَنَحْنُ نَتَوضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيلٌ للأَعْقَابِ مِنَ النَّارِ» مَرَّتَينِ أو ثَلاثاً. [طرفه في: ٦٠].

٣٢ ـ باب تَعْلِيمُ الرَّجُلِ أَمَتَهُ وَأَهْلَهُ

٩٧ ـ أَخْبَرَنَا مُحَمَّدٌ، هو ابْنُ سلامٍ، حَدَّثَنَا المُحارِبِيُّ قَالَ: حَدَّثَنَا صالِحُ بْنُ حَيَّانَ قَالَ: قَالَ عامِرٌ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِيهِ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاثَةٌ لَهُمْ أَجْرانِ: رَجُلٌ مِنْ أَهْلِ الكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالعَبْدُ المَمْلُوكُ إِذا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرانِ».

ثُمَّ قالَ عامِرٌ: أَعْطَيْنَاكَها بِغَيْرِ شَيْءٍ، قَدْ كانَ يُرْكَبُ فِيما دُونَها إِلَى المَدِينَة.

[الحديث ٩٧ ـ أطرافه في: ٢٥٤٤، ٢٥٤٧، ٢٥٥١، ٣٠١١، ٣٤٤٦، ٥٠٨٣].

٣٣ ـ باب عِظَةِ الإِمَامِ النِّسَاءَ وَتَعْلِيمِهِنَّ

٩٨ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ قالَ: سَمِعْتُ عَطاءً قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قالَ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ ـ أَوْ قَالَ عَطَاءٌ: أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ ـ أَنَّ رَسُولَ اللَّهِ ﷺ ـ خَرَجَ وَمَعَهُ بِلالٌ، فَظَنَّ أَنَّهُ لَمْ يُسْمِعْ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ المَرْأَةُ تُلْقِي القُرْطَ وَالخَاتِمَ، وَبِلالٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ.

وَقَالَ إِسْماعِيلُ: عَنْ أَيُّوبَ، عَنْ عَطاءٍ، وَقالَ عَنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ.

[الحديث ٩٨ ـ أطرافه في: ٨٦٣، ٩٦٢، ٩٦٤، ٩٧٥، ٩٧٧، ٩٧٩، ٩٨٩، ١٤٣١، ١٤٤٩، ٤٨٩٥، ٥٢٤٩، ٥٨٨٠، ٥٨٨١، ٥٨٨٣، ٧٣٢٥].

٣٤ ـ باب الحِرْصِ عَلَى الحَدِيثِ

٩٩ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيمَانُ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ: أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ

---

٩٦ ـ قوله: (ماهك) بفتح الهاء وبكسرها غير منصرف للعجمة والعلمية وللأصيلي بالصرف لأجل الصفة.

٩٧ ـ قوله: (عنده أمة) زاد في بعض الروايات: يطؤها.

٩٩ ـ قوله: (يسألني) بضم اللام وفتحها على حد قراءتي وحسبوا أن لا تكون بالرفع والنصب لوقوع أن بعد الظن وقوله أول بالرفع والنصب شارح.

[35] How is the knowledge taken away

Omar Ibn Abdul'aziz was reported to have written to Abu'bakr Ibn Hazm: "Look for the traditions (Hadith) of The Prophet "Allah's blessing and peace be upon him". I am afraid that knowledge might go away by the learnt men being taken away. Do not accept but The Prophet's traditions. Let the knowledge be widespread among people. You must sit down before people so that he, who does not have (the religious) knowledge, could learn (it). In fact, the knowledge never goes away so long as it remains public."

100- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" said: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah does not take away the knowledge, by taking it away from (the hearts of) the people. But he takes it away by causing the religious learned men to die. When none of them remains, people will take as their leaders ignorant persons who, when consulted, will give their verdict without knowledge. So they will go astray and will cause people to go astray."

[36] Could women have a certain day (fixed by the imam) to be able to get knowledge

101- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Some women said to The Prophet "Allah's blessing and peace be upon him": "Men were taking all your time. So, fix a day for us." On that, he promised them one day for religious lessons and commandments. Once during such a lesson The Prophet "Allah's blessing and peace be upon him" said: "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked: "If only two die?" He replied: "Even two (will be a shield for her from the Hell-fire)."

102- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated the same tradition. On the other hand, Abu'huraira "Allah be pleased with him", according to a different narration, told: Those three children (mentioned above) must not come to the age of committing sins, i.e. The age of puberty.

[37] He, who listens something, which he does not understand, has to ask (about it) until he grasps it

103- A'isha "Allah be pleased with her" was reported to have used, whenever she heard something which she did not understand, to ask about it until she came to know it. She narrated: Once The Prophet "Allah's blessing and peace be upon him" said: "Whoever is called to account (about his deeds on the Day of Judgement) will surely be punished." I said: "Doesn't Allah say: "He surely will receive an easy reckoning"?" (The Rending Asunder "Al'inshiqaq" 8)

بِشَفَاعَتِكَ يَوْمَ القِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ ظَنَنْتُ ـ يَا أَبَا هُرَيْرَةَ ـ أَنْ لاَ يَسْأَلُنِي عَنْ هذا الحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ القِيَامَةِ، مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ». [الحديث ٩٩ ـ طرفه في: ٦٥٧٠].

٣٥ ـ باب كيف يُقْبَضُ العِلمُ

وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ إِلَى أَبِي بَكْرِ بْنِ حَزْمٍ: انْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَاكْتُبْهُ، فَإِنِّي خِفْتُ دُرُوسَ العِلْمِ وَذَهَابَ العُلَمَاءِ، وَلاَ تَقْبَلْ إِلاَّ حَدِيثَ النَّبِيِّ ﷺ، وَلتُفْشُوا العِلْمَ، وَلتَجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لاَ يَعْلَمُ، فَإِنَّ العِلْمَ لاَ يَهْلِكُ حَتَّى يَكُونَ سِرّاً.

حدثنا العَلاَءُ بْنُ عَبْدِ الجَبَّارِ قَالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: بِذلِكَ، يَعْنِي حَدِيثَ عُمَرَ بْنِ عَبْدِ العَزِيزِ، إِلَى قَوْلِهِ: ذَهَابَ العُلَمَاءِ.

١٠٠ ـ حدثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لاَ يَقْبِضُ العِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ العِبَادِ، وَلكِنْ يَقْبِضُ العِلْمَ بِقَبْضِ العُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِماً، اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

قَالَ الفِرَبْرِيُّ: حَدَّثَنَا عَبَّاسٌ قَالَ: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ نَحْوَهُ.

[الحديث ١٠٠ ـ طرفه في: ٧٣٠٧].

٣٦ ـ باب هل يُجعَلُ لِلنساءِ يومٌ على حِدَةٍ في العِلم

١٠١ ـ حدثنا آدم قال: حدثنا شُعْبَةُ قال: حَدَّثَنِي ابْنُ الأَصْبَهَانِيِّ قال: سَمِعْتُ أَبَا صَالِحٍ ذَكْوَانَ: يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْماً مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْماً لَقِيَهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاثَةً مِنْ وَلَدِهَا، إِلاَّ كَانَ لَهَا حِجَاباً مِنَ النَّارِ». فَقَالَتِ امْرَأَةٌ: وَاثْنَتَيْنِ؟ فَقَالَ: «وَاثْنَتَيْنِ». [الحديث ١٠١ ـ طرفاه في: ١٢٤٩، ٧٣١٠].

١٠٢ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ بهذا.

وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلاثَةً لَمْ يَبْلُغُوا الحِنْثَ».

[الحديث ١٠٢ ـ طرفه في: ١٢٥٠].

٣٧ ـ باب مَنْ سمعَ شيئاً فراجعَ حتَّى يعرفَه

١٠٣ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قال: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ قال: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَانَتْ لاَ تَسْمَعُ شَيْئاً لاَ تَعْرِفُهُ، إِلاَّ رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ، وَأَنَّ النَّبِيَّ

The Prophet "Allah's blessing and peace be upon him" replied: "This means only the presentation of the accounts. But whoever will be argued about his account, will certainly be ruined."

[38] It is incumbent on those who are present to inform those who are absent

104- Abu'shuraih "Allah be pleased with him" was reported to have said to Amr Ibn Sa'eed " who was sending the troops to Mecca (to fight Abdullah Ibn Az'zubair): "O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent." Abu'shuraih was asked: "What did Amr reply?" He said: Amr said: "O Abu'shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery (and takes refuge with it)."

105- Abu'bakra "Allah be pleased with him" reported: The Prophet said: "Your blood, property, (the sub narrator Mohammad thought that Abu'bakra had also mentioned and your honor), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Mohammad the Sub narrator used to say: "Allah's Apostle told the truth.") The Prophet repeated twice: " Haven't I reported you Allah's message?"

[39] The sin of he, who attributes lies to The Messenger of Allah

106- Ali Ibn Abu'talib "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: "Do not attribute lies to me. For he, who does so intentionally, would surely enter into the fire of Hell."

107- Abdullah Ibn Az'zubair "Allah be pleased with both" told: I asked Az'zubair (his father): "I never heard you narrating (anything of the traditions) of The Messenger of Allah as so-and-so and so-and-so do." He replied: "Indeed, I never missed (but I was always with) him. But I heard him saying: "Whoever attributes lies against me (intentionally), let him surely occupy his seat in the fire (of Hell).""

ﷺ قال: «من حوسِبَ عُذِّب» قالت عائشة: فقلتُ: أوليس يقولُ اللهُ تعالى: ﴿فسوف يُحاسَبُ حساباً يسيراً﴾؟ [الانشقاق: ٨] قالت: فقال: «إنما ذلك العَرْض، ولكن: مَن نُوقِشَ الحسابَ يَهلِكْ».

[الحديث ١٠٣ - أطرافه في: ٤٩٣٩، ٦٥٣٦، ٦٥٣٧].

٣٨ - باب لِيُبَلِّغِ العلمَ الشَّاهدُ الغائبَ

قاله ابن عبَّاس، عن النبي ﷺ.

١٠٤ - حدثنا عبدُ اللهِ بنُ يوسفَ قال: حدَّثني اللَّيثُ قال: حدَّثني سعيدٌ، عن أبي شُرَيح: أنَّه قال لعمرِو بنِ سعيدٍ ـ وهو يبعثُ البعوثَ إلى مكة ـ: ائذن لي أيُّها الأميرُ، أُحدِّثكَ قولاً قامَ به النبيُّ ﷺ الغدَ من يومِ الفتحِ، سمعتهُ أُذُناي، ووعاهُ قلبي، وأبصرَتْهُ عيناي، حينَ تكلَّمَ به، حمدَ اللهَ وأثنى عليهِ، ثم قال: «إنَّ مكَّةَ حرَّمها اللهُ، ولم يُحرِّمْها النَّاسُ، فلا يحلُّ لامرِئٍ يؤمنُ باللهِ واليومِ الآخرِ أن يسفِكَ بها دماً، ولا يَعضِدَ بها شجرةً، فإنْ أحدٌ ترخَّصَ لقتالِ رسولِ اللهِ ﷺ فيها فقولوا: إنَّ اللهَ قد أذِنَ لرسولهِ، ولم يأذنْ لكم، وإنَّما أذنَ لي فيها ساعةً من نهارٍ، ثم عادتْ حُرمتُها اليومَ كحُرمتِها بالأمسِ، وليُبلِّغِ الشَّاهدُ الغائبَ».

فقيلَ لأبي شُريحٍ: ما قال عمرو؟ قال: أنا أعلمُ منكَ يا أبا شُريحٍ، لا يُعيذُ عاصياً ولا فارّاً بدمٍ ولا فارّاً بخَرْبَةٍ.

[الحديث ١٠٤ ـ طرفاه في: ١٨٣٢، ٤٢٩٥].

١٠٥ - حدثنا عبدُ اللهِ بنُ عبدِ الوهَّابِ قال: حدَّثنا حمَّادٌ، عن أيوبَ، عن محمَّدٍ، عن ابنِ أبي بكرة، عن أبي بكرة ذُكِرَ النبيُّ ﷺ قال: «فإنَّ دماءَكم وأموالَكم ـ قال محمَّدٌ: وأحسبُهُ قال ـ وأعراضَكم، عليكم حرامٌ، كحُرمةِ يومِكم هذا، في شهرِكم هذا، ألا ليُبلِّغِ الشَّاهدُ منكم الغائبَ»، وكانَ محمَّدٌ يقولُ: صدقَ رسولُ اللهِ ﷺ، كانَ ذلكَ: «ألا هل بلَّغتُ» مرَّتينِ.

[طرفه في: ٦٧].

٣٩ - باب إثمِ مَنْ كذبَ على النبيِّ ﷺ

١٠٦ - حدثنا عليُّ بنُ الجعدِ قال: أخبرنا شُعبةُ قال: أخبرني منصورٌ قال: سمعتُ ربعيَّ ابنَ حِراشٍ يقولُ: سمعتُ عليّاً يقولُ: قال النبيُّ ﷺ: «لا تكذِبوا عليَّ، فإنَّهُ مَن كذبَ عليَّ فليلِجِ النَّارَ».

١٠٧ - حدثنا أبو الوليدِ قال: حدَّثنا شُعبةُ، عن جامعِ بنِ شدَّادٍ، عن عامرِ بنِ عبدِ اللهِ بنِ الزُّبيرِ، عن أبيهِ قال: قلتُ للزُّبيرِ: إنِّي لا أسمعُكَ تُحدِّثُ عن رسولِ اللهِ ﷺ كما يُحدِّثُ فلانٌ وفلانٌ؟ قال: أما إنِّي لم أُفارقْهُ، ولكن سمعتُهُ يقولُ: «مَن كذبَ عليَّ فليتبوَّأْ مقعدَهُ منَ النَّارِ».

١٠٥ـ قوله: (ذكر) بضم الذال مبنياً للمفعول وفي نسخة مبنياً للفاعل شارح.

108- Anas “Allah be pleased with him” reported: What prevents me from narrating to you much more (of the traditions) of The Prophet is his saying: “Whoever intentionally attributes lies to me, let him occupy his seat in the fire (of Hell).”

109- Salama "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: " He, who attributes to me what I did never say, let him occupy his seat in the fire (of Hell).”

110- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Call yourselves with my name but do not name yourselves with my title (Abul'qasim). Whoever sees me in a dream then surely, he has seen me for Satan cannot impersonate me. Whoever tells a lie against me intentionally, then, surely, let him occupy his seat in (Hell) fire."

[40] Writing the knowledge

111- Abu’juhaifa “Allah be pleased with him” reported : I asked Ali “Allah be pleased with him”: “Do you have a book?” he answered: “We have none except for Allah’s Book (The Holy Qur’an), (the faculty of) understanding (religious knowledge) bestowed upon a Muslim, and what was implied in this paper.” I asked: “What does this paper implies?” he said: “The blood money, releasing the captive, and the issue that no Muslim should be killed by an unbeliever.”

112- Abu'huraira "Allah be pleased with him" reported: On The Day of Conquest of Mecca, the tribe of Khuza’a killed a man from Banu’laith by a man who had been earlier killed by them (Banu’laith). When The Messenger of Allah was informed of that, he "Allah's blessing and peace be upon him" addressed people saying: "Allah held back the killing (or the elephant, Abu Abdullah was doubtful) from Mecca. Nevertheless, He let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is, as of this moment, a sanctuary. It is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the killer killed).” In the meantime, a man from Yemen came and said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for him. Then a man from Quraish said: "Except Al'idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Al'idhkhir (which is allowed to be plucked)." When Abu Abdullah was asked about what was written for the Yemenite, he said: “It was what The Messenger of Allah had said.”

١٠٨ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ: قَالَ أَنَسٌ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثاً كَثِيراً أَنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِباً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٠٩ ـ حدّثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبي عُبَيدٍ، عَنْ سَلَمَةَ قَالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١١٠ ـ حدّثنا مُوسى قالَ: حدَّثَنَا أَبُو عَوانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآنِي فِي المَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيطَانَ لاَ يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[الحديث ١١٠ ـ أطرافه في: ٣٥٣٩، ٦١٨٨، ٦١٩٧، ٦٩٩٣].

٤٠ ـ باب كِتَابَةِ العِلْمِ

١١١ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ قَالَ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ عَنْ أَبِي جُحَيفَةَ قَالَ: قُلتُ لِعَلِيٍّ: هَل عِنْدَكُمْ كِتَابٌ؟ قَالَ: لاَ، إِلاَّ كِتَابُ اللَّهِ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هذهِ الصَّحِيفَةِ، قَالَ: قُلتُ: فَمَا فِي هذهِ الصَّحِيفَةِ؟ قَالَ: العَقْلُ، وَفَكَاكُ الأَسِيرِ، وَلاَ يُقْتَلُ مُسْلِمٌ بِكافِرٍ.

[الحديث ١١١ ـ أطرافه في: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٦، ٦٧٥٥، ٦٩٠٣، ٦٩١٥، ٧٣٠٠].

١١٢ ـ حدّثنا أَبُو نُعَيمٍ الفَضْلُ بْنُ دُكَينٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ خُزَاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيثٍ ـ عامَ فَتْحِ مَكَّةَ ـ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذَلِكَ النَّبيُّ ﷺ، فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ، فَقَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ القَتْلَ، أَوِ الفِيلَ ـ شَكَّ أَبُو عَبْدِ اللَّهِ ـ وَسَلَّطَ عَلَيهِمْ رَسُولَ اللَّهِ ﷺ وَالمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلَمْ تَحِلَّ لأَحَدٍ بَعْدِي، أَلاَ وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلاَ وَإِنَّهَا سَاعَتِي هذهِ حَرَامٌ، لاَ يُخْتَلَى شَوْكُهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ تُلْتَقَطُ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيرِ النَّظَرَينِ: إِمَّا أَنْ يُعْقَلَ، وَإِمَّا أَنْ يُقَادَ أَهْلُ القَتِيلِ»، فَجَاءَ رَجُلٌ مِنْ أَهْلِ اليَمَنِ، فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللَّهِ فَقَالَ: «اكْتُبُوا لأَبِي فُلاَنٍ»، فَقَالَ رَجُلٌ مِنْ قُرَيشٍ: إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ النَّبيُّ ﷺ: «إِلاَّ الإِذْخِرَ، إِلاَّ الإِذْخِرَ».

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: يُقَادُ بِالقَافِ، فَقِيلَ لأَبِي عَبْدِ اللَّهِ: أَيُّ شَيءٍ كَتَبَ لَهُ؟ قَالَ: كَتَبَ لَهُ هذهِ الخُطْبَةَ.

[الحديث ١١٢ ـ طرفاه في: ٢٤٣٤، ٦٨٨٠].

١١١ـ قوله: (وفكاك) بفتح الكاف ويجوز كسرها شارح.

١١٢ـ قوله: (فمن قتل له قتيل) ثبت (له قتيل) في نسخة الصغاني، وصحح على قوله له قتيل، وهي ساقطة في بعض النسخ. انظر الشارح.

113- Abu'huraira "Allah be pleased with him" narrated: None among The Prophet's companions has more narrations from The Prophet than I have but Abdullah Ibn Amr, who used to write (the traditions) while I used not to do.

114- Ibn Abbas "Allah be pleased with both" told: "When the ailment of The Prophet "Allah's blessing and peace be upon him" became worse, he said: "Bring for me a paper so that I could write for you a statement after which you will not go astray." But Omar said: "The Prophet "Allah's blessing and peace be upon him" is seriously ill, and we have got Allah's Book which is sufficient for us." However, the companions of The Prophet "Allah's blessing and peace be upon him" differed about this and there was an outcry. On that The Prophet "Allah's blessing and peace be upon him" said to them: "Go away (and leave me alone). It is not right that you should quarrel in front of me." Then Ibn Abbas "Allah be pleased with both" came out saying: "What a great disaster it is which prevented The Prophet from writing (what he wanted to write for Muslims)."

[41] Teaching and preaching at night

115- Ommu'salama "Allah be pleased with her" told: One night Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "Glory be to Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and let the sleeping lady occupants of these dwellings (his wives) wake up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

[42] The nightly talk of knowledge

116- Ibn Omar "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" led us in the Isha prayer during the last days of his life. Having finished it, he said: "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the end of one hundred years from this night."

117- Ibn Abbas "Allah be pleased with both" told: I stayed overnight in the house of my aunt Maimuna Bint Al'harith (the wife of The Prophet "Allah's blessing and peace be upon him") where The Prophet "Allah's blessing and peace be upon him" was there as it was her night turn. The Prophet "Allah's blessing and peace be upon him" offered the Isha prayer (in the mosque), returned home and after having prayed four Rak'as, he slept. Later on, he got up at night and then asked whether the boy (or he used a similar word) had slept. Then he got up for the prayer and I stood up by his left side but he made me stand by his right and offered five Rak'as, followed by two more. Then he slept and I heard him snoring. after a while he left for the Dawn (Fajr) prayer.

١١٣ ـ حدثنا عليُّ بنُ عبدِ اللَّهِ قالَ: حدَّثنا سفيانُ قالَ: حدَّثنا عمرٌو قالَ: أَخبرَني وهبُ ابنُ منبِّهٍ، عن أَخيهِ قالَ: سمعتُ أبا هُريرةَ يقولُ: ما منْ أصحابِ النبيِّ ﷺ أحدٌ أكثرَ حديثاً عنهُ منِّي، إلاَّ ما كانَ منْ عبدِ اللَّهِ بنِ عمرٍو، فإنَّهُ كانَ يكتُبُ ولا أكتُبُ.

تابعَهُ مَعمرٌ، عن همَّامٍ، عن أبي هُريرةَ.

١١٤ ـ حدثنا يحيى بنُ سُليمانَ قالَ: حدَّثني ابنُ وهبٍ قالَ: أخبرَني يونُسُ، عن ابنِ شهابٍ، عن عُبيدِ اللَّهِ بنِ عبدِ اللَّهِ، عن ابنِ عبَّاسٍ قالَ: لمَّا اشتدَّ بالنبيِّ ﷺ وجعُهُ قالَ: «ائتوني بكتابٍ أكتُبْ لكمْ كتاباً لا تضلُّوا بعده» قال: عمرُ إنَّ: النبيَّ ﷺ غلبَهُ الوجعُ، وعندنا كتابُ اللَّهِ حسبُنا. فاختلفوا وكثر اللَّغط قال: «قوموا عنِّي، ولا ينبغي عندي التنازُعُ» فخرج ابنُ عبَّاسٍ يقولُ: إنَّ الرَّزيَّةَ كُلَّ الرَّزيَّةِ ما حالَ بينَ رسولِ اللَّهِ ﷺ وبينَ كتابِه.

[الحديث ١١٤ ـ أطرافه في: ٣٠٥٣، ٣١٦٨، ٤٤٣١، ٤٤٣٢، ٥٦٦٩، ٧٣٦٦].

٤١ ـ باب العلمِ والعِظَةِ بالليلِ

١١٥ ـ حدثنا صدقةُ: أخبرَنا ابنُ عُيينةَ، عن معمرٍ، عن الزُّهريِّ، عن هندٍ، عن أمِّ سلمةَ، وعمرٍو ويحيى بنِ سعيدٍ، عن الزُّهريِّ، عن هندٍ، عن أمِّ سلمةَ قالتْ: استيقظَ النبيُّ ﷺ ذاتَ ليلةٍ فقالَ: «سُبحانَ الله ماذا أُنزلَ الليلةَ من الفتنِ، وماذا فُتحَ منَ الخزائنِ، أيقظوا صواحباتِ الحُجَرِ، فرُبَّ كاسيةٍ في الدُّنيا عاريةٍ في الآخرةِ».

[الحديث ١١٥ ـ أطرافه في: ١١٢٦، ٣٥٩٩، ٥٨٤٤، ٦٢١٨، ٧٠٦٩].

٤٢ ـ باب السَّمَرِ في العِلمِ

١١٦ ـ حدثنا سعيدُ بنُ عُفيرٍ قالَ: حدَّثني الليثُ قالَ: حدَّثني عبدُ الرحمنِ بنُ خالدٍ، عن ابنِ شهابٍ، عن سالمٍ وأبي بكرِ بنِ سليمانَ بنِ أبي حثمةَ: أنَّ عبدَ اللهِ بنَ عمرَ قالَ: صلى بنا النبيُّ ﷺ العشاءَ في آخرِ حياتِه، فلمَّا سلَّمَ قامَ فقالَ: «أرأيتَكمْ ليلتَكمْ هذهِ، فإنَّ رأسَ مئةِ سنةٍ منها لا يبقى ممَّنْ هوَ على ظهرِ الأرضِ أحدٌ».

[الحديث ١١٦ ـ طرفاه في: ٥٦٤، ٦٠١]

١١٧ ـ حدثنا آدمُ قالَ: حدَّثنا شعبةُ قالَ: حدَّثنا الحكمُ قالَ: سمعتُ سعيدَ بنَ جبيرٍ، عن ابنِ عبَّاسٍ قالَ: بتُّ في بيتِ خالتي ميمونةَ بنتِ الحارثِ، زوجِ النبيِّ ﷺ، وكانَ النبيُّ ﷺ عندَها في ليلتِها، فصلَّى النبيُّ ﷺ العشاءَ، ثمَّ جاءَ إلى منزلِهِ، فصلَّى أربعَ ركعاتٍ، ثمَّ نامَ، ثمَّ قامَ، ثمَّ قالَ: «نامَ الغُلَيِّمُ؟» أو كلمةً تُشبهُها، ثمَّ قامَ، فقمتُ عن يسارِه، فجعلَني عن يمينِهِ، فصلَّى خمسَ

---

١١٤ ـ قوله: (أكتب) بالجزم ويجوز الرفع شارح.

ـ قوله: (الرزية) بهذا الضبط وقد تسهل الهمزة وتشدد الياء أفاده الشارح.

١١٥ ـ قوله: يجوز في عارية الجر والرفع انظر الشارح.

[43] Keeping the knowledge

118- Abu'huraira "Allah be pleased with him" narrated: People say that I have narrated many traditions. Had it not been for two verses in the Qur'an, I would not have narrated a single tradition , and the verses are:

" Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse, Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (Heifer "Al'baqara" 159:160). No doubt our emigrant brothers used to be busy in the market with their bargains and our Ansari brothers used to be busy with their property (agriculture). But I (Abu'huraira) used to stick to Allah's Apostle "Allah's blessing and peace be upon him" contented with what will fill my stomach. Moreover, I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

119- Abu'huraira "Allah be pleased with him" reported: I said to Allah's Apostle "Allah's blessing and peace be upon him": "I hear many narrations (traditions) from you but I forget them." Allah's Apostle "Allah's blessing and peace be upon him" said: "Spread your garment." I did accordingly and then he moved his hands as if filling them with something and emptied them in it (my garment). Then he said: "Take and wrap this sheet over your body." I did it and after that, I never forgot any thing.

120- Abu'huraira "Allah be pleased with him" said: I have memorized two vessels of knowledge from Allah's Apostle "Allah's blessing and peace be upon him". I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut.

[44] Paying one's attention to religious scholars

121- Jarir Ibn Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said to me during the last greater pilgrimage (Hajj): "Let the people keep quiet and listen." Then he said (addressing the people): "Do not revert to disbelief after me by striking the necks of one another" (killing each other).

[45] What could the scholar preferably say when asked about the most learned person; he should ascribe absolute knowledge to Allah almighty

122- Sa'eed Ibn Jubair "Allah be pleased with him" reported: I said to Ibn Abbas "Allah be pleased with both": "Nawf Al'bakali alleged that Moses is not Moses of Israelites. But he is another Moses." Ibn Abbas said: "The enemy of Allah was liar. Obai Ibn Ka'b "Allah be pleased with him" narrated: The Messenger of Allah

رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ، أَوْ خَطِيطَهُ، ثُمَّ خَرَجَ إِلَى الصَّلاَةِ».

[الحديث ١١٧ ـ أطرافه: ١٣٨، ١٨٣، ٦٩٧، ٦٩٨، ٦٩٩، ٧٢٦، ٧٢٨، ٨٥٩، ٩٩٢، ١١٩٨، ٤٥٦٩، ٤٥٧٠، ٤٥٧١، ٤٥٧٢، ٥٩١٩، ٦٢١٥، ٦٣١٦، ٧٤٥٢].

٤٣ ـ باب حفظ العلم

١١٨ ـ حدثنا عبدُ العزيزِ بنُ عبدِ اللهِ قال: حدثني مالكٌ، عن ابنِ شِهابٍ، عن الأعرجِ، عن أبي هريرةَ قال: إنَّ النَّاسَ يَقُولُونَ: أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلاَ آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثاً ثُمَّ يَتْلُو: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ﴾ ـ إِلَى قَوْلِهِ ﴿الرَّحِيمُ﴾ [البقرة: ١٥٩ ـ ١٦٠]. إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ ﷺ بِشِبَعِ بَطْنِهِ، وَيَحْضُرُ مَا لاَ يَحْضُرُونَ، وَيَحْفَظُ مَا لاَ يَحْفَظُونَ. [الحديث ١١٨ أطرافه في: ١١٩، ٢٠٤٧، ٢٣٥٠، ٣٦٤٨، ٧٣٥٤]

١١٩ ـ حدثنا أحمدُ بنُ أبي بكرٍ أبو مُصْعَبٍ قال: حَدَّثَنَا مُحَمَّدُ بنُ إِبْرَاهِيمَ بنِ دِينَارٍ عن ابنِ أبي ذِئْبٍ، عن سعيدٍ المَقْبُرِيّ، عن أبي هريرةَ قال: قلتُ: يا رسولَ اللهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثاً كَثِيراً أَنْسَاهُ؟ قَالَ: «ابْسُطْ رِدَاءَكَ». فَبَسَطْتُهُ، قَالَ: فَغَرَفَ بِيَدَيْهِ ثُمَّ قَالَ: «ضُمَّهُ». فَضَمَمْتُهُ، فَمَا نَسِيتُ شَيْئاً بَعْدَهُ.

حدثنا إبراهيمُ بنُ المُنذرِ قال: حدثنا ابنُ أبي فُدَيكٍ بهذا، أو قال: غَرَفَ بِيَدِهِ فيه [طرفه في: ١١٨].

١٢٠ ـ حدثنا إسماعيلُ قال: حَدَّثَنِي أخي، عن ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قال: حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ وِعَاءَيْنِ: فَأَمَّا أَحَدُهُمَا فَبَثَثْتُهُ، وَأَمَّا الآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هذا البُلْعُومُ.

٤٤ ـ باب الإنصات للعلماء

١٢١ ـ حدثنا حَجَّاجٌ قال: حَدَّثَنَا شُعْبَةُ قال: أخبرني عَلِيُّ بنُ مُدْرِكٍ، عن أبي زُرْعَةَ، عن جَرِيرٍ: أنَّ النَّبِيَّ ﷺ قال له في حَجَّةِ الوَدَاعِ: «اسْتَنْصِتِ النَّاسَ» فقال: «لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[الحديث ١٢١ ـ أطرافه في: ٤٤٠٥، ٦٨٦٩، ٧٠٨٠].

٤٥ ـ باب ما يُستحبُّ للعالِمِ إذا سُئِلَ: أيُّ الناسِ أعلَمُ؟ فيَكِلُ العلمَ إلى الله

١٢٢ ـ حدثنا عبدُ اللهِ بنُ محمدٍ قال: حدثنا سفيانُ قال: حدثنا عمرٌو قال: أخبرني سعيد

١٢١ـ قوله (يضرب) بالرفع وجوز ابن مالك وأبو البقاء الجزم انظر الشارح.

١٢٢ـ قوله: البكالي بكسر الموحدة وفتحها وتخفيف الكاف وحكي تشديدها مع فتح الموحدة انظر الشارح.

=

"Allah's blessing and peace be upon him" said: "Once The Prophet Moses stood up and addressed Israelites. He was asked: "Who is the most learned man amongst the people?" He said: "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him: "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said: "O my Lord! How can I meet him?" Allah said: "Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish." So Moses set out along with his (servant) boy, Yusha Ibn Noon and carried a fish in a large basket till they reached a rock, where they laid their heads down and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." (The Cave 62) Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses: "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." (The Cave 63) Moses remarked: "That is what we have been seeking." So they went back retracing their footsteps, (The Cave 64) till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al'khadir replied saying: "How do people greet each other in your land?"

Moses said: "I am Moses." He asked: "Moses of Israelites?" Moses replied: "Yes." and added: "May I follow you so that you might teach me of that knowledge which you have been taught?" Al'khadir replied: "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge that Allah has taught you which I do not know." Moses said: " Allah willing, you will find me patient and I will disobey none of your orders." So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al'khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al'khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al'khadir went to one of the planks of the boat and plucked it out. Moses said: "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al'khadir replied: "Didn't I tell you that you will not be able to remain patient with me?" (The Cave 69) Moses said: "Rebuke me not for what I forgot." (The Cave 72:73) The first (excuse) of Moses was that he had forgotten.

Then they proceeded further and found a boy playing with other boys. Al'khadir took hold of the boy's head from the top and plucked it out with his hands (and Killed him). Moses said: "Have you killed an innocent soul who has killed none?" (The Cave 74) Al'khadir replied: "Did I not tell you that you cannot remain patient with me?" (The Cave 75) Then they both proceeded till when they came to the people of a town, whom they asked for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al'khadir repaired it (The Cave 77) with his own hands. Moses said: "If you had wished, surely you could have taken wages for it." Al'khadir replied: "This is the departure between you and me." (The Cave 77:78) The Prophet "Allah's blessing and peace be upon him" added: "May Allah be Merciful to Moses! Would it that he could have been more patient so as to tell us more about his story with Al'khadir!"

ابنُ جُبَيْرٍ قالَ: قلتُ لابْنِ عَبَّاسٍ: إنَّ نَوْفاً البكاليَّ يَزْعُمُ أَنَّ موسى لَيسَ بِموسى بَني إِسْرائيلَ إِنَّما هُوَ موسى آخَرُ؟ فقالَ: كَذَبَ عدوُّ اللهِ، حدَّثنا أُبَيُّ بن كعبٍ، عن النَّبيِّ ﷺ: «قامَ موسى النَّبيُّ خطيباً في بَني إسرائيلَ، فسُئِلَ أيُّ النَّاسِ أعلَمُ؟ فقالَ: أنا أعلَمُ، فعَتَبَ اللهُ عليه، إذ لَمْ يَرُدَّ العِلمَ إليه، فأوحى اللهُ إليه أنَّ عبْداً مِن عِبادي بِمَجْمَعِ البَحْرَين هُوَ أعلَمُ مِنكَ. قالَ: يا رَبِّ وكَيفَ بهِ؟ فقيلَ لَهُ: احْمِلْ حُوتاً في مِكْتَلٍ، فإذا فَقَدْتَهُ، فَهُوَ ثَمَّ، فانْطَلَقَ وانْطَلَقَ بِفَتاهُ يُوشَعَ بْنِ نُونٍ وحَمَلا حُوتاً في مِكْتَلٍ، حتَّى كانا عِنْدَ الصَّخرةِ وضَعا رُؤوسَهُما وناما، فانسَلَّ الحوتُ مِنَ المِكْتَلِ، فاتَّخَذَ سَبيلَهُ في البَحرِ سَرَباً، وكانَ لِموسى وفَتاهُ عَجَباً، فانْطَلَقا بَقِيَّةَ لَيلَتِهِما ويَوْمَهُما، فَلَمَّا أَصْبَحَ قالَ موسى لِفَتاهُ: ﴿آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هذا نَصَباً﴾ [الكهف: ٦٢] ولَمْ يَجِدْ موسى مَسًّا مِنَ النَّصَبِ حتَّى جاوَزَ المَكانَ الَّذي أُمِرَ به. فقالَ لَهُ فَتاهُ: ﴿أَرَأَيْتَ إذْ أَوَيْنَا إلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ﴾ [الكهف: ٦٣] قالَ موسى: ﴿ذلكَ ما كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِما قَصَصاً﴾ [الكهف: ٦٤] فلَمَّا انْتَهيا إلى الصَّخْرةِ، إذا رجُلٌ مُسجًّى بثَوبٍ، أوْ قالَ: تَسَجَّى بثَوْبِهِ، فَسَلَّمَ موسى، فَقالَ الخضِرُ: وأنَّى بأرْضِكَ السَّلامُ؟ فقالَ: أنا موسى، فقالَ: موسى بني إسْرائيلَ؟ قالَ: نعَمْ، ﴿قالَ: هل أتَّبِعُكَ عَلَى أنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً قالَ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً﴾ [الكهف: ٦٦ ـ ٦٧] يا موسى، إنِّي عَلى عِلمٍ مِنْ عِلمِ اللهِ عَلَّمَنِيهِ لا تَعْلَمُهُ أنتَ، وأنتَ عَلى عِلمٍ عَلَّمَكَهُ لا أعْلَمُهُ. ﴿قالَ: سَتَجِدُنِي إنْ شاءَ اللهُ صَابِراً ولا أَعْصِي لكَ أمْراً﴾ [الكهف: ٦٩] فانْطَلَقا يَمْشِيانِ على ساحِلِ البَحْرِ، لَيسَ لَهُما سَفِينةٌ، فَمَرَّتْ بِهِما سَفِينةٌ، فكلَّمُوهُمْ أنْ يَحْمِلُوهُما، فعُرِفَ الخضِرُ، فحَمَلُوهُما بِغَيرِ نَوْلٍ، فجاءَ عُصْفورٌ فَوَقَعَ على حَرْفِ السَّفِينةِ، فنَقَرَ نَقْرةً أوْ نَقْرَتَيْنِ في البَحرِ، فقالَ الخضِرُ: يا موسى ما نقَصَ عِلمي وعِلمُكَ مِنْ عِلمِ اللهِ إلاَّ كَنَقْرةِ هذا العُصْفُورِ في البَحْرِ، فَعَمَدَ الخضِرُ إلى لَوحٍ مِنْ ألْواحِ السَّفينةِ فنَزَعَهُ، فَقالَ موسى: قَوْمٌ حَمَلُونا بِغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فخَرَقْتَها لِتُغْرِقَ أهلَها؟ ﴿قالَ: ألَمْ أقُلْ إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً * قالَ: لا تُؤاخِذْنِي بِما نَسِيتُ﴾ [الكهف: ٧٢ـ ٧٣] فكانَتِ الأولى مِنْ موسى نِسْياناً فانْطَلَقا فإذا غُلامٌ يَلْعَبُ مَعَ الغِلْمانِ، فأخَذَ الخضِرُ برَأسِهِ مِنْ أعلاهُ فاقْتَلَعَ رَأسَهُ بِيَدِهِ، فَقالَ موسى: ﴿أقَتَلْتَ نَفْساً زَكِيَّةً بِغَيرِ نَفْسٍ﴾ [الكهف: ٧٤] ﴿قالَ ألَمْ أقُلْ لكَ إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً﴾ [الكهف: ٧٥]. قالَ ابنُ عُيَيْنةَ: وهذا أوْكَدُ ﴿فانْطَلَقا حتَّى إذا أتَيا أهلَ قَرْيةٍ اسْتَطْعَما أهلَها، فأبَوْا أنْ يُضَيِّفُوهُما، فَوَجَدا فِيها جِداراً يُرِيدُ أنْ يَنْقَضَّ فأقامَهُ﴾ [الكهف: ٧٧] قالَ الخضِرُ بيَدِهِ، فأقامَهُ، فَقالَ لَهُ موسى ﴿لَوْ شِئْتَ لاتَّخَذْتَ عَلَيهِ أجْراً * قالَ: هذا فِراقُ بَيْنِي وبَيْنِكَ﴾ [الكهف: ٧٧ـ ٧٨]، قالَ النَّبيُّ ﷺ: «يَرْحَمُ اللهُ موسى، لَوَدِدْنا لَوْ صَبَرَ حتَّى يُقَصَّ عَلَيْنا مِنْ أمْرِهِما». [طرف في: ٧٤].

٤٦ ـ باب مَنْ سَأَلَ وَهُوَ قَائِمٌ، عالِماً جالِساً

١٢٣ ـ حدثنا عُثْمَانُ قالَ: أخْبَرَنا جرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبِي وَائِلٍ، عَنْ أبِي موسى قَالَ:

= قوله: (علمك) الله وفي فرع اليونينية علمكه الله بهاء الضمير الراجع إلى العلم شارح.

[46] Asking while standing up a scholar who is sitting down

123- Abu'moosa "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! What kind of fighting is in Allah's cause? Indeed, some of us fight because of being enraged and angry; and some for the sake of his pride and haughtiness." The Prophet "Allah's blessing and peace be upon him" raised his head, and he did so just because the questioner was standing, and said: "He who fights for Allah's Word (Islam) to be superior, would fight in Allah's cause."

[47] asking and giving opinions at the place of throwing the pebbles (during Hajj)

124- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: I saw Allah's Apostle "Allah's blessing and peace be upon him" near the Jimar (at Mina during his last Hajj). People asked him questions. A man came and said: "I forgot and slaughtered before throwing the pebbles." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm." Then another person came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now."

So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

[48] Allah's saying: **"of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)**

125- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was going with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim ! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet. I thought he was being inspired Divinely. So I stayed till that state of The Prophet "Allah's blessing and peace be upon him" (while being inspired) was over. The Prophet "Allah's blessing and peace be upon him" then said: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

[49] leaving some options for fear that some persons might be short of understanding them correctly so that they might fall into harder ones

126- Al'aswad "Allah be pleased with him" reported: Abdullah Ibn Az'zubair said to me: "A'isha used to tell you secretly a lot of things. What did she tell you about Ka'ba?" I replied: "She said that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Had not your people (of Quraish) been still close to the time of disbelief (as they embraced Islam just a short time ago) I would have dismantled Ka'ba and made two doors for it: one for people to enter into it, and the other for them to exit."" Ibn Az'zubair did so later.

[50] Dedicating knowledge to certain people for fear that others could not correctly understand it

Ali Ibn Abu'talib "Allah be pleased with him" reported: "Talk to people with what they know (and could understand). Do you like that people do not believe Allah and his Messenger?"

127- Ali Ibn Abu'talib "Allah be pleased with him" narrated: (The same tradition).

جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقال: يا رسولَ اللَّهِ، ما القِتالُ في سَبيلِ اللَّهِ؟ فإنَّ أحدَنا يُقاتِلُ غَضَباً، ويُقاتِلُ حَميَّةً، فرفَعَ إليهِ رأسَهُ ـ قال: وما رَفَعَ إليهِ رأسَهُ إلاَّ أنَّهُ كانَ قائماً ـ فقال: «مَن قاتَلَ لتكونَ كلمةُ اللَّهِ هي العُلْيا، فهو في سبيلِ اللَّهِ عزَّ وجلَّ».

[الحديث ١٢٣ ـ أطرافه في: ٢٨١٠، ٣١٢٦، ٧٤٥٨].

٤٧ ـ باب السُّؤالِ والفُتْيا عندَ رَمْيِ الجِمارِ

١٢٤ ـ حدثنا أبو نُعيم قال: حَدَّثنا عبدُ العزيزِ بنُ أبي سَلَمةَ، عَنِ الزُّهْريِّ، عن عيسى بنِ طَلحةَ، عَنْ عبدِ اللَّهِ بنِ عَمْرٍو قال: رأيتُ النَّبيَّ ﷺ عِندَ الجَمْرةِ وهوَ يُسْئَلُ، فقالَ رَجُلٌ: يا رَسولَ اللَّهِ، نَحَرْتُ قَبْلَ أنْ أرْميَ؟ قال: «ارْمِ ولا حَرَجَ» قال آخرُ: يا رَسولَ اللَّهِ، حَلَقْتُ قَبْلَ أنْ أنْحَرَ؟ قال: «انْحَرْ ولا حَرَجَ»، فَما سُئِلَ عَنْ شيءٍ قُدِّمَ ولا أُخِّرَ إلاَّ قالَ: «افعَلْ ولا حَرَجَ».

[طرفه في: ٨٣]

٤٨ ـ باب قَوْلِ اللَّهِ تَعالى: ﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

١٢٥ ـ حدثنا قَيسُ بنُ حَفصٍ قالَ: حَدَّثَنا عَبْدُ الواحِدِ قالَ: حَدَّثَنا الأَعْمَشُ سُلَيمانُ، عَنْ إبْراهيمَ، عَنْ عَلقَمةَ، عَنْ عَبدِ اللَّهِ قالَ: بينا أنا أمْشي مع النَّبيِّ ﷺ في خَرِبِ المَدِينَةِ وَهُوَ يَتَوَكَّأُ على عَسيبٍ مَعَهُ، فَمَرَّ بِنَفَرٍ مِنَ اليَهودِ، فقالَ بَعْضُهُمْ لِبَعْضٍ: سَلوهُ عَنِ الرُّوحِ؟ وَقالَ بَعْضُهُمْ: لا تَسْأَلُوهُ، لا يَجيءُ فِيهِ بِشَيءٍ تَكْرَهُونَهُ، فقالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فقامَ رَجُلٌ مِنْهُمْ فَقالَ: يا أبا القاسِمِ ما الرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إنَّهُ يُوحى إلَيهِ، فَقُمْتُ، فَلَمَّا انْجَلى عَنْهُ فَقالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتُوا مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾. [الإسراء: ٨٥] قالَ الأَعْمَشُ: هكذا في قِراءَتِنا. [الحديث ١٢٥ ـ أطرافه في: ٤٧٢١، ٧٢٩٧، ٧٤٥٦، ٧٤٦٢].

٤٩ ـ باب مَنْ تَرَكَ بَعْضَ الاخْتِيارِ مَخافَةَ أنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا في أشَدَّ مِنْهُ

١٢٦ ـ حدثنا عُبَيدُ اللَّهِ بنُ مُوسى، عَنْ إسْرائيلَ، عَنْ أبي إسْحاقَ، عَنِ الأَسْوَدِ قالَ: قالَ لِي ابنُ الزُّبَيرِ: كانَتْ عائشةُ تُسِرُّ إليكَ كثيراً، فَما حَدَّثَتْكَ في الكَعْبَةِ؟ قُلتُ: قالَتْ لِي: قالَ النَّبيُّ ﷺ: «يا عائشةُ لَوْلا قَوْمُكِ حَديثٌ عَهدُهُم ـ قالَ ابنُ الزُّبَيرِ ـ بِكُفْرٍ، لَنَقَضْتُ الكَعْبَةَ، فَجَعَلْتُ لَها بابَينِ: بابٌ يَدخُلُ النَّاسُ وَبابٌ يَخْرُجُونَ». فَفَعَلَهُ ابنُ الزُّبَيرِ.

[الحديث ١٢٦ أطرافه في: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤، ٧٢٤٣].

٥٠ ـ باب مَنْ خَصَّ بِالعِلمِ قَوْماً دُونَ قَوْمٍ كَراهِيَةَ أنْ لا يَفهَمُوا

وَقالَ عَليٌّ: حَدِّثوا النَّاسَ بِما يَعْرِفُونَ، أَتُحِبُّونَ أنْ يُكَذَّبَ اللَّهُ وَرَسولُهُ.

١٢٧ ـ حدّثنا عُبَيدُ اللَّهِ بنُ مُوسى، عَنْ مَعْرُوفِ بنِ خَرَّبُوذ، عَنْ أَبي الطُّفَيلِ عَنْ عَليٍّ: بِذلِكَ.

128- Anas "Allah be pleased with him" told: Once Mu'adh was along with Allah's Apostle "Allah's blessing and peace be upon him" as a companion rider. Allah's Apostle "Allah's blessing and peace be upon him" said: "O Mu'adh Ibn Jabal!" Mu'adh replied: "Here I am, at your service, O Allah's Apostle!" Again The Prophet "Allah's blessing and peace be upon him" said: "O Mu'adh!" Mu'adh said thrice: "Here I am, at your service, O Allah's Apostle!" Allah's Apostle "Allah's blessing and peace be upon him" said: "There is none who testifies sincerely that there is no God to be worshipped but Allah and Mohammad is his Apostle, except that Allah will save him from the Hell-fire." Mu'adh said: "O Allah's Apostle! Should I not inform the people about it so that they may have glad tidings?" He replied: "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, for fear of committing sin (by not telling the knowledge).

129- Anas "Allah be pleased with him" reported: I was told that The Messenger of Allah "Allah's blessing and peace be upon him" had said to Mu'adh: "He, who met Allah, without associating anything with him in worship, would enter into Paradise." Mu'adh asked: "O Messenger of Allah! Wouldn't I give people the glad tidings of that?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No, lest they might depend upon it solely."

[51] One's shyness in (asking for) knowledge (of something)

Mujahid said: "If one remained shy and haughty he could learn nothing." A'isha "Allah be pleased with her" said: "What good women are those of The Ansar! Their shyness did not prevent them to ask to understand (the religious) knowledge."

130- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge." Ommu'salama, then covered her face and asked: "O Allah's Apostle! Does a woman get a discharge?" He replied: "Yes, let your right hand be in dust ("you will not achieve goodness"), and that is why the son resembles his mother."

131- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the trees, there is a tree, the leaves of which do not fall; it looks like a Muslim.

Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. Moreover, I thought of the date-palm tree but felt shy to answer before the others. Then they asked: "What is that tree, O Allah's Apostle?" He replied: "It is the date-palm tree." I told my father of what I had thought of. He said to me: "Had you said it, it would have been better for me than to have so-and-so and so-and-so."

[52] You could request somebody to ask on behalf of you in state of feeling shy

132- Ali Ibn Abu'talib "Allah be pleased with him" told: I used to get the menstrual urethral discharge frequently so I requested Al'miqdad to ask

١٢٨ ـ حدّثنا إسْحاقُ بنُ إبْراهيمَ قالَ: حَدَّثَنا مُعاذُ بْنُ هِشامٍ قالَ: حَدَّثَني أَبِي، عَنْ قَتادةَ قالَ: حَدَّثَنا أَنَسُ بْنُ مالِكٍ: أَنَّ النَّبِيَّ ﷺ ـ وَمُعاذٌ رَدِيفُهُ عَلَى الرَّحْلِ ـ قالَ: «يا مُعاذُ بْنَ جَبَلٍ» قالَ: لَبَّيْكَ يا رَسُولَ اللَّهِ وَسَعْدَيكَ، قالَ: «يا مُعاذُ». قالَ لَبَّيكَ يا رَسُولَ اللَّهِ وَسَعْدَيكَ ثَلاثاً، قالَ: «ما مِنْ أَحَدٍ يَشْهَدُ أَنْ لا إِلهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ صِدْقاً مِنْ قَلْبِهِ، إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»، قالَ يا رَسُولَ اللَّهِ، أَفَلا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قالَ: «إِذاً يَتَّكِلُوا» وَأَخْبَرَ بِها مُعاذٌ عِنْدَ مَوْتِهِ تَأَثُّماً. [الحديث ١٢٨ ـ طرفه في: ١٢٩].

١٢٩ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي قالَ: سَمِعْتُ أَنَساً قالَ: ذُكِرَ لِي أَنَّ النَّبِيَّ ﷺ قالَ لِمُعاذٍ: «مَنْ لَقِيَ اللَّهَ لا يُشْرِكُ بِهِ شَيْئاً دَخَلَ الجَنَّةَ». قالَ: أَلا أُبَشِّرُ النَّاسَ؟ قالَ: «لا، إِنِّي أَخافُ أَنْ يَتَّكِلُوا».

[طرفه في: ١٢٨].

٥١ ـ باب الحَيَاءِ في العلم

وَقالَ مُجاهِدٌ: لا يَتَعَلَّمُ العِلْمَ مُسْتَحْيٍ وَلا مُسْتَكْبِرٌ. وَقالَتْ عائِشَةُ: نِعْمَ النِّساءُ نِساءُ الأَنْصارِ، لَمْ يَمْنَعْهُنَّ الحَياءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

١٣٠ ـ حدّثنا مُحَمَّدُ بنُ سَلامٍ قالَ: أَخْبَرَنا أَبُو مُعاوِيَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قالَتْ: جاءَتْ أُمُّ سُلَيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لا يَسْتَحْيِي مِنَ الحَقِّ، فَهَلْ عَلَى المَرْأَةِ مِنْ غُسْلٍ إِذا احْتَلَمَتْ؟ قالَ النَّبِيُّ ﷺ: «إِذا رَأَتِ الماءَ» فَغَطَّتْ أُمُّ سَلَمَةَ ـ تَعْنِي وَجْهَها ـ وَقالَتْ: يا رَسُولَ اللَّهِ وَتَحْتَلِمُ المَرْأَةُ؟ قالَ: «نَعَمْ تَرِبَتْ يَمِينُكِ فَبِمَ يُشْبِهُها وَلَدُها؟».

[الحديث ١٣٠ ـ أطرافه في: ٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١].

١٣١ ـ حدّثنا إسْماعيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها، وَهِيَ مَثَلُ المُسْلِمِ، حَدِّثُونِي ما هِيَ»؟ فَوَقَعَ النَّاسُ فِي شَجَرِ البادِيَةِ، وَوَقَعَ فِي نَفْسِي أَنَّها النَّخْلَةُ، قالَ عَبْدُ اللَّهِ: فَاسْتَحْيَيْتُ، فَقالُوا: يا رَسُولَ اللَّهِ أَخْبِرْنا بِها، فَقالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ». قالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ أَبِي بِما وَقَعَ فِي نَفْسِي، فَقالَ: لأَنْ تَكُونَ قُلْتَها أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذا وَكَذا.

[طرفه في: ٦١].

٥٢ ـ باب مَنِ اسْتَحْيا فَأَمَرَ غَيرَهُ بالسُّؤالِ

١٣٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ داوُدَ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ

باب ٥١ ـ قوله: (مستحيي) بهذا الضبط ويجوز فيه مستحي بياء واحدة انظر الشارح.

١٣١ـ قوله: (مثل) بهذا الضبط وفي رواية مثل بكسر الميم وسكون المثلثة شارح.

The Prophet "Allah's blessing and peace be upon him" about it. Al'miqdad asked him and he replied: "One has to perform ablution (after it)."

[53] Giving religious opinions in the mosque

133- Abdullah Ibn Omar "Allah be pleased with both" said: "A man got up in the mosque and said: “O Allah's Apostle! At which place we should assume the Ihram (a state of preparation for starting the pilgrimage rituals) as you order us?” Allah's Apostle "Allah's blessing and peace be upon him" replied: “The residents of Medina should assume the Ihram from Dhul'hulaifa, the people of Syria from Al'juhfa and the people of Najd from Qarn." Ibn Omar further said: "The people pretend that Allah's Apostle "Allah's blessing and peace be upon him" also said: “The residents of Yemen should assume Ihram from Yalamlam”." Ibn Omar used to say: "I do not remember whether or not Allah's Apostle "Allah's blessing and peace be upon him" said this (the last statement)."

[54] Answering the questioner with more than what he asked for

134- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?” He replied: "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfume). If he has no slippers , then he can use socks (made from thick fabric or leather; and we will use this word to stand for the Arabic “Khuff” as there is no good equivalent term to the Arabic word) but the socks should be cut short so as to make the ankles bare."

مُحَمَّد بْنِ الحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلاً مَذَّاءً، فَأَمَرْتُ المِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ، فَسَأَلَهُ، فَقَالَ: «فِيهِ الوُضُوءُ».

[الحديث ١٣٢ ـ طرفاه في: ١٧٨، ٢٦٩].

٥٣ ـ باب ذِكْرِ العِلْمِ وَالفُتْيَا فِي المَسْجِدِ

١٣٣ ـ حدثني قُتَيبةُ بن سَعِيدٍ قال: حَدَّثَنَا اللَّيثُ بنُ سَعْدٍ قال: حَدَّثَنَا نافِعٌ مَوْلى عَبْدِ اللَّهِ ابنِ عُمَرَ بنِ الخطاب، عن عبدِ اللهِ بنِ عُمَرَ: أَنَّ رَجُلاً قامَ في المسجد فقال: يا رَسُولَ اللهِ مِنْ أينَ تَأْمُرُنا أَنْ نُهِلَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُهِلُّ أَهْلُ المَدِينَةِ مِنْ ذِي الحُلَيفَةِ، وَيُهِلُّ أَهْلُ الشَّأْمِ مِنَ الجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ».

وقال ابنُ عمرَ: ويزعُمونَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «وَيُهِلُّ أَهْلُ اليَمَنِ مِنْ يَلَمْلَمَ»، وكانَ ابنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهْ هذهِ مِنْ رَسُولِ اللَّهِ ﷺ.

[الحديث ١٣٣ ـ أطرافه في: ١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨، ٧٣٣٤].

٥٤ ـ باب مَنْ أَجَابَ السَّائِلَ بِأَكْثَرَ مِمَّا سَأَلَهُ

١٣٤ ـ حدثنا آدمُ قال: حَدَّثَنَا ابنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. وعَن الزُّهْرِيِّ، عن سالِمٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّ رَجُلاً سَأَلَهُ مَا يَلْبَسُ المُحْرِمُ؟ فَقَالَ: «لاَ يَلْبَسُ القَمِيصَ، وَلاَ العِمَامَةَ وَلاَ السَّرَاوِيلَ، وَلاَ البُرْنُسَ، وَلاَ ثَوْباً مَسَّهُ الوَرْسُ، أَوِ الزَّعْفَرَانُ، فَإِنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الخُفَّيْنِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ الكَعْبَيْنِ».

[الحديث ١٣٤ ـ أطرافه في: ٣٦٦، ١٥٤٢، ١٨٣٨، ١٨٤٢، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥، ٥٨٠٦، ٥٨٤٧، ٥٨٥٢].

١٣٤ـ قوله: (لا يلبس) بالرفع والكسر كما في الشارح.

(4) The Book of Ablution

[1] What was mentioned regarding ablution

and Allah's saying: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast "Al'ma'ida" 6)

Abu Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" showed that the obligation of ablution could be by washing one's body's parts once, twice or thrice but no more than that. Religious scholars denied to exceed over that.

[2] There is no accepted prayer without getting clean

135- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of a person, who passes urine, stool, sound, or wind, is not accepted till he performs the ablution."

[3] The virtue of ablution; and the radiant and bright people as a result of the trace of ablution

136- Abu'huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: "On the Day of Judgement, my followers will be called the radiant and bright people as a result of the trace of ablution. Whoever can increase the area of his radiance should do so (By performing ablution regularly). "

[4] Ablution will not be necessary unless one is certain that something has spoilt it

137- Abbad Ibn Tamim "Allah be pleased with him" reported that his uncle had asked Allah's Apostle "Allah's blessing and peace be upon him" about a person who imagined to have passed wind during the prayer. Allah's Apostle "Allah's blessing and peace be upon him" replied: "He should not leave his prayer unless he hears sound or smells something."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٤ ـ كِتَابُ الوُضُوءِ

١ ـ بابُ ما جاءَ في الوُضُوءِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى المَرَافِقِ وَامْسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الكَعْبَيْنِ﴾ [المائدة: ٦]

قَالَ أَبُوعَبْدِ اللَّهِ: وَبَيَّنَ النَّبِيُّ ﷺ أَنَّ فَرْضَ الوُضُوءِ مَرَّةٍ مَرَّةً، وَتَوَضَّأَ أَيضاً مَرَّتَينِ وَثَلاثَاً، وَلَمْ يَزِدْ عَلى ثَلاثٍ، وكَرِه أَهلُ العِلمِ الإِسرافَ فِيه وأَن يُجاوِزُوا فِعلَ النَّبِيِّ ﷺ.

٢ ـ بابٌ لا تُقْبَلُ صَلاةٌ بِغَيرِ طُهُورٍ

١٣٥ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ الحَنْظَلِيُّ قَالَ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تُقْبَلُ صَلاةُ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ»، قَالَ رَجُلٌ مِنْ حَضْرَمَوتَ: مَا الحَدَثُ يَا أَبَا هُرَيرَةَ؟ قَالَ: فُسَاءٌ أَوْ ضُرَاطٌ.

[الحديث ١٣٥ ـ طرفه في: ٦٩٥٤].

٣ ـ بابُ فَضْلِ الوُضُوءِ والغُرُّ المُحَجَّلُونَ مِنْ آثَارِ الوُضُوءِ

١٣٦ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ، عَنْ نُعَيمٍ المُجْمِرِ قَالَ: رَقِيتُ مَعَ أَبِي هُرَيرَةَ عَلى ظَهرِ المَسجِدِ فَتَوَضَّأَ، فَقَالَ إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ القِيامَةِ غُرّاً مُحَجَّلِينَ مِنْ آثَارِ الوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

٤ ـ بابٌ لا يَتَوَضَّأُ مِنَ الشَّكِّ حَتَّى يَسْتَيْقِنَ

١٣٧ ـ حدّثنا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ ﷺ: الرَّجُلُ الَّذِي يُخَيَّلُ إِلَيهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلاةِ؟ فَقَالَ: «لا يَنْفَتِلْ ـ أَوْ لا يَنْصَرِفْ ـ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

[الحديث ١٣٧ ـ طرفاه في: ١٧٧، ٢٠٥٦].

باب ٢ ـ قوله: (طهور) بضم الطاء وفتحها شارح.

١٣٧ ـ قوله: (لا ينفتل أو لا ينصرف) بالجزم فيهما والرفع فيهما شارح مختصراً.

[5] Some facilities of ablution

138- Ibn Abbas "Allah be pleased with both" reported: "The Prophet "Allah's blessing and peace be upon him" slept (or lay down, according to another narration) till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn Abbas "Allah be pleased with both" told the whole narration as follows: One night I slept at the house of (my aunt) Maimuna. After The Prophet "Allah's blessing and peace be upon him" had slept a part of the night, He got up and performed a light (but perfect) ablution from a hanging water skin and stood up for the prayer. I performed a similar ablution and joined him standing on his left side but he drew me to his right and prayed as much as Allah wished him to do. Then he slept till I heard his breath sounds. The Mu'adhdhin came to The Prophet "Allah's blessing and peace be upon him" and informed him that the time of the (Fajr) prayer was due. The Prophet went out and offered the Morning Prayer without repeating the ablution.

We said to Amr: Some people said that the Prophet's eyes sleep though his heart never sleeps. He replied: "Obaid Ibn Omar told: The Prophets dreams are considered to be kind of divinely inspiration." He recited Allah's saying: "Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou will find me, if Allah So wills one practising Patience and constancy." (As'saffat 102)

[6] One's perfecting the ablution

139- Usama Ibn Zaid "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" proceeded from Arafat till he reached the mountain pass, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "Is it the time for the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." He rode till he reached Al'muzdalifa, where he dismounted and performed ablution perfectly. The (call for) establishing the prayer was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the prayer establishment was pronounced for the Isha which The Prophet "Allah's blessing and peace be upon him" led. No prayer was offered in between the two prayers.

[7] Washing one's face with his two hands by a handful of water

140- Ibn Abbas "Allah be pleased with both "was reported to have performed ablution and washed his face (as follows): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this, (gesturing) joining both hands, and washed his face. He took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm. He passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly. He, similarly, took another handful of water and washed thoroughly the other (left) foot (up to the ankles) and said: "I saw Allah's Apostle "Allah's blessing and peace be upon him" performing ablution in this way."

٥ ـ باب التَّخْفِيفِ في الوُضُوءِ

١٣٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا سُفيانُ، عَنْ عَمْرٍو قالَ: أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ، ثُمَّ صَلَّى، وَرُبَّما قالَ: اضْطَجَعَ حَتَّى نَفَخَ، ثُمَّ قَامَ فَصَلَّى.

ثُمَّ حدَّثَنا بِهِ سُفيانُ مَرَّةً بَعْدَ مَرَّةٍ، عَنْ عَمْرٍو عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيمونَةَ لَيلَةً، فقامَ النَّبِيُّ ﷺ مِنَ اللَّيلِ، فلَمَّا كانَ في بَعْضِ اللَّيلِ، قامَ النَّبِيُّ ﷺ فَتوضَّأَ مِن شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو وَيُقَلِّلُهُ، وَقامَ يُصَلِّي فَتوضَّأْتُ نَحْواً مِمَّا تَوضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسارِهِ ـ وَرُبَّما قالَ سُفيانُ: عَنْ شِمَالِهِ ـ فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنامَ حَتَّى نَفَخَ، ثُمَّ أَتاهُ المُنادِي فَآذَنَهُ بِالصَّلاةِ، فَقامَ مَعَهُ إِلَى الصَّلاةِ، فَصَلَّى وَلَمْ يَتَوضَّأْ. قُلنا لِعَمْرٍو: إِنَّ ناساً يَقُولُونَ: إِنَّ رَسُولَ اللَّهِ ﷺ تَنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ؟ قَالَ عَمْرٌو: سَمِعْتُ عُبَيدَ بْنَ عُمَيرٍ يَقُولُ: رُؤْيا الأنْبِياءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾. [الصافات: ١٠٢].

[طرفه في: ١١٧].

٦ ـ باب إِسْبَاغِ الوُضُوءِ

وَقالَ ابْنُ عُمَرَ: إِسْبَاغُ الوُضُوءِ: الإِنْقاءُ.

١٣٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسامَةَ بْنِ زَيدٍ: أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بالشِّعْبِ نَزَلَ فَبالَ، ثُمَّ تَوضَّأَ وَلَمْ يُسْبِغِ الوُضُوءَ، فَقُلْتُ: الصَّلاةَ يَا رَسُولَ اللَّهِ! فَقالَ: «الصَّلاةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جاءَ المُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلاةُ، فَصَلَّى المَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسانٍ بَعِيرَهُ، في مَنْزِلِهِ، ثُمَّ أُقِيمَتِ العِشاءُ فَصَلَّى، وَلَمْ يُصَلِّ بَيْنَهُما.

[الحديث ١٣٩ ـ أطرافه في: ١٨١، ١٦٦٧، ١٦٦٩، ١٦٧٢].

٧ ـ باب غَسْلِ الوَجْهِ بِاليَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ

١٤٠ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: أَخْبَرَنَا أَبُو سَلَمَةَ الخُزَاعِيُّ مَنْصُورُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ بِلالٍ يَعْنِي سُلَيمانَ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، وَأَخَذَ غَرْفَةً مِنْ ماءٍ فَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَجَعَلَ بِهَا هكذا، أَضافَها إِلَى يَدِهِ الأُخْرَى، فَغَسَلَ بِهِما وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ ماءٍ فَغَسَلَ بِهَا يَدَهُ اليُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ ماءٍ فَغَسَلَ بِهَا يَدَهُ اليُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَرَشَّ عَلَى رِجْلِهِ اليُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى فَغَسَلَ بِهَا رِجْلَهُ يَعْنِي اليُسْرَى، ثُمَّ قَالَ: هكذا

باب ٧ ـ قوله: (الغرفة) بفتح الغين المعجمة بمعنى المصدر وبالضم بمعنى المغروف وهي ملء الكف شارح.

[8] Mentioning Allah's name in everything one does, and in sexual intercourse (between one and his wife)

141- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you says, while committing sexual intercourse with his wife: O Allah! Let us be far from Satan; and let Satan be far from what you would give us, and then, he had, as a result of this meeting with his wife, a child, Satan, consequently should not harm this child."

[9] What one says as going to call the answer of nature

142- Anas "Allah be pleased with him" said: Whenever The Prophet "Allah's blessing and peace be upon him" went to answer the call of nature, he used to say: "O Allah! I seek Refuge with you from all offensive and wicked things (evil deeds and spirits)."

[10] Putting the water at the lavatory

143- Ibn Abbas "Allah be pleased with both" told: Once The Prophet "Allah's blessing and peace be upon him" entered a lavatory and I placed water for his ablution. He asked: "Who placed it?" He was informed accordingly and so he said: "O Allah! Make him (Ibn Abbas) a learned scholar in the religion (of Islam)."

[11] One should not receive the Qiblah with urine or stool

144- Abu'aiyub Al'ansari "Allah be pleased with him" Narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should face either the east or the west."

[12] Excreting on two bricks

145- Ibn Omar "Allah be pleased with both: said: People say: "Whenever you sit for answering the call of nature, you should not face the Qiblah or Jerusalem." I told them: "Once I went up the roof of our house and I saw Allah's Apostle "Allah's blessing and peace be upon him"

Answering the call of nature while sitting on two bricks facing Jerusalem."

رَأَيتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ

٨ ـ باب التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الوِقَاعِ

١٤١ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قال: حدَّثنا جرير، عن منصور، عن سالِمِ بنِ أبي الجعد، عن كُريب، عن ابن عبّاس يبلغ النبيَّ ﷺ قال: «لو أنّ أحدكم إذا أتى أهله قال: باسم اللهِ، اللّهمّ جنِّبْنا الشيطان، وجنِّبِ الشيطانَ ما رزقتنا، فقُضِيَ بينهما ولدٌ لم يضرَّه».

[الحديث ١٤١ ـ أطرافه في: ٣٢٧١، ٣٢٨٣، ٥١٦٥، ٦٣٨٨، ٧٣٩٦].

٩ ـ باب مَا يَقُولُ عِنْدَ الخَلاَءِ

١٤٢ ـ حدّثنا آدم قال: حدّثنا شعبةُ، عن عبدِ العزيزِ بن صُهيبٍ قال: سمعتُ أنساً يقولُ: كانَ النَّبيُّ ﷺ إذا دَخلَ الخلاءَ قالَ: «اللَّهُمَّ إنِّي أَعُوذُ بِكَ مِنَ الخُبُثِ وَالخَبَائِثِ».

تابعه ابنُ عرعرةَ، عن شعبةَ. وقال غُندَرٌ: عن شعبةَ: إذا أتى الخلاءَ. وقال موسى: عن حمّادٍ: إذا دخل. وقال سعيد بن زيدٍ: حدّثنا عبدُ العزيزِ: إذا أرادَ أن يدخلَ.

[الحديث ١٤٢ ـ طرفه في: ٦٣٢٢].

١٠ ـ باب وَضْعِ المَاءِ عِنْدَ الخَلاَءِ

١٤٣ ـ حدّثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ قالَ: حَدَّثَنَا هَاشِمُ بنُ القَاسِمِ قالَ: حَدَّثَنا وَرْقَاءُ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ الخَلاَءَ، فَوَضَعْتُ لَهُ وَضُوءً قَالَ: «مَنْ وَضَعَ هذا»؟ فَأُخبِرَ، فقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ». [طرفه في: ٧٥].

١١ ـ باب لا تُسْتَقْبَلُ القِبْلَةُ بِغَائِطٍ أَوْ بَوْلٍ، إلاَّ عِنْدَ البِنَاءِ، جِدَارٍ أَوْ نَحْوِهِ

١٤٤ ـ حدّثنا آدمُ قال: حدّثنا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ، فَلاَ يَسْتَقْبِلِ القِبْلَةَ وَلاَ يُوَلِّهَا ظَهْرَهُ، شَرِّقُوا أَوْ غَرِّبُوا».

[الحديث ١٤٤ ـ طرفه في: ٣٩٤].

١٢ ـ باب مَنْ تَبَرَّزَ عَلَى لَبِنَتَيْنِ

١٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحيى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاساً يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلاَ تَسْتَقْبِلِ القِبْلَةَ وَلاَ بَيتَ المَقْدِسِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَقَدِ ارْتَقَيتُ يَوْماً عَلى ظَهرِ بيتٍ لَنا، فرَأيتُ رَسُولَ اللَّهِ ﷺ على لبنتين مُستقبلاً بيتَ المقدسِ لحاجته. وقال: لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلَى أَوْرَاكِهِم؟ فَقُلتُ: لاَ أَدْرِي وَاللَّه. قَالَ مَالِكٌ: يَعْنِي الَّذِي يُصَلِّي وَلاَ

باب ١١ ـ قوله: لا يستقبل في لام يستقبل الضم والكسر وكذا الآتي في لفظ الحديث أفاده الشارح.

[13] Women get out to answer the call of nature

146- A'isha "Allah be pleased with her" narrated: The wives of The Prophet "Allah's blessing and peace be upon him" used to go to Al'manasi, a vast open place (near Baqi at Medina) to answer the call of nature at night. Omar used to say to The Prophet "Allah's blessing and peace be upon him": "Let your wives be veiled."

But Allah's Apostle "Allah's blessing and peace be upon him" did not do so. One night Sawda bint Zam'a the wife of The Prophet "Allah's blessing and peace be upon him" went out at Isha time and she was a tall lady.

Omar addressed her and said: "I have recognized you, O Sawda." He said so, with the keenly desire that the verses of woman's veil might be revealed. So Allah revealed the verses of the veil (A complete body cover but the eyes).

147- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said, addressing women: "You are permitted by Allah to get out for answering the call of nature."

[14] Excreting at one's home

148- Ibn Omar "Allah be pleased with both" reported: I came up at Hafsa's home's roof for some need.

I saw The Messenger of Allah "Allah's blessing and peace be upon him" answering the call of nature, turning his back to the Qiblah, facing Jerusalem.

149- Ibn Omar "Allah be pleased with both" reported: Once I went up the roof of our home when I saw The Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks (answering the call of nature), facing Jerusalem.

[15] Washing one's private parts

150- Anas "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water (to use in washing the private parts).

يَرْتَفِعُ عَنِ الأَرْضِ، يَسْجُدُ وَهُوَ لاَصِقٌ بِالأَرْضِ.

[الحديث ١٤٥ ـ أطرافه في: ١٤٨، ١٤٩، ٣١٠٢].

١٣ ـ باب خُرُوجِ النِّسَاءِ إِلَى البَرَازِ

١٤٦ ـ حدثنا يَحْيى ابْنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيلِ إِذَا تَبَرَّزْنَ إِلَى المَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ، فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ ﷺ، لَيلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ: أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصاً عَلَى أَنْ يُنْزَلَ الحِجَابُ، فَأَنْزَلَ اللهُ آيَةَ الحِجَابِ.

[الحديث ١٤٦ ـ أطرافه في: ١٤٧، ٤٧٩٥، ٥٢٣٧، ٦٢٤٠].

١٤٧ ـ حدثنا زَكَرِيَّاءُ قَالَ: حَدَّثَنا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «قَدْ أُذِنَ أَنْ تَخْرُجْنَ فِي حَاجَتِكُنَّ». قالَ هِشَامٌ: يَعْنِي البَرَازَ.

[طرفه في: ١٤٦].

١٤ ـ باب التَّبَرُّزِ فِي البُيُوتِ

١٤٨ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللهِ، عَنْ مُحَمَّدِ ابْنِ يَحْيى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قالَ: ارْتَقَيتُ فَوْقَ ظَهْرِ بَيتِ حَفْصَةَ لِبَعْضِ حاجَتِي، فَرَأَيتُ رَسُولَ اللهِ ﷺ يَقْضِي حاجَتَهُ، مُسْتَدْبِرَ القِبْلَةِ، مُسْتَقْبِلَ الشَّأْمِ.

[طرفه في: ١٤٥].

١٤٩ ـ حدثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قالَ: حَدَّثَنا يَزِيدُ بْنُ هَارُونَ قالَ: أَخْبَرَنَا يَحْيى، عَنْ مُحَمَّدِ بْنِ يَحْيى بْنِ حَبَّانَ: أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ قالَ: لَقَدْ ظَهَرْتُ ذَاتَ يَوْمٍ عَلَى ظَهْرِ بَيتِنَا، فَرَأَيتُ رَسُولَ اللهِ ﷺ قاعِداً عَلَى لَبِنَتَينِ، مُسْتَقْبِلَ بَيتِ المَقْدِسِ.

[طرفه في: ١٤٥].

١٥ ـ باب الاِسْتِنْجَاءِ بِالمَاءِ

١٥٠ ـ حدثنا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي مُعَاذٍ، وَاسْمُهُ عَطَاءُ بْنُ أَبِي مَيمُونَةَ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: كانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ، أَجِيءُ أَنَا وَغُلاَمٌ، مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ. يَعْنِي يَسْتَنْجِي بِهِ.

[الحديث ١٥٠ ـ أطرافه في: ١٥١، ١٥٢، ٢١٧، ٥٠٠].

١٤٦ـ قوله: (أن ينزل) بضم المثناة مبنياً للمفعول وفي نسخة في الفرع أن ينزل بفتح الباء مبنياً للفاعل شارح.

[16] Carrying water to use in one's getting clean

151- Anas "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water (to use in getting clean).

[17] carrying a short spear or stick in addition to water in cleaning the private parts

152- Anas "Allah be pleased with him" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature, I along with another boy used to carry a tumbler full of water and a short spear (or stick) (for cleaning the private parts).

[18] One should not use his right hand in cleaning the private parts

153- Abu'quatada "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever anyone of you drinks water, he should not breathe in the drinking utensil. Whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

[19] One should not touch his penis with his right hand whenever he urinates

154- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever any of you urinates he should not touch his penis with his right hand. He should not also use his right hand in cleaning his private parts. (If one drinks) he should not breathe in the drinking utensil."

[20] Using stones in cleaning the private parts

155- Abu'huraira "Allah be pleased with him" told: I followed The Prophet "Allah's blessing and peace be upon him" while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me: "Fetch for me some stones for cleaning the private parts (or said something similar), and do not bring a bone or a piece of dung.

" So I brought the stones in the corner of my garment and placed them by his side. Then I went away from him. When he finished (answering the call of nature), he used them.

١٦ ـ باب مَنْ حُمِلَ مَعَهُ المَاءُ لِطُهُورِهِ

وَقَالَ أَبُو الدَّرْدَاءِ: أَلَيسَ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالطَّهُورِ وَالوِسَادِ؟

١٥١ ـ حدّثنا سليمانُ بنُ حربٍ قال: حدَّثنا شعبةُ، عن أبي مُعاذٍ، هُوَ عطاءُ بنُ أبي ميمونة قال: سَمِعْتُ أنساً يَقُول: كانَ رَسُولُ اللَّهِ ﷺ إذا خرجَ لِحَاجَتِه، تبِعْتُهُ أنا وغُلامٌ مِنَّا، مَعَنا إدَاوَةٌ مِنْ مَاءٍ.

[طرفه في: ١٥٠].

١٧ ـ باب حَمْلِ العَنَزَةِ مَعَ المَاءِ في الاسْتِنْجَاءِ

١٥٢ ـ حدّثنا مُحمَّدُ بنُ بشَّارٍ قال: حدَّثنا مُحمَّدُ بنُ جعفرٍ قال: حدَّثنا شُعبَةُ، عن عطاءِ بنِ أبي مَيمُونَةَ: سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الخَلاَءَ، فَأَحْمِلُ أَنَا وَغُلامٌ إدَاوَةً مِن مَاءٍ وعَنَزَةً، يَسْتَنْجِي بالماءِ.

تابَعَه النَّضرُ وشَاذانُ عن شُعبَةَ. العَنَزةُ: عصاً عليهِ زُجٌّ.

[طرفه في: ١٥٠].

١٨ ـ باب النَّهْيِ عَنْ الاسْتِنْجَاءِ باليَمِينِ

١٥٣ ـ حدّثنا مُعاذُ بْنُ فَضالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، هُوَ الدَّسْتَوَائِيُّ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ عبدِ اللَّهِ بنِ أبي قتادةَ، عن أبِيهِ قَالَ: قَالَ رسُولُ اللَّهِ ﷺ: «إذا شرِبَ أحدُكُم فلا يتنفَّسْ في الإناءِ، وإذا أتى الخلاءَ فلا يمسَّ ذكرَهُ بيَمينِه، ولا يتمسَّحْ بيَمينِه».

[الحديث ١٥٣ ـ طرفاه في: ١٥٤، ٥٦٣٠].

١٩ ـ باب لا يُمْسِكُ ذَكَرَهُ بيَمِينِهِ إذا بَالَ

١٥٤ ـ حدّثنا مُحمَّدُ بنُ يوسُفَ قالَ: حدَّثنا الأوزاعِيُّ، عنْ يحيى بنِ أبي كثيرٍ، عنْ عبدِ اللَّهِ بنِ أبي قتَادَةَ، عنْ أبيهِ، عنِ النَّبيِّ ﷺ قالَ: «إذا بَالَ أحَدُكُمْ فلا يَأخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، ولا يَسْتَنْجِي بِيَمينِه، وَلاَ يَتَنَفَّسْ في الإِنَاءِ».

[طرفه في: ١٥٣].

٢٠ ـ باب الاسْتِنْجَاءِ بالحِجَارَةِ

١٥٥ ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ المَكِّيُّ قَالَ: حَدَّثَنَا عَمرو بْنُ يحيى بنِ سَعيدِ بنِ عَمرِو المكيُّ، عن جدِّهِ، عن أبي هريرةَ قال: اتَّبعْتُ النَّبيَّ ﷺ، وخَرجَ لِحَاجَتِهِ، فكانَ لا يَلتفِتُ، فَدنَوتُ منهُ فقالَ: «ابْغِني أحْجَاراً أَسْتَنْفِضْ بِها ـ أوْ نَحْوَهُ ـ ولا تَأتِني بعَظْمٍ، ولا رَوْثٍ». فَأَتَيْتُهُ

باب ١٩ ـ قوله: لا يمسك بالرفع وبالجزم أفاده الشارح.

١٥٥ ـ قوله: (أتبعت) بقطع الهمزة من الرباعي وبهمزة وصل وتشديد المثناة الفوقية. أفاده الشارح.

[21] One must not use the dung in cleaning his private parts

156- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: "This is a filthy thing."

[22] Performing the ablution by washing the parts of the body once

157- Ibn Abbas "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" performed ablution by washing the body parts only once.

[23] Performing the ablution by washing the body's parts twice

158- Abdullah Ibn Zaid "Allah be pleased with him" told: the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution by washing his body's parts twice.

[24] Performing ablution by washing the parts of the body thrice

159- Othman Ibn Affan "Allah be pleased with him" was reported to have asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven."

160- Othman "Allah be pleased with him", according to another narration, was reported to have said: "I am going to tell you a tradition which I would not have told you, had I not been compelled by a certain Holy Verse. I heard The Prophet "Allah's blessing and peace be upon him" saying: "If a man performs ablution perfectly and then offers the compulsory (congregational) prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it." This verse is: "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse" (Heifer "Al'baqara" 159).

بأحجارٍ بطرفِ ثيابي، فوضعتُها إلى جنبهِ وأعرضتُ عنهُ، فلمَّا قضى أتبعَهُ بهِنّ.

[الحديث ١٥٥ ـ طرفه في: ٣٨٦٠].

٢١ - بابٌ لا يُسْتَنجى بِرَوْثٍ

١٥٦ - حدثنا أبو نعيم قال: حدثنا زهير، عن أبي إسحاق قال: ليس أبو عبيدة ذكره، ولكن عبدُ الرحمن بنُ الأسودِ، عن أبيه: أنَّهُ سمعَ عبدَ اللهِ يقولُ: أتى النبيُّ ﷺ الغائطَ، فأمرَني أن آتيَه بثلاثةِ أحجارٍ، فوجدتُ حجرينِ، والتمستُ الثالثَ فلم أجدْهُ، فأخذتُ روثةً فأتيتُهُ بها، فأخذَ الحجرينِ وألقى الروثةَ وقالَ: «هذا رِكْسٌ».

٢٢ - بابُ الوُضوءِ مرَّةً مرَّةً

١٥٧ - حدثنا محمَّدُ بنُ يوسفَ قال: حدَّثنا سفيانُ، عن زيدِ بنِ أسلمَ، عن عطاءِ بنِ يسارٍ، عن ابنِ عباسٍ قال: توضَّأ النبيُّ ﷺ مرَّةً مرَّةً.

٢٣ - بابُ الوُضوءِ مرَّتينِ مرَّتينِ

١٥٨ - حدثنا حسين بنُ عيسى قال: حدثنا يونس بنُ محمدٍ قال: حدثنا فليحُ بنُ سليمان، عن عبدِ اللهِ بنِ أبي بكرِ بنِ عمرو بنِ حزمٍ، عن عبّادِ بنِ تميمٍ، عن عبدِ اللهِ بنِ زيدٍ: أنَّ النبيَّ ﷺ توضَّأ مرَّتينِ مرَّتينِ.

٢٤ - باب الوُضوءِ ثلاثًا ثلاثًا

١٥٩ - حدثنا عبدُ العزيزِ بنُ عبدِ اللهِ الأُويسيُّ قالَ: حدَّثني إبراهيمُ بنُ سعدٍ، عن ابنِ شهابٍ: أنَّ عطاءَ بنَ يزيدَ أخبرَهُ: أنَّ حُمرانَ مولى عُثمانَ أخبرَهُ: أنَّهُ رأى عُثمانَ بنَ عفَّانَ دعا بإناءٍ، فأفرغَ على كفَّيهِ ثلاثَ مِرارٍ فغسلَهُما، ثم أدخلَ يمينَهُ في الإناءِ، فمضمضَ واستنشقَ، ثمَّ غسلَ وجهَهُ ثلاثًا، ويديهِ إلى المرفقينِ ثلاثَ مِرارٍ، ثمَّ مسحَ برأسِهِ، ثمَّ غسلَ رجليهِ ثلاثَ مِرارٍ إلى الكعبينِ، ثمَّ قالَ: قالَ رسولُ اللهِ ﷺ: «مَن توضَّأَ نحوَ وضوئي هذا، ثمَّ صلَّى ركعتينِ لا يُحدِّثُ فيهِما نفسَهُ، غُفِرَ لهُ ما تقدَّمَ من ذنبِهِ» [الحديث ١٥٩ ـ أطرافه في: ١٦٠، ١٦٤، ١٩٣٤، ٦٤٣٣].

١٦٠ - وعن إبراهيم قال: قالَ صالحُ بنُ كيسانَ: قالَ ابنُ شهابٍ: ولكنْ عُروةُ يُحدِّثُ عن حُمرانَ، فلمَّا توضَّأَ عُثمانُ قالَ: ألا أُحدِّثُكم حديثًا لولا آيةٌ ما حدَّثتُكموهُ، سمعتُ النبيَّ ﷺ يقولُ: «لا يتوضَّأُ رجلٌ يُحسنُ وضوءَهُ، ويُصلِّي الصَّلاةَ، إلا غُفرَ لهُ ما بينَهُ وبينَ الصَّلاةِ حتَّى يُصلِّيَها». قالَ عُروةُ: الآيةَ ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ﴾. [البقرة: ١٥٩]. [طرفه في: ١٥٩].

٢٥ - بابُ الاستنثارِ في الوُضوءِ

ذكرَهُ عثمانُ، وعبدُ اللهِ بنُ زيدٍ، وابنُ عباسٍ رضيَ اللهُ عنهم، عن النبيِّ ﷺ.

---

١٥٩ - قوله (المرفقين) بفتح الميم وكسر الفاء وبالعكس لغتان مشهورتان شارح.

[25] In ablution, you must Wash the nose by putting the water in and blowing it out

161- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out. Whoever cleans his private parts with stones should do it with odd number of stones."

[26] If one cleaned his privates , he should do it with odd number of stones

162- Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you performs ablution he should put water in his nose and then blow it out. He, who cleans his private parts with stones should do so with odd numbers. Whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

[27] Washing one's feet other than passing his wet hand over them

163- Abdullah Ibn Amr "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us while we were performing ablution for the prayer of Asr, which was over-due. We were just passing wet hands over our feet (and not washing them properly) so The Prophet "Allah's blessing and peace be upon him" addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

[28] Rinsing one's mouth in ablution

164- Othman Ibn Affan "Allah be pleased with him" was reported to have asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" performing ablution like this. He (Allah's Messenger) said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven."

[29] Washing one's heels

165- Abu'huraira "Allah be pleased with him" was reported to have passed by a group of people while performing ablution. He said to them: Perform ablution perfectly. Abul'qasim (Allah's Messenger) said: "Save your heels from the fire (of Hell)."

١٦١ ـ حدّثنا عبْدَانُ قال: أخبَرنا عَبدُ اللَّهِ قَالَ: أَخبَرنا يونُسُ، عَنِ الزُّهْرِيِّ قال: أخبَرني أبو إدريس: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ فَليَستَنْثِرْ، وَمَنِ استَجمَرَ فَليُوتِرْ». [الحديث ١٦١ ـ طرفه في: ١٦٢].

٢٦ ـ باب الاستِجْمارِ وِتراً

١٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثُمَّ لِيَنْثُرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيقَظَ أَحَدُكُم مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ» [طرفه في: ١٦١].

٢٧ ـ بابُ غَسْلِ الرِّجْلَينِ، وَلاَ يَمْسَحُ عَلَى القَدَمَينِ

١٦٣ ـ حدّثنا موسى قال: حَدَّثَنا أبو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا فِي سَفْرَةٍ سَافَرْنَاهَا، فَأَدْرَكَنَا وَقَدْ أَرْهَقَنَا العَصْرُ، فَجَعَلنَا نَتَوَضَّأُ وَنَمسَحُ عَلَى أَرْجُلِنَا، فَنادى بِأَعْلَى صَوْتِهِ: «وَيلٌ لِلأَعْقَابِ مِنَ النَّارِ» مَرَّتَينِ أَوْ ثَلاثاً. [طرفه في: ٦٠].

٢٨ ـ بابُ المَضْمَضَةِ في الوُضُوءِ

قَالَهُ ابْنُ عَبَّاسٍ، وَعَبْدُ اللَّهِ بْنُ زَيدٍ رَضِيَ اللَّهُ عَنْهُمْ، عَنِ النَّبِيِّ ﷺ.

١٦٤ ـ حدّثنا أَبُو اليَمانِ قال: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيهِ مِنْ إِنَائِهِ، فَغَسَلَهُما ثَلاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الوَضُوءِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً وَيَدَيهِ إِلَى المِرْفَقَينِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلاثاً، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ نَحْوَ وُضُوئِي هذا وَقَالَ: مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هذا، ثُمَّ صَلَّى رَكْعَتَينِ لاَ يُحَدِّثُ فِيهِما نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[طرفه في: ١٥٩].

٢٩ ـ بابُ غَسْلِ الأَعْقَابِ

وَكَانَ ابْنُ سِيرِينَ يَغْسِلُ مَوْضِعَ الخَاتَمِ إِذَا تَوَضَّأَ.

١٦٥ ـ حدّثنا آدَمُ بْنُ أَبي إِيَاسٍ قالَ: حَدَّثَنا شُعْبَةُ قَالَ: حَدَّثَنا مُحَمَّدُ بْنُ زِيادٍ قال: سَمِعْتُ أَبَا هُرَيرَةَ، وَكَانَ يَمُرُّ بِنَا وَالنَّاسُ يَتَوَضَّؤُونَ مِنَ المِطْهَرَةِ، قَالَ: أَسْبِغُوا الوُضُوءَ، فَإِنَّ أَبَا القَاسِمِ ﷺ قَالَ: «وَيلٌ لِلأَعْقَابِ مِنَ النَّارِ».

١٦٢ـ قوله: «فليجعل» بحذف المفعول أي فليجعل في أنفه ماء ولأبي ذرّ إثباته شارح.

[30] Washing one's feet if his shoes are on, and not passing wet hands of the shoes

166- Abdullah Ibn Omar "Allah be pleased with both" was reported to have been addressed by Ibn Juraij who exclaimed: "I saw you doing four things which nobody other than you did them." Ibn Omar asked: "What are they, O Ibn Juraij?" he said: "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Henna. I also noticed that whenever you were in Mecca, the people assume Ihram just when they see the new moon crescent (first of Dhul'hijja) while you did not assume Ihram before the eighth of Dhul'hijja (Day of Tarwiya)." Abdullah replied: "Regarding the corners of Ka'ba, I never saw Allah's Apostle "Allah's blessing and peace be upon him" touching except those facing south (Yemen). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). So I love to wear similar shoes. As for dyeing hair with Henna, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing his hair with it; that is why I like to dye (my hair with it). Regarding Ihram, I did not see Allah's Apostle "Allah's blessing and peace be upon him" assuming Ihram till he left for Hajj (on the eighth of Dhul'hijja)."

[31] Beginning from the right side in both of ablution and washing one's body

167- Ommu'atiyya "Allah be pleased with her" told: The Messenger of Allah "Allah's blessing and peace be upon him" said to them while they were washing the body of one of his daughters (who died): "Begin from the right side and particularly from the parts of ablution in her body."

168- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to like to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else.

[32] Searching for (water to perform) ablution when the time of prayer comes

A'isha "Allah be pleased with her" said: "When the morning (prayer) was due, they searched for water to perform ablution, but found none. So, the verse of Tayammum was revealed."

169- Anas Ibn Malik "Allah be pleased with him" told: I saw Allah's Apostle "Allah's blessing and peace be upon him" when the Afternoon (Asr) prayer was due and the people searched for (water to perform) ablution but they found nothing. Later on (a pot full of) water for ablution was brought to Allah's Apostle "Allah's blessing and peace be upon him", in which, he put his hand and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution.

٣٠ ـ بابُ غَسْلِ الرِّجْلَينِ في النَّعْلَينِ، وَلا يَمْسَحُ عَلى النَّعْلَينِ

١٦٦ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبَرَنا مالِكٌ، عَن سَعيدٍ المَقبُرِيِّ، عَن عُبَيدِ بنِ جُرَيجٍ: أَنَّهُ قالَ لِعَبدِ اللَّهِ بنِ عُمَرَ: يا أَبا عَبدِ الرَّحمنِ، رَأَيتُكَ تَصنَعُ أَربَعاً لَم أَرَ أَحَداً مِن أَصحابِكَ يَصنَعُها؟ قالَ: وَما هِيَ يا ابنَ جُرَيجٍ؟ قالَ: رَأَيتُكَ لا تَمَسُّ مِنَ الأَركانِ إِلا اليَمانِيَينِ، وَرَأَيتُكَ تَلبَسُ النِّعالَ السِّبتِيَّةَ، وَرَأَيتُكَ تَصبُغُ بالصُّفرَةِ، وَرَأَيتُكَ إِذا كُنتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذا رَأَوُا الهِلالَ وَلَم تُهِلَّ أَنتَ حَتَّى كانَ يَومُ التَّروِيَةِ. قالَ عَبدُ اللَّهِ: أَمَّا الأَركانُ: فَإِنِّي لَم أَرَ رَسولَ اللَّهِ ﷺ يَمَسُّ إِلا اليَمانِيَينِ، وَأَمَّا النِّعالُ السِّبتِيَّةُ، فَإِنِّي رَأَيتُ رَسولَ اللَّهِ ﷺ يَلبَسُ النَّعلَ الَّتِي لَيسَ فِيها شَعَرٌ وَيَتَوَضَّأُ فِيها، فَأَنا أُحِبُّ أَن أَلبَسَها، وَأَمَّا الصُّفرَةُ: فَإِنِّي رَأَيتُ رَسولَ اللَّهِ ﷺ يَصبُغُ بِها، فَأَنا أُحِبُّ أَن أَصبُغَ بِها، وَأَمَّا الإِهلالُ: فَإِنِّي لَم أَرَ رَسولَ اللَّهِ ﷺ يُهِلُّ حَتَّى تَنبَعِثَ بِهِ راحِلَتُهُ.

[الحديث ١٦٦ ـ أطرافه في: ١٥١٤، ١٥٥٢، ١٦٠٩، ٢٨٦٥، ٥٨٥١].

٣١ ـ بابُ التيمُّنِ في الوُضُوءِ وَالغَسْلِ

١٦٧ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنا إِسماعيلُ قال: حَدَّثَنا خالِدٌ، عَن حَفصَةَ بِنتِ سِيرِينَ، عَن أُمِّ عَطِيَّةَ قالَت: قالَ: النَّبِيُّ ﷺ لَهُنَّ في غَسلِ ابنَتِهِ: «ابدَأنَ بِمَيامِنِها وَمَواضِعِ الوُضُوءِ مِنها».

[الحديث ١٦٧ أطرافه في: ١٢٥٣، ١٢٥٤، ١٢٥٥، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩، ١٢٦٠، ١٢٦١، ١٢٦٢، ١٢٦٣].

١٦٨ ـ حدثنا حَفصُ بنُ عُمَرَ قال: حَدَّثَنا شُعبَةُ قال: أَخبَرَنِي أَشعَثُ بنُ سُلَيمٍ قالَ: سَمِعتُ أَبِي، عَن مَسرُوقٍ عَن عائِشَةَ قالَت: كانَ النَّبِيُّ ﷺ يُعجِبُهُ التَّيَمُّنُ في تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ، وفِي شَأنِهِ كُلِّهِ.

[الحديث ١٦٨ ـ أطرافه في: ٤٢٦، ٥٣٨٠، ٥٨٥٤، ٥٩٢٦].

٣٢ ـ بابُ التماسِ الوَضُوءِ إذا حانَتِ الصَّلاةُ

وَقالَت عائِشَةُ: حَضَرَتِ الصُّبحُ، فالتُمِسَ الماءُ فَلَم يُوجَد، فَنَزَلَ التَّيَمُّمُ.

١٦٩ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبَرَنا مالِكٌ، عَن إِسحاقَ بنِ عَبدِ اللَّهِ بنِ أَبي طَلحَةَ، عَن أَنَسِ بنِ مالِكٍ: أَنَّه قالَ: رَأَيتُ رَسولَ اللَّهِ ﷺ وَحانَت صَلاةُ العَصرِ، فالتَمَسَ النَّاسُ الوَضُوءَ، فَلَم يَجِدُوهُ، فَأُتِيَ رَسولُ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسولُ اللَّهِ ﷺ في ذلكَ الإِناءِ يَدَهُ، وَأَمَرَ النَّاسَ أَن يَتَوَضَّؤُوا مِنهُ، قالَ: فَرَأَيتُ الماءَ يَنبُعُ٢ مِن تَحتِ أَصابِعِهِ، حَتَّى تَوَضَّؤُوا مِن عِندِ آخِرِهِم. [الحديث ١٦٩ ـ أطرافه في: ١٩٥، ٢٠٠، ٣٥٧٢، ٣٥٧٣، ٣٥٧٤، ٣٥٧٥].

١٦٩ـ قوله (ينبع) بتثليث الموحدة (شارح).

[33] The water that is used to wash one's hair

170- Ibn Sirin "Allah be pleased with him" told: I said to Obaida: "We have some of The Messenger of Allah's hair we got from Anas (or from Anas's family)." He replied: "If I have just a single hair from Allah's Apostle, this would be better for me than all of this world and what it contains."

171- Anas "Allah be pleased with him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" got his head shaved, Abu'talha was the first to take some of his hair.

[34] When the dog drinks from one's pot he should wash it seven times

172- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog drank from one's pot, he should wash it seven times."

173- Abu'huraira "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man saw a dog eating mud as a result of (the severity of) thirst. So, that man took a shoe (which he filled) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him enter Paradise."

174- Hamza Ibn Abdullah "Allah be pleased with him" narrated: My father said: "During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", the dogs used to urinate, and pass through the mosque (coming and going). But people never used to sprinkle water on it (the dog's urine)."

175- Adi Ibn Hatim "Allah be pleased with him" narrated: I asked the Prophet "Allah's blessing and peace be upon him" (about the hunting dogs) and he replied: "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it. But if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said: "Sometimes I send my dog for hunting but find another dog with it." He said: "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

[35] Ablution would not be necessary so long as there is neither passing wind nor urine

Allah said: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast

٣٣ ـ بابُ المَاءِ الَّذِي يُغْسَلُ بِهِ شَعْرُ الإِنْسَانِ

وَكَانَ عطاءٌ لا يرى بِهِ بأساً: أن يُتَّخذ منها الخُيوط والحِبالُ. وَسُؤرِ الكِلابِ وممرِّها في المَسْجِدِ، وَقَالَ الزُّهْرِيُّ: إِذَا وَلَغَ فِي إِناءٍ لَيسَ لَهُ وَضُوءٌ غَيرُهُ يَتَوَضَّأُ بِهِ. وَقَالَ سُفْيَانُ: هذا الفِقْهُ بِعَينِهِ، يقولُ اللَّهُ تعالى: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا﴾ [المائدة: ٦]. وَهذا ماءٌ، وَفِي النَّفسِ مِنْهُ شيْءٌ، يَتَوَضَّأُ بِهِ ويَتَيَمَّمُ.

١٧٠ ـ حدّثنا مَالِكُ بْنُ إِسماعيلَ قَالَ: حَدَّثَنَا إِسْرائِيلُ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ قَالَ: قُلتُ لِعَبِيدَةَ: عِنْدَنا مِنْ شَعَرِ النَّبِيِّ ﷺ، أَصَبْنَاهُ مِنْ قِبَلِ أَنَسٍ، أَوْ مِنْ قِبَلِ أَهْلِ أَنَسٍ، فَقَالَ: لأَنْ تَكُونَ عِنْدِي شَعْرَةٌ مِنْهُ أَحبُّ إِلَيَّ مِنَ الدُّنيا وَما فِيها. [الحديث ١٧٠ ـ طرفه في: ١٧١].

١٧١ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنا سَعِيدُ بْنُ سُلَيمانَ قَالَ: حَدَّثَنَا عَبَّادٌ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لما حلقَ رَأْسَهُ، كانَ أَبو طلحة أَوَّلَ مَنْ أَخَذَ مِنْ شَعَرِهِ.

٣٤ ـ باب إِذَا شَرِبَ الكَلبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعاً

١٧٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذا شرِبَ الكلبُ في إِناءِ أَحدِكُمْ فَليَغسِلْهُ سبعاً».

١٧٣ ـ حدّثنا إِسحاقُ: أَخْبَرَنا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ: سَمِعْتُ أَبِي، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً رَأَى كَلباً يَأْكُلُ الثَّرَى مِنَ العَطَشِ، فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرْوَاهُ، فَشَكَرَ اللَّهُ لَهُ، فَأَدْخَلَهُ الجَنَّةَ».

[الحديث ١٧٣ ـ أطرافه في: ٢٣٦٣، ٢٤٦٦، ٦٠٠٩].

١٧٤ ـ وَقالَ أَحْمَدُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حَمْزَةُ ابْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كانَتِ الكِلابُ تَبُولُ، وتُقْبِلُ وتُدبِرُ فِي المَسْجِدِ، فِي زَمانِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَكُونُوا يَرُشُّونَ شَيئاً مِنْ ذلكَ.

١٧٥ ـ حدّثنا حفصُ بْنُ عُمَرَ قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذا أَرسلتَ كلبكَ المُعَلَّمَ فقتلَ فكلْ، وَإِذا أَكلَ فلا تأْكلْ، فَإِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ». قُلتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلباً آخَرَ؟ قَالَ: «فَلا تَأْكُلْ، فَإِنَّمَا سَمَّيتَ عَلَى كَلبِكَ وَلَمْ تُسَمِّ عَلى كلبٍ آخرَ».

[الحديث ١٧٥ ـ أطرافه في: ٢٠٥٤، ٥٤٧٥، ٥٤٧٦، ٥٤٧٧، ٥٤٨٣، ٥٤٨٤، ٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٧٣٩٧].

٣٥ ـ بابُ مَنْ لَمْ يرَ الوُضُوءَ إِلاَّ مِنَ المَخْرَجَينِ: مِنَ القُبُلِ وَالدُّبُرِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ جَاءَ أَحَدٌ مِنكُمْ مِنَ الغَائِطِ﴾ [المائدة: ٦]. وَقَالَ عَطَاءٌ ـ فِيمَن

"Al'ma'ida" 6

Ata said: "Ablution is necessary for he, who excreted even if as small amount as the young insect, or urinated even if as less amount as the lice."

Jaber Ibn Abdullah said: "If one laughed in the prayer, he must repeat the prayer but with the same ablution."

Al'hasan said: "No ablution is necessary for he, who cut something from his hair and nails, or took off his shoes."

Abu'huraira said: "No ablution is necessary but for he, who passed wind or sound."

Jaber Ibn Abdullah said: "During The Invasion of Dhatur'riqa a Muslim in prayer was thrown by an arrow and was bleeding. But he continued bowing and prostrating."

Al'hasan said: "Muslims used to continue their prayers though they were wounded (and were bleeding)."

Most Muslim scholars said that no ablution would be obligatory if one got blood from his body as a result of being wounded. Moreover, if one was copped, he only had to wash the spot of copping.

176- Abu'huraira "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A person is considered in prayer as long as he is waiting for the prayer in the mosque, since he does neither hear sound nor pass wind."

177- Abbad Ibn Tamim "Allah be pleased with him" narrated that his uncle had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One should not leave his prayer unless he hears sound or smells something."

178- Ali "Allah be pleased with him" reported: I used to get the pre-seminal fluid frequently and felt shy to ask Allah's Apostle about it. So I requested Al'miqdad Ibn Al'aswad to ask (the Prophet) about it. Al'miqdad asked him and he replied: "One has to perform ablution (after it)."

179- Zaid Ibn Khalid "Allah be pleased with him" told: I asked Othman Ibn Affan about a person who engaged in sexual intercourse but did no discharge. Othman replied: "He should perform ablution like the one for the ordinary prayer but he must wash his penis." Othman added: "I heard it from Allah's Apostle "Allah's blessing and peace be upon him"." I (Zaid) asked Ali, Az'zubair, Talha and Obai Ibn Ka'b about it and they, too, told the same.

180- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" sent for a Ansari man who came with water dropping from his head. The Prophet "Allah's blessing and peace be upon him" said: "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied: "Yes." Allah's Apostle "Allah's blessing and peace be upon him" further said: "If you are forced to hurry up (during sexual intercourse) or you do not discharge, then you should perform just ablution."

يَخرُجُ مِن دُبُرِه الدُودُ، أَوْ مِن ذَكَرِه نَحْوُ القَمْلَةِ ـ: يُعيدُ الوُضُوءَ. وَقَالَ جَابِرُ بْنُ عَبْدِ اللّهِ: إِذَا ضَحِكَ فِي الصَّلاةِ أَعَادَ الصَّلاةَ وَلَم يُعِدِ الوُضُوءَ. وَقَالَ الحَسَنُ: إِنْ أَخَذَ مِنْ شَعَرِه وَأَظْفَارِه، أَوْ خَلَعَ خُفَّيهِ فَلا وُضُوءَ عَلَيهِ. وَقَالَ أَبُو هُرَيرَةَ: لاَ وُضوءَ إِلاَّ مِنْ حَدَثٍ.

وَيُذْكَرُ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزْوَةِ ذَاتِ الرِّقَاعِ، فَرُمِيَ رَجُلٌ بِسَهْمٍ، فَنَزَفَهُ الدَّمُ، فَرَكَعَ وَسَجَدَ وَمَضَى فِي صَلاتِه، وَقَالَ الحَسَنُ: مَا زَالَ المُسْلِمُونَ يُصَلُّونَ فِي جِرَاحَاتِهِم. وَقَالَ طَاوُسٌ، وَمُحَمَّدُ بْنُ عَلِيّ، وَعَطَاءٌ، وَأَهْلُ الحِجَازِ: لَيسَ فِي الدَّمِ وُضُوءٌ. وَعَصَرَ ابْنُ عُمَرَ بَثْرَةً، فَخَرَجَ مِنْهَا الدَّمُ وَلَمْ يَتَوَضَّأْ. وَبَزَقَ ابْنُ أَبِي أَوْفَى دَماً فَمَضَى فِي صَلاتِه. وَقَالَ ابْنُ عُمَرَ وَالحَسَنُ فِيمَنْ يَحْتَجِمُ: لَيسَ عَلَيهِ إِلاَّ غَسلُ مَحَاجِمِه.

١٧٦ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَزَالُ العَبْدُ فِي صَلاةٍ، مَا كَانَ فِي المَسْجِدِ يَنْتَظِرُ الصَّلاةَ، مَا لَمْ يُحْدِثْ»، فَقَالَ رَجُلٌ أَعْجَمِيٌّ: مَا الحَدَثُ يَا أَبَا هُرَيرَةَ؟ قَالَ: الصَّوْتُ، يَعْنِي الضَّرْطَةَ.

[الحديث ١٧٦ ـ أطرافه في: ٤٤٥، ٤٧٧، ٦٤٧، ٦٤٨، ٦٥٩، ٢١١٩، ٣٢٢٩، ٤٧١٧].

١٧٧ ـ حدثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا ابْنُ عُيَينَةَ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

[طرفه في: ١٣٧].

١٧٨ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرٍ أَبِي يَعْلَى الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ الحَنَفِيَّةِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلاً مَذَّاءً، فَاسْتَحْيَيتُ أَنْ أَسْأَلَ رَسُولَ اللّهِ ﷺ، فَأَمَرْتُ المِقْدَادَ بْنَ الأَسْوَدِ فَسَأَلَهُ، فَقَالَ: «فِيهِ الوُضُوءُ». وَرَوَاهُ شُعْبَةُ عَنِ الأَعْمَشِ.

[طرفه في: ١٣٢].

١٧٩ ـ حدثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيدَ بْنَ خَالِدٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللّهُ عَنْهُ قُلتُ: أَرَأَيتَ إِذَا جَامَعَ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاةِ، وَيَغْسِلُ ذَكَرَهُ، قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللّهِ ﷺ. فَسَأَلتُ عَنْ ذَلِكَ عَلِيّاً، وَالزُّبَيرَ، وَطَلحَةَ، وَأُبَيَّ بْنَ كَعْبٍ رَضِيَ اللّهُ عَنْهُمْ فَأَمَرُوهُ بِذَلِكَ. [الحديث ١٧٩ ـ طرفه في: ٢٩٢].

١٨٠ ـ حدثنا إِسْحَاقُ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَكْوَانَ، أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَسُولَ اللّهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ الأَنْصَارِ، فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّنَا أَعْجَلنَاكَ» فَقَالَ: نَعَم، فَقَالَ رَسُولُ اللّهِ ﷺ: «إِذَا أُعْجِلتَ أَوْ قُحِطْتَ فَعَلَيكَ الوُضُوءُ».

تَابَعَهُ وَهْبٌ قَالَ: حَدَّثَنَا شُعْبَةُ. قَالَ: أَبُوعَبْدِ اللّهِ: وَلَم يَقُلْ: غُنْدَرٌ. وَيَحْيَى عَنْ شُعْبَةَ: «الوُضُوءُ».

[36] One could pour water for his companion to perform ablution

181- Usama Ibn Zaid “Allah be pleased with both” narrated: When Allah’s Apostle “Allah’s blessing and peace be upon him” departed from Arafat, he turned towards a mountain pass where he answered the call of nature. Then, I poured water and he performed ablution and then I said to him: "O Allah’s Apostle! Will you offer the prayer?" He replied: "The place of prayer is ahead of you.”

182- Al'mogheera Ibn Sho'ba "Allah be pleased with him" told: I was in the company of Allah's Apostle "Allah's blessing and peace be upon him" on one of the journeys when he went out to answer the call of nature. (having finished) I poured water and he performed ablution. He washed his face, forearms and passed his wet hand over his head and over the two socks (made from thick fabric or leather).

[37] Reciting The Holy Qur'an after passing wind or hearing a sound, or something like

183- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas’s) aunt. He added : I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak’as then two Rak’as and two Rak’as and then two Rak’as and then two Rak’as and then two Rak’as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak’as and went out to lead the Fajr prayer.

[38] One’s performing ablution after falling unconscious

184- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: At the time of the solar eclipse, I came to A’isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A’isha said: "Glory be to Allah almighty.” I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on

٣٦ ـ باب الرَّجُلِ يُوَضِّئُ صَاحِبَهُ

١٨١ ـ حدثني مُحمَّدُ بنُ سلامٍ قال: أخبَرَنا يَزيدُ بنُ هَارُونَ، عَنْ يَحيى، عَنْ موسى بنِ عُقبَةَ، عن كُريبٍ مولى ابنِ عبَّاسٍ، عَنْ أُسامَةَ بنِ زيدٍ: أنَّ رسُولَ اللهِ ﷺ لمَّا أفاضَ من عَرَفَةَ، عَدَلَ إلى الشِّعْبِ، فقضى حاجتَهُ. قالَ أُسامَةُ بنُ زيدٍ: فجعلتُ أصُبُّ عليهِ ويتوضأُ، فقلتُ: يا رسُولَ اللَّهِ أتُصلِّي؟ فقالَ: «المُصلَّى أمامَكَ».

[طرفه في: ١٣٩]

١٨٢ ـ حدَّثنا عمرُو بنُ عليٍّ قال: حَدَّثَنا عبدُ الوهَّابِ قال: سَمِعتُ يحيى بنَ سعيدٍ قالَ: أخبرَني سعدُ بنُ إبراهيمَ أنَّ نافعَ بنَ جُبيرِ بنِ مُطعِمٍ أخبَرَهُ: أنَّه سمعَ عُروةَ بنَ المُغيرَةِ بنِ شُعْبَةَ يُحدِّثُ عَنِ المُغيرَةِ بنِ شُعبَةَ: أنَّهُ كانَ معَ رَسُولِ اللَّهِ ﷺ في سَفَرٍ، وأنَّهُ ذَهَبَ لِحاجَةٍ لَهُ، وأنَّ مُغيرَةَ جعلَ يَصُبُّ الماءَ عليهِ وهُوَ يتوضأُ، فغسلَ وجهَهُ ويدَيهِ، ومسحَ برأسِهِ، ومسحَ على الخُفَّينِ. [الحديث ١٨٢ ـ أطرافه في: ٢٠٣، ٢٠٦، ٣٦٣، ٣٨٨، ٢٩١٨، ٤٤٢١، ٥٧٩٨، ٥٧٩٩].

٣٧ ـ باب قِرَاءَةِ القُرآنِ بَعْدَ الحَدَثِ وَغَيرِهِ

وقالَ مَنصُورٌ عَنْ إبراهيمَ: لا بأسَ بالقِراءَةِ في الحَمَّامِ، وبِكَتْبِ الرِّسالَةِ على غيرِ وُضُوءٍ.
وقالَ حمَّادٌ عَنْ إبراهيمَ: إنْ كانَ عليهِمْ إزارٌ فسلِّمْ، وإلاَّ فلا تُسلِّمْ.

١٨٣ ـ حدَّثنا إسماعيلُ قالَ: حَدَّثَني مَالِكٌ، عَنْ مَخرَمَةَ بنِ سُليمانَ، عَنْ كُرَيبٍ مَوْلَى ابنِ عبَّاسٍ: أنَّ عبدَ اللهِ بنَ عبَّاسٍ أخبَرَهُ: أنَّهُ باتَ لَيلَةً عِندَ مَيمُونَةَ زوجِ النَّبيِّ ﷺ، وهِيَ خَالَتُهُ، فَاضطجَعْتُ في عَرْضِ الوِسادَةِ، واضطجعَ رسُولُ اللَّهِ ﷺ وأهْلُهُ في طُولِها، فنامَ رسُولُ اللهِ ﷺ حتَّى إذا انْتَصفَ اللَّيلُ، أو قَبْلَهُ بقَليلٍ، أوْ بعدَهُ بقَليلٍ، استيقَظَ رسُولُ اللَّهِ ﷺ فجلَسَ يَمسَحُ النَّومَ عن وجهِهِ بيدِه، ثُمَّ قرأَ العَشْرَ الآياتِ الخَواتِمَ من سُورةِ آلِ عِمرانَ، ثُمَّ قامَ إلى شَنٍّ مُعلَّقَةٍ، فتوضَّأَ منها فأحسَنَ وضُوءَهُ، ثُمَّ قامَ يُصلِّي. قالَ ابنُ عبَّاسٍ: فقُمتُ فصَنَعْتُ مِثلَ ما صَنَعَ، ثُمَّ ذهَبْتُ فقُمتُ إلى جَنْبِهِ، فوضَعَ يدَهُ اليُمنى على رأسي وأخَذَ بأُذُني اليُمنى يَفتِلُها. فصلَّى ركعَتَينِ، ثُمَّ ركعَتَينِ، ثُمَّ ركعَتَينِ، ثُمَّ ركعَتَينِ، ثُمَّ ركعَتَينِ، ثُمَّ ركعَتَينِ، ثُمَّ، أوتَرَ، ثُمَّ اضطجَعَ حتَّى أتاهُ المُؤذِّنُ فقامَ فصلَّى ركعَتَينِ خَفيفَتَينِ، ثُمَّ خرَجَ فصلَّى الصُّبحَ.

[طرفه في: ١١٧]

٣٨ ـ باب مَنْ لمْ يَتَوَضَّأْ إلاَّ مِنَ الغَشْيِ المُثْقِلِ

١٨٤ ـ حدَّثنا إسماعيلُ قالَ: حدَّثني مالكٌ عَنْ هِشامِ بنِ عُروَةَ، عن امرأتِهِ فاطِمَةَ، عَنْ جدَّتِها أسماءَ بنتِ أبي بكرٍ أنَّها قالت: أتيتُ عائشةَ زوجَ النَّبيِّ ﷺ حينَ خسفَتِ الشَّمسُ، فإذا النَّاسُ قِيامٌ يُصلُّونَ، وإذا هيَ قائمَةٌ تُصلِّي، فقلتُ: ما للنَّاسِ؟ فأشارَتْ بيدِها نحوَ السَّماءِ،

١٨٤ ـ قوله: حتى الجنة والنار برفعهما ونصبهما وجرهما (شارح).

my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

[39] Rubbing (with water) the whole head in performing ablution

Allah said: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast "Al'ma'ida" 6)

On the other hand, Ibn Al'musaiyyab said: Woman has to pass the wet hands over her head, the same as man.

185- Abdullah Ibn Zaid "Allah be pleased with him" was reported to have been asked: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

[40] Washing one's feet up to the ankle (in ablution)

186- Abdullah Ibn Zaid "Allah be pleased with him" was reported to have been asked: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He offered ablution like that of The Prophet. HE poured it on his hands and washed them thrice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

[41] Using the remnant water of others ablution

187- Abdullah Ibn Abu'juhaifa "Allah be pleased with him" narrated: Allah's

وَقَالَتْ: سُبْحَانَ اللَّهِ، فَقُلْتُ آيَةٌ؟ فَأَشَارَتْ أَي نَعَمْ، فَقُمْتُ حَتَّى تَجلَّانِي الغَشْيُ، وَجَعلتُ أصبُّ فَوقَ رَأْسِي مَاءً، فلمَّا انصرفَ رَسولُ اللهِ ﷺ حمدَ اللهَ وأثنى عليه، ثمَّ قال: «مَا مِن شيءٍ كُنتُ لَم أرَهُ إلاَّ قَد رَأَيتُهُ في مَقامِي هذا، حتَّى الجنَّةَ والنَّارَ، ولقد أُوحِيَ إليَّ أنَّكُم تُفتَنُونَ في القُبُورِ مِثلَ، أو قَرِيبَ مِن فِتنَةِ الدَّجَّالِ ـ لا أدرِي أيَّ ذلكَ قالتْ أسماءُ ـ يُؤتى أحدُكُم فيُقالُ: ما عِلمُكَ بهذا الرَّجُلِ؟ فأمَّا المُؤمِنُ أوِ المُوقِنُ ـ لا أدرِي أيَّ ذلِكَ قالَتْ أسماءُ ـ فيَقُولُ: هُوَ محمَّدٌ رَسُولُ اللَّهِ، جاءَنا بالبيِّناتِ والهُدَى، فأجَبنا وآمَنَّا واتَّبَعنا، فيُقالُ: نَمْ صالحاً، فقد عَلِمنا إن كُنتَ لمُؤمِناً. وأمَّا المُنافِقُ أوِ المُرتابُ ـ لا أدرِي أيَّ ذلكَ قالَتْ أسماءُ ـ فيَقُولُ: لا أدرِي، سَمِعتُ النَّاسَ يَقُولُونَ شَيئاً فَقُلتُهُ». [طرفه في: ٨٦]

٣٩ ـ بابُ مَسْحِ الرَّأْسِ كُلِّهِ

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَامْسَحُوا بِرُؤُسِكُمْ﴾ [المائدة: ٦].

وقالَ ابنُ المُسَيَّبِ: المرأةُ بمَنزِلةِ الرَّجُلِ، تَمسَحُ على رأسِها، وسُئِلَ مالِكٌ: أيُجزِىءُ أن يَمسَحَ بَعضَ الرَّأسِ؟ فاحتَجَّ بِحَدِيثِ عَبدِ اللهِ بنِ زَيدٍ.

١٨٥ ـ حدَّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبَرَنا مالِكٌ، عَن عَمرِو بنِ يَحيى المازِنيِّ، عَن أبيه: أنَّ رَجُلاً قالَ لعبدِ اللهِ بنِ زيدٍ وهو جدُّ عمرِو بنِ يحيى: أتستطيعُ أن تُرِيَني كيفَ كانَ رسولُ اللهِ ﷺ يَتوضَّأُ؟ فقالَ عَبدُ اللهِ بنُ زَيدٍ: نَعَم، فدَعا بماءٍ، فأفرَغَ على يدَيهِ فغَسَلَ مرَّتَينِ، ثُمَّ مَضمَضَ واستَنثَرَ ثَلاثاً، ثُمَّ غَسَلَ وَجهَهُ ثَلاثاً، ثُمَّ غَسَلَ يدَيهِ مرَّتَينِ مرَّتَينِ إلى المِرفَقَينِ، ثُمَّ مَسَحَ رأسَهُ بيدَيهِ، فأقبَلَ بهما وأدبَرَ، بدأ بمُقدَّمِ رأسِهِ حتَّى ذهبَ بهما إلى قَفاهُ، ثُمَّ ردَّهما إلى المكانِ الَّذي بدأ منه، ثُمَّ غَسَلَ رِجلَيهِ.

[الحديث ١٨٥ ـ أطرافه في: ١٨٦، ١٩١، ١٩٢، ١٩٧، ١٩٩]

٤٠ ـ بابُ غَسْلِ الرِّجْلَينِ إلى الكَعْبَينِ

١٨٦ ـ حدَّثنا موسى قالَ: حدَّثنا وُهَيبٌ، عن عمرٍو، عن أبيه: شَهِدتُ عَمرَو بنَ أبي حَسَنٍ سألَ عبدَ اللهِ بنَ زَيدٍ، عن وُضُوءِ النَّبيِّ ﷺ، فدَعا بتَورٍ مِن ماءٍ، فتوضَّأَ لَهُم وُضُوءَ النَّبيِّ ﷺ، فأكفأَ على يدِهِ مِنَ التَّورِ، فغَسَلَ يدَيهِ ثلاثاً، ثُمَّ أدخَلَ يدَهُ في التَّورِ، فمَضمَضَ واستَنشَقَ، واستَنثَرَ ثلاثَ غَرَفاتٍ، ثُمَّ أدخَلَ يدَهُ، فغسَلَ وجهَهُ ثلاثاً، ثُمَّ غَسَلَ يدَيهِ مرَّتَينِ إلى المِرفَقَينِ، ثُمَّ أدخَلَ يدَهُ فمَسَحَ رأسَهُ، فأقبَلَ بهما وأدبَرَ مرَّةً واحدةً، ثُمَّ غَسَلَ رِجلَيهِ إلى الكَعبَينِ».

[طرفه في: ١٨٥]

٤١ ـ بابُ استِعمالِ فَضلِ وَضُوءِ النَّاسِ

وأمَرَ جريرُ بنُ عبدِ اللهِ أهلَهُ أن يتوضَّؤوا بفضلِ سِواكِهِ.

١٨٧ ـ حدَّثنا آدمُ قالَ: حدَّثنا شُعبةُ قالَ: حدَّثنا الحَكَمُ قالَ: سَمِعتُ أبا جُحَيفةَ يقولُ:

Apostle "Allah's blessing and peace be upon him" came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as for the Noon (Dhuhr) and other two for the Afternoon (Asr), while a short spear (or stick) was there (as a wall) in front of him.

188- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked for a tumbler containing water in which he washed both his hands and face. Then he threw a mouthful of water in the tumbler and said to both of us (Abu'moosa and Bilal): "Drink from the tumbler and pour some of its water on your faces and chests."

189- Mahmud Ibn Ar'rabie who was the one on whose face the Prophet had ejected a mouthful of water from his family's well while he was a boy, and Urwa (on the authority of Al'miswar and others) who testified each other, said: "Whenever the Prophet performed ablution, his companions used to nearly fight for the remains of the water."

[42]

190- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a disease in his legs." So he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, which was like the button of a small tent.

[43] One's rinsing his mouth and washing his nose (in ablution) , by putting the water in it and blowing it out, with only a handful of water

191- Amr Ibn Yahya narrated that his father had told: Abdullah Ibn Zaid poured water on his hands from a pot and washed them. Then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said: "This is the ablution of Allah's Apostle "Allah's blessing and peace be upon him"."

[44] Rubbing (with water) one's head in ablution

192- Amr Ibn Yahya reported: Abdullah Ibn Zaid "Allah be pleased with him" was reported to have been asked by Amr Ibn Abu'hasan: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He offered ablution in front of them. He poured it on his hands and washed them thrice, then he rinsed his mouth thrice and washed his nose with water thrice by

خرج علينا رسولُ اللهِ ﷺ بالهاجِرةِ، فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ، فجعلَ النَّاسُ يأخُذُونَ من فضْلِ وَضُوئِه فيتَمسَّحُونَ به، فصلَّى النَّبيُّ ﷺ الظهر ركعتين، والعصْرَ ركعتين، وبين يديه عنزةٌ. [الحديث ١٨٧ ـ أطرافه في: ٣٧٦، ٤٩٥، ٤٩٩، ٥٠١، ٦٣٣، ٦٣٤، ٣٥٥٣، ٣٥٦٦، ٥٧٨٦، ٥٨٥٩].

١٨٨ ـ وقالَ أبو مُوسى: دعا النَّبيُّ ﷺ بقدحٍ فيه ماءٌ، فغسَلَ يديهِ ووجهَهُ فيهِ، ومَجَّ فِيهِ، ثُمَّ قالَ لهما: «اشْرَبَا منهُ وأفرِغا على وُجُوهكُما ونُحُورِكُما».

[الحديث ١٨٨ ـ طرفاه في: ١٩٦، ٤٣٢٨].

١٨٩ ـ حدثنا عليُّ بنُ عبدِ اللهِ قال: حَدَّثَنا يعقوبُ بنُ إبراهيمَ بنِ سَعدٍ قال: حَدَّثَنا أبي، عَنْ صَالحٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخبرَني مَحْمُودُ بنُ الرَّبيع قالَ: وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ في وجهِهِ وهو غُلامٌ من بئرِهم. وقالَ عُروَةُ، عَنِ المِسْوَرِ وغيرِه، يُصَدِّقُ كُلُّ واحدٍ منهُما صاحِبَهُ: وإذا توضَّأ النَّبيُّ ﷺ كادُوا يقْتَتِلُونَ على وَضُوئِهِ. [طرفه في: ٧٧].

٤٢ ـ بابٌ

١٩٠ ـ حدثنا عبدُ الرَّحمنِ بنُ يونسَ قال: حَدَّثَنا حاتمُ بنُ إسماعيلَ، عَنِ الجَعْدِ قالَ: سمِعْتُ السَّائِبَ بنَ يزيدَ يَقُولُ: ذَهَبَتْ بي خَالَتي إلى النَّبيِّ ﷺ فقالَتْ: يا رَسُولَ اللَّهِ إنَّ ابنَ أُخْتِي وَجِعٌ، فمسحَ رأسي ودعا لي بالبَرَكَةِ، ثُمَّ توضَّأ، فشرِبْتُ مِن وَضُوئِهِ، ثُمَّ قُمْتُ خلفَ ظهرِهِ فنظَرْتُ إلى خاتَمِ النُّبوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الحَجَلَةِ.

[الحديث: ١٩٠ ـ أطرافه في: ٣٥٤٠، ٣٥٤١، ٥٦٧٠، ٦٣٥٢].

٤٣ ـ بابُ مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ

١٩١ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنا خالدُ بنُ عبدِ اللهِ قال: حَدَّثَنا عمرُو بنُ يحيى، عَنْ أبيهِ، عَنْ عبدِ اللَّهِ بنِ زيدٍ: أنَّهُ أفرَغَ مِنَ الإناءِ على يديهِ فغسَلَهُما، ثُمَّ غسلَ ـ أو مضمضَ واستَنشَقَ مِن كفَّةٍ واحدةٍ، ففعلَ ذلكَ ثلاثاً، فغسلَ يديهِ إلى المِرفقينِ مرَّتينِ مرَّتينِ، ومسحَ برأسِه، ما أقبلَ وما أدبَرَ، وغسلَ رِجْلَيهِ إلى الكعْبينِ، ثُمَّ قالَ: هكذا وُضُوءُ رسولِ اللَّهِ ﷺ.

[طرفه في: ١٨٥].

٤٤ ـ بابُ مَسْحِ الرَّأْسِ مَرَّةً

١٩٢ ـ حدثنا سُليمانُ بنُ حَرْبٍ قالَ: حَدَّثَنا وُهَيبٌ قالَ: حَدَّثَنا عَمرُو بنُ يحيى، عَنْ أبيهِ قالَ: شهِدتُ عَمرَو بنَ أبي حسنٍ، سألَ عبدَ اللَّهِ بنَ زيدٍ عَنْ وُضوءِ النَّبيِّ ﷺ، فدعَا بتَوْرٍ مِن ماءٍ فتوضَّأَ لهُمْ، فكفأَ على يديهِ فغسَلَهُما ثلاثاً، ثُمَّ أدخلَ يدَهُ في الإناءِ، فمضمضَ واستَنشَقَ واستَنْثَرَ ثلاثاً، بثلاثِ غَرفاتٍ مِن ماءٍ، ثُمَّ أدخلَ يدهُ في الإناءِ، فغسلَ وجهَهُ ثلاثاً، ثُمَّ أدخلَ يدهُ في

١٩٠ ـ قوله: خاتم بكسر التاء أي فاعل الختم وهو الإتمام والبلوغ إلى الآخر وبفتحها بمعنى الطابع (شارح).

putting water in it and blowing it out, using three handfuls of water. He put his hand in the pot and washed his face thrice and after that he put his hand again in the pot and washed his forearms up to the elbows twice. Then he put his hand in the pot and passed his wet hands over his head bringing them to the front and returning with them to the back. Then, he put his hand in the pot and washed his feet (up to the ankles). (Moosa reported that Wahib had told: "He rubbed his head just once)."

[45] The man and his wife could perform ablution together

193- Abdullah Ibn Omar "Allah be pleased with both" told: People, at the time of The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution as husbands and wives together.

[46] The Messenger of Allah sprinkles the remaining of his ablution water on the unconscious man

194- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding obligatory shares as prescribed by Allah (of inheritance) were revealed.

[47] Performing ablution, or taking a bath from the painted stove pot, utensil, or a pot made of wood

195- Anas "Allah be pleased with him" narrated: It was the time for prayer, when those whose houses were near got up and went to their people (to perform ablution), and there remained some (sitting). Then a painted stove pot made of stone containing water was brought to Allah's Apostle "Allah's blessing and peace be upon him". The pot was small, not broad enough for one to spread one's hand in. Yet all the people performed ablution. Anas was asked: "How many persons were you?" Anas replied : " We were eighty or more."

196- Abu'moosa "Allah be pleased with him" told: Once The Prophet "Allah's blessing and peace be upon him" asked for a tumbler containing water in which he washed his hands and face. He also threw a mouthful of water in it.

197- Amr Ibn Yahya narrated that his father had told: Abdullah Ibn Zaid said: Once Allah's Apostle came to us and we brought out water for him in a brass pot. He performed ablution as follows: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to back and brought them to front again. Then he washed his feet (up to the ankles).

198- A'isha "Allah be pleased with her" narrated: When the ailment of The Prophet "Allah's blessing and peace be upon him" became aggravated and his disease became severe, he asked his wives to permit him to be nursed in my house. So they allowed for him. Then The Prophet "Allah's blessing and peace be upon him" came (to my house) with the support of two men, and his legs were dragging on the ground, between Abbas, and another man. (Obaidullah said: I told Abdullah Ibn Abbas of that and he asked me: "Do not you know

الإناء، فَغَسَلَ يَدَيهِ إلى المِرْفَقَينِ مَرَّتَينِ مَرَّتَينِ، ثُمَّ أَدْخَلَ يَدَهُ في الإناءِ، فَمَسَحَ بِرأْسِهِ، فَأَقْبَلَ بِيَدَيهِ وأَدْبَرَ بِهِمَا، ثُمَّ أَدْخَلَ يَدَهُ في الإناءِ، فَغَسَلَ رِجْلَيهِ.

[طرفه في: ١٨٥].

وحدثنا موسى قال: حَدَّثَنَا وُهَيبٌ قالَ: مَسَحَ رَأسَهُ مَرَّةً.

٤٥ ـ بَابُ وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِه، وَفَضْلِ وَضُوءِ المَرْأَةِ

وتوضَّأ عمرُ بالحَميمِ، مِن بيتِ نَصْرانِيَّةٍ.

١٩٣ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قال: أخبرنا مالكٌ عن نافِعٍ، عَنْ عَبدِ اللهِ بْنِ عُمَرَ: أَنَّهُ قالَ: كانَ الرِّجالُ والنِّساءُ يتوضَّؤونَ في زمانِ رَسُولِ اللهِ ﷺ جَميعاً.

٤٦ ـ بابُ صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلى المُغْمَى عَلَيهِ

١٩٤ ـ حدثنا أبو الوليدِ قالَ: حَدَّثَنا شُعبةُ، عَنْ مُحمَّدِ بْنِ المُنكَدِرِ قالَ: سَمِعْتُ جابراً يَقُولُ: جاءَ رسولُ اللهِ ﷺ يَعودُني، وأنا مريضٌ لا أَعْقِلُ، فتوضأَ وصبَّ عليَّ من وَضوئِه، فَعَقَلتُ، فقُلتُ: يا رسُولَ اللهِ لِمَنِ المِيرَاثُ؟ إنَّما يَرِثُني كَلالَةٌ، فَنَزَلَتْ آيَةُ الفَرائِضِ.

[الحديث ١٩٤ ـ أطرافه في: ٤٥٧٧، ٥٦٥١، ٥٦٦٤، ٥٦٧٦، ٦٧٢٣، ٦٧٤٣، ٧٣٠٩].

٤٧ ـ باب الغُسْلِ والوُضُوءِ في المِخْضَبِ والقَدَحِ والخَشَبِ والحِجارَةِ

١٩٥ ـ حدثنا عبدُ اللهِ بنُ مُنيرٍ: سمعَ عبدَ اللهِ بنَ بكرٍ قال: حَدَّثنا حُمَيدٌ، عَنْ أَنَسٍ قالَ: حضرتِ الصَّلاةُ، فقامَ من كانَ قريبَ الدارِ إلى أَهلِهِ، وبَقِيَ قَومٌ، فأُتِيَ رسولُ اللهِ ﷺ بِمِخْضَبٍ مِنْ حِجارَةٍ فيه ماءٌ، فصَغُرَ المِخضبُ أنْ يَبسُطَ فيه كَفَّهُ، فتوضَّأ القومُ كلُّهم قُلنا: كَمْ كُنْتُمْ؟ قالَ: ثَمانينَ وزِيادَةً.

١٩٦ ـ حدثنا مُحمَّدُ بنُ العلاءِ قالَ: حَدَّثنا أبو أُسامةَ، عَنْ بُرَيدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسى: أنَّ النبيَّ ﷺ دعا بقَدَحٍ فيهِ ماءٌ، فغسلَ يَدَيهِ وَوَجْهَهُ فِيهِ، ومَجَّ فِيهِ.

[طرفه في: ١٨٨].

١٩٧ ـ حدثنا أَحْمَدُ بْنُ يونُسَ قالَ: حَدَّثَنا عَبْدُ العَزيزِ بْنُ أَبي سَلَمَةَ قالَ: حَدَّثَنا عَمْرُو بْنُ يَحْيى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيدٍ قالَ: أَتى رَسُولُ اللهِ ﷺ، فَأَخْرَجْنا لَهُ ماءً في تَوْرٍ مِنْ صُفْرٍ، فتوضَّأَ فغسلَ وجْهَهُ ثلاثاً، ويَدَيهِ مَرَّتَينِ مَرَّتَينِ، وَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ، وَغَسَلَ رِجْلَيهِ. [طرفه في: ١٨٥].

١٩٨ ـ حدثنا أبو اليمانِ قالَ: أخبرنا شُعيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُبَيدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ عائِشَةَ قالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ في أَنْ يُمَرَّضَ ـ

١٩٧ـ قوله: (أتى) في رواية الكشميهني وأبي الوقت أتانا (شارح).

who was the other man?" I replied: "No." he said: "(He was) Ali.") A'isha added: When The Prophet "Allah's blessing and peace be upon him" came to my house and his sickness became too hard to bear, he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. He was seated in a brass tub belonging to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him". Then, all of us started pouring water on him from the water skins till he beckoned to us to stop as we have done (what he ordered us to do). After that he went out to people.

[48] Performing ablution from the earthenware pot

199- Amr Ibn Yahya reported that his father had told: My uncle used to perform ablution extravagantly and once he asked Abdullah Ibn Zaid to tell him how he had seen the Prophet performing ablution. He asked for an earthenware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it Out thrice with one handful of water; he again put his hand in the water from which he took a handful and washed his face thrice, then washed his hands up to the elbows twice. Then he took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles). He said: "I saw the Prophet performing ablution in this way."

200- Anas "Allah be pleased with him" said: "The Prophet "Allah's blessing and peace be upon him" asked for water and a tumbler with a broad base, and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said: "I noticed the water springing out from amongst his fingers." Anas added: "I estimated that the people who performed ablution from it at seventy to eighty."

[49] Performing ablution with the Mudd

201- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to take a bath with one Sa up to five Mudds (both are units of measurement) of water. He used to perform ablution with one Mudd of water.

[50] Passing one's wet hand over the socks

202- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: "The Prophet "Allah's blessing and peace be upon him" passed wet hands over his Socks (made from thick fabric or leather)." Abdullah Ibn Omar "Allah be pleased with both" asked Omar (his father) about it. Omar "Allah be pleased with him" replied in the affirmative and added: "Whenever Sa'd narrates a

في بيتي، فأذنَّ لَه، فَخرَجَ النبيُّ ﷺ بينَ رجُلَين تَخطُّ رِجلاهُ في الأرضِ، بينَ عبّاسٍ ورَجلٍ آخرَ، قال عُبيدُ اللَّهِ: فأخبرتُ عبدَ اللَّهِ بنَ عبّاسٍ فقالَ: أتدري مَنِ الرَّجلُ الآخرُ؟ قُلتُ: لا، قال: هُوَ عليٌّ. وكانَتْ عائشةُ رضيَ اللَّهُ عنها تُحدِّثُ أنَّ النبيَّ ﷺ قالَ بعدَ ما دخلَ بيتَهُ واشتدَّ وجَعُه: «هَريقوا عليَّ مِن سبعِ قِرَبٍ، لَم تُحلَل أوكِيَتُهُنَّ، لعلّي أعهدُ إلى النّاسِ». وأُجلِسَ في مِخضَبٍ لحفصةَ، زوجِ النبيِّ ﷺ، ثُمَّ طفِقنا نصُبُّ عليه تلكَ، حتى طفِقَ يُشيرُ إلينا: أن قد فعلتُنَّ، ثُمَّ خرجَ إلى النَّاسِ.

[الحديث ١٩٨ ـ أطرافه في: ٦٦٤، ٦٦٥، ٦٧٩، ٦٨٣، ٦٨٧، ٧١٢، ٧١٣، ٧١٦، ٢٥٨٨، ٣٠٩٩، ٣٣٨٤، ٤٤٤٢، ٤٤٤٥، ٥٧١٤، ٧٣٠٣].

٤٨ ـ باب الوُضوءِ مِنَ التَّورِ

١٩٩ ـ حدثنا خالدُ بنُ مَخلَدٍ قالَ: حَدَّثَنا سُليمانُ قالَ: حَدَّثني عَمرُو بنُ يَحيى، عَن أبيهِ قالَ: كانَ عَمِّي يُكثِرُ مِنَ الوُضوءِ، قالَ لعبدِ اللَّهِ بنِ زيدٍ: أخبِرني كيفَ رأيتَ النبيَّ ﷺ يتوضأُ؟ فدعا بتورٍ مِن ماءٍ، فكفأَ على يدَيهِ، فغسلَهُما ثلاثَ مرارٍ، ثُمَّ أدخلَ يدَهُ في التَّورِ، فمضمضَ واستنثرَ ثلاثَ مرّاتٍ، مِن غرفةٍ واحدةٍ، ثُمَّ أدخلَ يدَهُ فاغترفَ بها، فغسلَ وجهَهُ ثلاثَ مرّاتٍ، ثُمَّ غسلَ يدَيهِ إلى المِرفقَينِ مرّتَينِ مرّتَينِ، ثُمَّ أخذَ بيدِهِ ماءً فمسحَ رأسَهُ، فأدبرَ بهِ وأقبلَ، ثُمَّ غسلَ رِجلَيهِ فقالَ: هكذا رأيتُ النبيَّ ﷺ يتوضأُ.

[طرفه في: ١٨٥].

٢٠٠ ـ حدثنا مُسدَّدٌ قالَ: حدَّثَنا حمّادٌ، عَن ثابتٍ، عَن أنسٍ: أنَّ النبيَّ ﷺ دعا بإناءٍ مِن ماءٍ، فأُتيَ بقدحٍ رَحراحٍ، فيهِ شيءٌ مِن ماءٍ، فوضعَ أصابعَهُ فيهِ، قالَ أنسٌ: فجعلتُ أنظُرُ إلى الماءِ ينبُعُ مِن بينِ أصابعِهِ، قالَ أنسٌ: فحزَرتُ مَن توضّأَ، ما بينَ السَّبعينَ إلى الثَّمانينَ.

٤٩ ـ باب الوُضوءِ بالمُدِّ

٢٠١ ـ حدثنا أبو نُعيمٍ قالَ: حدَّثَنا مِسعَرٌ قالَ: حدَّثَني ابنُ جَبرٍ قالَ: سَمعتُ أنساً يقولُ: كانَ النبيُّ ﷺ يغسِلُ، أو كانَ يغتسِلُ بالصّاعِ إلى خمسةِ أمدادٍ، ويتوضأُ بالمُدِّ.

٥٠ ـ باب المَسحِ عَلى الخُفَّينِ

٢٠٢ ـ حدثنا أصبغُ بنُ الفرجِ المِصريُّ، عَنِ ابنِ وَهبٍ قالَ: حدَّثَني عَمرٌو: حدَّثَني أبو النَّضرِ، عَن أبي سلَمةَ بنِ عبدِ الرَّحمنِ، عَن عبدِ اللَّهِ بنِ عُمرَ، عَن سعدِ بنِ أبي وقّاصٍ، عَنِ النبيِّ ﷺ: أنَّهُ مسحَ على الخُفَّينِ.

٢٠٠ـ قوله: (ينبع) بتثليث الباء واقتصر في الفرع على الضم (شارح).

Hadith from The Prophet "Allah's blessing and peace be upon him", there is no need to ask anyone else about it."

203- Urwa Ibn Al'mogheera reported that his father Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had got out one day to answer the call of nature. Al'mogheera followed him with a pot of water. After The Messenger of Allah "Allah's blessing and peace be upon him" had finished, Al'mogheera poured water for him. He (The Messenger of Allah) performed ablution and passed his wet hand over his socks (made from thick fabric or leather).

204- Ja'far Ibn Amr narrated that his father Amr Ibn Omaiyya Ad'damari "Allah be pleased with him" had told that he had seen The Messenger of Allah "Allah's blessing and peace be upon him" (while performing ablution) passing his wet hand over his socks (made from thick fabric or leather).

205- Ja'far Ibn Amr reported that his father Amr Ibn Omaiyya Ad'damari "Allah be pleased with him" had said: "I saw The Prophet "Allah's blessing and peace be upon him" (while performing ablution) passing wet hands over his turban and socks (made from thick fabric or leather)."

[51] Putting the feet in the socks after performing ablution

206- Urwa Ibn Al'mogheera reported that his father Al'mogheera Ibn Sho'ba "Allah be pleased with him" had said: "Once I accompanied The Prophet "Allah's blessing and peace be upon him" on a journey and I hurried up to take off his Socks (made from thick fabric or leather). He ordered me to leave them as he had put on them after performing ablution. So he passed wet hands over them."

[52] Not to repeat ablution in case of touching the mutton of a sheep or (other kinds of food as) Sawiq

Abu'bakr, Omar, and Othman "Allah be pleased with all of them" ate and, as a result, did not repeat ablution

207- Abdullah Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had eaten a sheep's shoulder's (cooked) mutton , and offered prayer but did not repeat ablution.

208- Ja'far Ibn Amr reported that his father Amr Ibn Omaiyya Ad'damari "Allah be pleased with him" told: "I saw Allah's Apostle "Allah's blessing and peace be upon him" taking a piece of (cooked) mutton from the shoulder of a sheep when he was called for prayer. He put his knife down and prayed without repeating ablution."

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ: سَأَلَ عُمَرَ عَنْ ذلكَ فَقَالَ: نَعَمْ، إِذَا حَدَّثَكَ شَيئاً سَعْدٌ، عَنِ النَّبِيِّ ﷺ، فَلا تَسْأَلْ عَنْهُ غَيرَهُ. وَقَالَ مُوسى بْنُ عُقْبَةَ: أَخْبَرَنِي أَبُو النَّضْرِ: أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ: أَنَّ سَعْداً حَدَّثَهُ فَقَالَ عُمَرُ لِعَبْدِ اللَّهِ: نَحْوَهُ.

[طرفه في: ١٨٢].

٢٠٣ ـ حدثنا عَمْرُو بْنُ خَالِدٍ الحَرَّانِيُّ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ المُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الخُفَّينِ.

٢٠٤ ـ حدثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلَى الخُفَّينِ.

وَتَابَعَهُ حَرْبُ بْنُ شَدَّادٍ، وَأَبَانُ، عَنْ يَحْيى.

[الحديث ٢٠٤ ـ طرفه في: ٢٠٥].

٢٠٥ ـ حدثنا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: رَأَيتُ النَّبِيَّ ﷺ يَمْسَحُ عَلى عِمَامَتِهِ وَخُفَّيهِ.

[طرفه في: ٢٠٤].

وَتَابَعَهُ مَعْمَرٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرٍو قَالَ: رَأَيتُ النَّبِيَّ ﷺ.

٥١ ـ باب إِذَا أَدْخَلَ رِجْلَيهِ وَهُمَا طَاهِرَتَانِ

٢٠٦ ـ حدثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيتُ لأَنْزِعَ خُفَّيهِ، فَقَالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَينِ». فَمَسَحَ عَلَيهِمَا.

[طرفه في: ١٨٢].

٥٢ ـ باب مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ الشَّاةِ وَالسَّوِيقِ

وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمْ يَتَوَضَّؤوا.

٢٠٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[الحديث ٢٠٧ ـ طرفاه في: ٥٤٠٤، ٥٤٠٥].

٢٠٨ ـ حدثنا يَحْيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ، فَدُعِيَ إِلَى

[53] Rinsing the mouth from the Sawiq without repeating the ablution

209- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: In the year of the conquest of Khaibar I went with Allah's Apostle "Allah's blessing and peace be upon him" till we reached Sahba, a place near Khaibar, where Allah's Apostle "Allah's blessing and peace be upon him" offered the Afternoon (Asr) prayer and asked for food.

Nothing but sawiq (a kind of food) was brought. He ordered it to be moistened with water. He and all of us ate it. The Prophet "Allah's blessing and peace be upon him" got up for the evening (Maghrib)prayer, rinsed his mouth with water and we did the same. Then he prayed without repeating the ablution.

210- Maimuna "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: The Prophet "Allah's blessing and peace be upon him" ate (a piece of) mutton from the shoulder and then prayed without repeating the ablution.

[54] Could one Rinse the mouth to get rid of the milk's effect

211- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" drank milk, rinsed his mouth and said: "It has fat."

[55] Performing ablution to get rid of the sleep's effect

212- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy while praying he should go to sleep till his slumber is over because in the state of drowsiness one, while praying, does not know whether he is asking for forgiveness or abusing."

213- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying."

[56] Performing ablution even if one did not make a sound or pass wind

214- Amr Ibn Amer reported: Anas "Allah be pleased with him" said: "The Prophet "Allah's blessing and peace be upon him" used to perform ablution for every prayer." I asked him: "What did you use to do?" Anas answered: "We used to pray with the same ablution until we broke it with making sounds or passing wind."

الصَّلاةِ، فَأَلْقَى السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

[الحديث ٢٠٨ ـ أطرافه في: ٦٧٥، ٢٩٢٣، ٥٤٠٨، ٥٤٢٢، ٥٤٦٢].

٥٢ ـ باب من مضمض من السويق ولم يتوضأ

٢٠٩ ـ حدثنا عبد الله بن يوسف قال: أخبرنا مالكٌ، عن يحيى بن سعيد، عن بشير بن يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيدَ بنَ النُّعْمانِ أَخْبَرَهُ: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عامَ خَيبَرَ، حَتَّى إذا كَانُوا بالصَّهْبَاءِ ـ وَهِيَ أَدْنَى خَيبَرَ ـ فَصَلَّى العَصْرَ، ثُمَّ دعا بالأَزْوَادِ، فَلَمْ يُؤْتَ إلاّ بالسَّوِيقِ، فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ رَسُولُ اللَّهِ ﷺ وأَكَلْنا، ثُمَّ قامَ إِلَى المَغْرِبِ، فَمَضْمَضَ ومَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[الحديث ٢٠٩ ـ أطرافه في: ٢١٥، ٢٩٨١، ٤١٧٥، ٤١٩٥، ٥٣٨٤، ٥٣٩٠، ٥٤٥٤، ٥٤٥٥].

٢١٠ ـ وحدثنا أَصْبَغُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيرٍ، عَنْ كُرَيبٍ، عَنْ مَيمُونَةَ: أَنَّ النَّبِيَّ ﷺ أكل عندها كتفاً، ثُمَّ صلى ولم يتوضأ.

٥٤ ـ باب هل يُمضمض من اللبن

٢١١ ـ حدثنا يحيى بن بكير، وقتيبة قالا: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عن ابن شهاب، عن عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَناً، فَمَضْمَضَ وقال: إِنَّ لَهُ دَسَماً». تَابَعَهُ يُونُسُ، وَصَالِحُ بْنُ كَيسَانَ، عَنِ الزُّهْرِيِّ.

[الحديث ٢١١ ـ طرفه في: ٥٦٠٩].

٥٥ ـ باب الوُضُوءِ مِنَ النَّوْمِ، وَمَنْ لَمْ يَرَ مِنَ النَّعْسَةِ وَالنَّعْسَتَينِ، أَوِ الخَفْقَةِ وُضُوءاً

٢١٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ».

٢١٣ ـ حدثنا أبو معمر قال: حدثنا عبد الوارث: حدثنا أيوب، عن أبي قلابة، عن أنسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاةِ فَلْيَنَمْ، حَتَّى يَعْلَمَ مَا يَقْرَأُ».

٥٦ ـ باب الوُضُوءِ مِنْ غَيرِ حَدَثٍ

٢١٤ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بن عامر قال: سمعت أنساً(ح). قال: وَحَدَّثَنَا مُسَدَّدٌ قال: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قال: حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلاةٍ، قُلتُ: كَيفَ كُنْتُمْ تَصْنَعُونَ؟ قَالَ: يُجْزِىءُ أَحَدَنَا الوُضُوءُ مَا لَمْ يُحْدِثْ.

---

٢١٢ ـ قوله: «فيسب» فيه النصب والرفع من الشارح

215- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: In the year of the conquest of Khaibar I went with Allah's Apostle "Allah's blessing and peace be upon him" till we reached Sahba, a place near Khaibar, where Allah's Apostle "Allah's blessing and peace be upon him" offered the Afternoon (Asr) prayer and asked for food. Nothing but sawiq (a kind of food) was brought. Then we ate and drank. The Prophet "Allah's blessing and peace be upon him" got up for the evening (Maghrib)prayer, rinsed his mouth with water and we did the same. Then he prayed without repeating the ablution.

[57] It is a major sin not to be saved from (being soiled with) urine

216- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him", while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

[58] Washing oneself to get rid of urine's filth

217- Anas Ibn Malik "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" went to answer the call of nature, I used to bring water for him, with which he used to clean his private parts.

[59]

218- Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves (of whose inhabitants) he said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends).

The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

[60] The Prophet lets the Bedouin continue urinating in the mosque

219- Anas "Allah be pleased with him" narrated: The Prophet saw a Bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet asked for some water which he poured over it (the urine).

٢١٥ ـ حدّثنا خالدُ بنُ مَخْلَدٍ قالَ: حَدَّثَنا سُلَيمانُ قَالَ: حَدَّثَنِي يَحْيَى بنُ سَعِيدٍ قَالَ: أَخْبَرَنِي بُشَيرُ بْنُ يَسَارٍ قَالَ: أَخْبَرَنِي سُوَيدُ بْنُ النُّعْمَانِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيبَرَ، حَتَّى إِذَا كُنَّا بالصَّهْبَاءِ، صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ العَصْرَ، فَلَمَّا صَلَّى دَعَا بالأَطْعِمَةِ، فَلَمْ يُؤْتَ إِلاَّ بالسَّوِيقِ، فأَكَلنا وشَرِبْنا، ثُمَّ قَامَ النَّبِيُّ ﷺ إِلَى المَغْرِبِ، فَمَضْمَضَ، ثُمَّ صَلَّى لَنَا المَغْرِبَ وَلَمْ يَتَوضَّأ. [طرفه في: ٢٠٩].

٥٧ ـ باب مِنَ الكَبَائِرِ أَنْ لا يَسْتَتِرَ مِنْ بَوْلِه

٢١٦ ـ حدثنا عُثْمَانُ قال: حَدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حِيطَانِ المَدِينَةِ، أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِما فَقَالَ النَّبِيُّ ﷺ: «يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ» ثُمَّ قَالَ: «بَلَى كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِه، وَكَانَ الآخَرُ يَمْشِي بالنَّمِيمَةِ»، ثُمَّ دَعا بِجَرِيدةٍ فَكَسَرها كِسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً فَقِيلَ لَهُ: يا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هذا؟ قال: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُما مَا لَمْ تَيْبَسا، أَوْ إِلَى أَنْ يَيْبَسا».

[الحديث ٢١٦ ـ أطرافه في: ٢١٨، ١٣٦١، ١٣٧٨، ٦٠٥٢، ٦٠٥٥].

٥٨ ـ باب مَا جَاءَ فِي غَسْلِ البَوْلِ

وَقَالَ النَّبِيُّ ﷺ لِصَاحِبِ القَبْرِ: «كَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِه». وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ

٢١٧ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي رَوْحُ بْنُ القَاسِمِ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ، أَتَيْتُه بِمَاءٍ فَيَغْسِلُ بِهِ. [طرفه في: ١٥٠].

٥٩ ـ باب

٢١٨ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى قال: حَدَّثَنا مُحَمَّدُ بْنُ خَازِمٍ قال: حَدَّثَنا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُما فَكَانَ لاَ يَسْتَتِرُ مِنَ البَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هذا؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسا» قَالَ ابْنُ المُثَنَّى: وَحَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِداً: مِثْلَهُ: «يَسْتَتِرُ مِنْ بَوْلِهِ».

[طرفه في: ٢١٦].

٦٠ ـ باب تَرْكِ النَّبِيِّ ﷺ وَالنَّاسِ الأَعْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي المَسْجِدِ

٢١٩ ـ حدثنا مُوسَى بنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا إِسْحَاقُ، عَنْ أَنَسِ بنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ رَأَى أَعْرَابِيًّا يَبُولُ فِي المَسْجِدِ، فَقَالَ: «دَعُوهُ». حَتَّى إِذَا فَرَغَ، دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

[الحديث ٢١٩ ـ طرفاه في: ٢٢١، ٦٠٢٥].

[61] Pouring water over the (place where one passed) urine in the mosque

220- Abu'huraira "Allah be pleased with him" narrated: A Bedouin stood up and started urinating in the mosque. The people caught him but The Prophet "Allah's blessing and peace be upon him" ordered them to let him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet "Allah's blessing and peace be upon him" then said: "You have been sent to make things easy and not to make them difficult."

[62] Spilling water over the (place where one passed) urine

221- Anas "Allah be pleased with him" narrated: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet "Allah's blessing and peace be upon him" stopped them till he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so.

[63] The children's urine

222- A'isha "ALLAH BE PLEASED WITH HER", the mother of faithful believers, narrated: A child was brought to Allah's Apostle "Allah's blessing and peace be upon him". The child urinated on the garment of the Prophet. The Prophet asked for water and poured it over the soiled place.

223- Ommu'qais Bint "daughter of" Mihsan "Allah be pleased with her" was reported to have said: I brought my young son, who had not started eating (ordinary food) to Allah's Apostle "Allah's blessing and peace be upon him" who took him and made him sit in his lap. The child urinated on the garment of The Prophet "Allah's blessing and peace be upon him", so he asked for water and poured it over the soiled (spot), which he did not wash.

[64] One's urinating while standing or sitting

224- Hudhaifa "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing. He then asked for water, which I brought to him, and he performed ablution.

[65] Urinating at one's companion's dwelling while standing behind the wall

225- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" and I walked till we reached the dumps of

٦١ - باب صَبِّ المَاءِ عَلَى البَوْلِ فِي المَسْجِدِ

٢٢٠ - حدثنا أبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي المَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «دَعُوهُ، وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ، أَوْ ذَنُوباً مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ» [الحديث ٢٢٠ ـ طرفه في: ٦١٢٨].

٢٢١ - حدثنا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ، عَنِ النَّبِيِّ ﷺ [طرفه في: ٢١٩].

٦٢ - باب يُهَرِيقُ المَاءَ عَلَى البَوْلِ

٢٢١ - حدثنا خَالِدٌ قَالَ: وحَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: جَاءَ أَعْرَابِيٌّ، فَبَالَ فِي طَائِفَةِ المَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنَهَاهُمُ النَّبِيُّ ﷺ، فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ ﷺ بِذَنُوبٍ مِنْ مَاءٍ، فَأُهْرِيقَ عَلَيْهِ.

٦٣ - باب بَوْلِ الصِّبْيَانِ

٢٢٢ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ أَنَّهَا قَالَتْ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِصَبِيٍّ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ.

[الحديث ٢٢٢ ـ أطرافه في: ٥٤٦٨، ٦٠٠٢، ٦٣٥٥].

٢٢٣ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ، لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حَجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ يَغْسِلْهُ. [الحديث ٢٢٣ ـ طرفه في: ٥٦٩٣].

٦٤ - باب البَوْلِ قَائِماً وَقَاعِداً

٢٢٤ - حدثنا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: أَتَى النَّبِيُّ ﷺ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِماً، ثُمَّ دَعَا بِمَاءٍ، فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ.

[الحديث ٢٢٤ ـ أطرافه في: ٢٢٥، ٢٢٦، ٢٤٧١].

٦٥ - باب البَوْلِ عِنْدَ صَاحِبِهِ، وَالتَّسَتُّرِ بِالحَائِطِ

٢٢٥ - حدثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ

٢٢١ـ قوله: فأهريق بزيادة همزة مضمومة وسكون الهاء وضمها ولأبي ذر فهريق بضم الهاء (شارح).

٢٢٣ـ قوله: حجره بكسر الحاء وفتحها (شارح).

٢٢٥ـ قوله: (والنبي) بالنصب عطف على الضمير المنصوب ويجوز الرفع عطفاً على أنا من الشارح.

some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

[66] Urinating at some people's dumps

226- Abu'wa'il "Allah be pleased with him" narrated: Abu'moosa Al'ash'ari "Allah be pleased with him" used to place great stress on the question of urination and he used to say: "If anyone from Banu'israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu'wa'il: "I wish he (Abu'moosa) stopped (placing great stress on that matter)." Hudhaifa added: "Allah's Apostle "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing."

[67] Washing the blood's traces

227- Asma "Allah be pleased with her" told: A woman came to The Prophet "Allah's blessing and peace be upon him" and said: "If anyone of us gets menses in her clothes then what will she do?" He replied: "She should (take hold of the soiled spot), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

228- A'isha "Allah be pleased with her" narrated: Fatima Bint "daughter of" Abu'hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers." Hesham (the sub narrator) narrated that his father had also said: (the Prophet told her): "Perform ablution for every prayer till the time of the next comes."

[68] Washing the ejaculation's traces

229- A'isha "Allah be pleased with her" narrated: I used to wash the traces of semen from the clothes of The Prophet "Allah's blessing and peace be upon him" and he used to go for prayers while water spots were still visible on it.

230- A'isha "Allah be pleased with her" narrated: (the previous tradition). On the other hand, Sulaiman Ibn Yasar told: I asked A'isha about one's clothes soiled with semen. She said: I used to wash the traces of semen from the clothes of The Prophet "Allah's blessing and peace be upon him" and he used to go for prayers while water spots were still visible on it.

حُذَيفَةَ قالَ: رَأَيتُني أَنَا وَالنَّبِيُّ ﷺ نَتَمَاشى، فَأَتَى سُبَاطَةَ قَوْمٍ خَلفَ حَائِطٍ، فَقَامَ كَما يَقُومُ أَحَدُكُمْ، فَبالَ، فَانْتَبَذْتُ مِنهُ، فَأَشارَ إِلَيَّ فَجِئتُهُ، فَقُمْتُ عِندَ عَقِبِهِ حَتَّى فَرَغَ.

[طرفه في: ٢٢٤].

٦٦ - باب البَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ

٢٢٦ - حدثنا مُحَمَّدُ بنُ عَرْعَرَة قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ أَبُو مُوسَى الأَشْعَرِيُّ يُشَدِّدُ فِي البَوْلِ، وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ، كَانَ إِذَا أَصَابَ ثَوْبَ أَحَدِهِمْ قَرَضَه، فقال حُذَيفةُ: لَيتَهُ أَمْسَكَ، أَتَى رَسُولُ اللَّهِ ﷺ سُباطةَ قومٍ، فَبالَ قائِماً.

[طرفه في: ٢٢٤].

٦٧ - باب غَسْلِ الدَّمِ

٢٢٧ - حدثنا مُحَمَّدُ بنُ المُثَنَّى قَالَ: حَدَّثَنَا يَحيى، عَنْ هِشَامٍ قَالَ: حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسماءَ قالَتْ: جاءَتِ امْرَأَةٌ النَّبِيَّ ﷺ فَقالَتْ: أَرَأَيتَ إِحْدَانَا تَحِيضُ فِي الثَّوبِ، كَيفَ تَصنَعُ؟ قالَ: «تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالمَاءِ، وَتَنْضَحُهُ، وَتُصَلِّي فِيهِ».

[الحديث ٢٢٧ - طرفه في: ٣٠٧].

٢٢٨ - حدثنا مُحَمَّدٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَةُ أَبِي حُبَيشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاةَ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لا إِنَّما ذٰلِكِ عِرْقٌ، وَلَيسَ بِحَيضٍ، فَإِذَا أَقبَلَتْ حَيضَتُكِ فَدَعِي الصَّلاةَ، وَإِذا أَدْبَرَتْ فَاغْسِلِي عَنكِ الدَّمَ ثُمَّ صَلِّي». قَالَ: وَقَالَ أَبِي: «ثُمَّ تَوَضَّئِي لِكُلِّ صَلاةٍ، حَتَّى يَجِيءَ ذٰلِكَ الوَقْتُ».

[الحديث ٢٢٨ - أطرافه في: ٣٠٦، ٣٢٠، ٣٢٥، ٣٣١].

٦٨ - باب غَسْلِ المَنِيِّ وَفَرْكِهِ، وَغَسْلِ ما يُصِيبُ مِنَ المَرْأَةِ

٢٢٩ - حدثنا عَبْدَانُ قالَ أَخبَرَنَا عَبدُ اللَّهِ قَالَ: أَخبَرَنَا عَمْرُو بنُ مَيمُونٍ الجَزَرِيُّ، عَن سُلَيمانَ بنِ يَسارٍ، عَنْ عَائِشَةَ قالَتْ: كُنتُ أَغسِلُ الجَنابَةَ مِنْ ثَوْبِ النَّبِيِّ ﷺ، فَيَخْرُجُ إِلَى الصَّلاةِ، وَإِنَّ بُقَعَ المَاءِ فِي ثَوبِهِ.

[الحديث ٢٢٩ - أطرافه في: ٢٣٠، ٢٣١، ٢٣٢].

٢٣٠ - حدثنا قُتَيبَةُ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا عَمْرٌو، عَنْ سُلَيمَانَ قَالَ: سَمِعتُ عَائِشَةَ (ح). وَحدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بنُ مَيمُونٍ، عَنْ سُلَيمَانَ بْنِ يَسَارٍ قَالَ: سَأَلْتُ عائِشَةَ عَنِ المَنِيِّ يُصِيبُ الثَّوْبَ فَقالَتْ: كُنتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ، فَيَخرُجُ إِلَى الصَّلاةِ، وَأَثَرُ الغَسْلِ فِي ثَوْبِهِ: بُقَعُ المَاءِ.

[طرفه في: ٢٢٩].

[69] When one washes semen off his clothes but its traces remain

231- Amr Ibn Maimun reported: I heard Sulaiman Ibn Yasar talking about one's clothes soiled with semen. He told that A'isha "Allah be pleased with her" had said: "I used to wash it off the clothes of Allah's Apostle "Allah's blessing and peace be upon him" and he would go for the prayers while water spots were still visible on them."

232- Amr Ibn Maimun narrated: Sulaiman Ibn Yasar told that A'isha "Allah be pleased with her" had said: "I used to wash the semen off the clothes of the Prophet "Allah's blessing and peace be upon him" and even then I used to notice one or more spots on them."

[70] The urine and folds of camels, cattle and sheep, and other beasts

233- Anas "Allah be pleased with him" narrated: "Some people of Ukl or Oraina tribe came to Medina and its climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered them to go to the herd of milch camels and to drink their milk and urine (as a medicine). They went as directed and after they became healthy, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" early in the morning and he sent (some men) in their pursuit. They were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al'harra and when they asked for water, no water was given to them." (Abu'qilaba, the sub-narrator commented: "Those people committed theft and killing. They also reverted to disbelief after their belief. They also fought against Allah and his Messenger."

234- Anas "Allah be pleased with him" reported: Before building The Mosque, The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayers in the sheep-folds.

[71] Some sorts of filthy things that could touch water and butter

Az'zuhri said: "There is no harm in water as long as its taste, colour, and smell remained unchanged."

Hammad said: "There is no harm in the dead (bird) feather."

Az'zuhri said, talking about the dead (animal) bone: "I saw some religious scholars (of earlier time) who used the bones of such animals as elephant or so in combing hair."

Ibn Sirin and Ibrahim told: "There is no harm in the ivory trade."

٦٩ ـ باب إِذَا غَسَلَ الجَنَابَةَ أَوْ غيرَهَا فَلَمْ يَذْهَبْ أَثَرُهُ

٢٣١ ـ حدّثنا موسى قال: حدَّثنا عبدُ الواحِدِ قال: حدَّثنا عَمرُو بنُ ميمونٍ قال: سألتُ سُليمانَ بْنَ يَسَارٍ: في الثَّوْبِ تُصيبُهُ الجَنابَةُ، قال: قالتْ عائشةُ: كُنْتُ أَغسِلُه مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ، ثُمَّ يَخْرُجُ إِلَى الصَّلاةِ، وأَثَرُ الغَسْلِ فيه: بُقَعُ المَاءِ.

[طرفه في: ٢٢٩].

٢٣٢ ـ حدّثنا عَمرُو بنُ خالِدٍ قال: حَدَّثَنا زُهَيرٌ قال: حَدَّثَنا عَمرُو بْنُ مَيمُونِ بْنِ مِهْرَانَ، عَنْ سُلَيمانَ بنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّها كَانَتْ تَغْسِلُ المَنيَّ مِنْ ثَوْبِ النَّبيِّ ﷺ، ثُمَّ أَرَاهُ فيهِ بُقْعَةً أَوْ بُقَعاً.

[طرفه في: ٢٢٩].

٧٠ ـ باب أَبْوَالِ الإِبْلِ وَالدَّوَابِّ وَالغَنَمِ وَمَرَابِضِها

وصَلَّى أبو موسى فِي دارِ البَرِيدِ وَالسِّرْقِينِ، وَالبَرِّيَّةُ إِلَى جَنْبِهِ، فَقَالَ: هَا هُنَا وَثَمَّ سَوَاءٌ.

٢٣٣ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ قال: حَدَّثَنا حمَّادُ بْنُ زيدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أَنَسٍ قال: قَدِمَ أُنَاسٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوُا المَدِينَةَ، فَأَمَرَهُمُ النَّبيُّ ﷺ بِلِقاحٍ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِها، فَانْطَلَقُوا، فَلَمَّا صَحُّوا، قَتَلُوا رَاعِيَ النَّبيِّ ﷺ، وَاسْتَاقُوا النَّعَمَ، فَجَاءَ الخَبَرُ فِي أَوَّلِ النَّهَارِ، فَبَعَثَ فِي آثَارِهِمْ، فَلَمَّا ارْتَفَعَ النَّهَارُ جِيءَ بِهِمْ، فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسُمِرَتْ أَعْيُنُهُمْ، وَأُلْقُوا فِي الحَرَّةِ، يَسْتَسْقُونَ فَلا يُسْقَوْنَ. قَالَ أَبُو قِلابَةَ: فَهؤُلاءِ سَرَقُوا وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيمانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

[الحديث ٢٣٣ ـ أطرافه في: ١٥٠١، ٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٦٨٥، ٥٦٨٦، ٥٧٢٧، ٦٨٠٢، ٦٨٠٣، ٦٨٠٤، ٦٨٠٥، ٦٨٩٩].

٢٣٤ ـ حدّثنا آدَمُ قال: حَدَّثَنا شُعْبَةُ قال: أَخْبَرَنا أَبُو التَّيَّاحِ يَزِيدُ بْنُ حُمَيدٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبيُّ ﷺ يُصَلِّي، قَبْلَ أَنْ يُبْنَى المَسْجِدُ، فِي مَرَابِضِ الغَنَمِ.

[الحديث ٢٣٤ أطرافه في: ٤٢٨، ٤٢٩، ١٨٦٨، ٢١٠٦، ٢٧٧١، ٢٧٧٤، ٢٧٧٩، ٣٩٣٢].

٧١ ـ باب مَا يَقَعُ مِنَ النَّجَاسَاتِ فِي السَّمْنِ وَالمَاءِ

وَقالَ الزُّهْرِيُّ: لا بَأْسَ بالمَاءِ، مَا لَمْ يُغَيِّرْهُ طَعْمٌ أَوْ رِيحٌ أَوْ لَوْنٌ. وَقالَ حَمَّادٌ: لا بَأْسَ بِرِيشِ المَيتَةِ. وَقَالَ الزُّهْرِيُّ: فِي عِظامِ المَوْتَى، نَحْوَ الفِيلِ وَغَيرِه: أَدْرَكْتُ ناساً مِنْ سَلَفِ العُلَمَاءِ، يَمْتَشِطُونَ بِهَا، وَيَدَّهِنُونَ فِيهَا، لا يَرَوْنَ بِهِ بأْساً. وَقَالَ ابْنُ سيرينَ وَإِبْرَاهِيمُ: وَلاَ بَأْسَ بِتِجَارَةِ العَاجِ.

باب ٧٠ ـ قوله: (السرقين) بكسر السين وفتحها (شارح).

235- Ibn Abbas “Allah be pleased with both” narrated: Maimuna "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked regarding ghee (cooking butter) in which a mouse had fallen. He said: "Take out the mouse, throw away the ghee around it and use the rest."

236- Ibn Abbas “Allah be pleased with both” narrated: Maimuna "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked regarding ghee (cooking butter) in which a mouse had fallen. He said: "Take out the mouse, throw away the ghee around it and use the rest."

237- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A wound which a Muslim receives in Allah's cause will appear on the Day of Judgement as it was at the time of infliction: blood is flowing from the wound, having the colour of blood but smell of musk."

[72] The stagnant water

238- Abu’huraira "Allah be pleased with him" narrated that he had heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “We are the last to come (in this world) but the foremost (on The Day of Judgement).”

239- Abu'huraira (with the same chain of narrators) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You should not pass urine in stagnant water that is not flowing, and then, in which (you might need to) wash."

[73] The dirt that falls on a man does not spoil his prayer

Whenever Ibn Omar saw some blood in his garment while praying, he would continue his prayer. Both of Ibn Al’musaiyyab and Ash’sha’bi asserted that one would not repeat (or cease) his prayer, if he found out that his garment was soiled with blood, or if he performed Tayammum in absence of water and then the water was found, or if he, in mistake, offered prayer in a direction other than this of Qiblah.

240- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was offering prayer at Ka'ba. Abu'jahl was sitting with some of his companions. One of them said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) Of a camel of Banu (sons of) so and so and put it on the back of Mohammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till The Prophet "Allah's blessing and

٢٣٥ ـ حدّثنا إسماعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمونَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ؟ فَقالَ: «أَلْقُوهَا وَمَا حَوْلَهَا فاطْرَحُوهُ، وكُلُوا سَمْنَكُمْ».

[الحديث ٢٣٥ ـ أطرافه في: ٢٣٦، ٥٥٣٨، ٥٥٣٩، ٥٥٤٠].

٢٣٦ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قَالَ: حَدَّثَنا مَعْنٌ قال: حَدَّثَنا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبيدِ اللَّهِ بنِ عَبدِ اللَّهِ بنِ عُتبَةَ بنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ، فَقالَ: «خُذُوهَا وَمَا حَوْلَهَا فاطْرَحُوهُ». قَالَ مَعْنٌ: حَدَّثَنا مَالِكٌ ما لا أُحْصِيه، يَقُولُ: عَنِ ابْنِ عَبَّاسٍ عَنْ مَيمُونَةَ.

[طرفه في: ٢٣٥].

٢٣٧ ـ حدّثنا أحمَدُ بنُ مُحَمَّدٍ قال: أخبَرنا عَبدُ اللَّهِ قال: أخبَرنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلْمٍ يُكْلَمُهُ المُسْلِمُ فِي سَبِيلِ اللَّهِ، يَكُونُ يَوْمَ القِيامَةِ كَهَيْئَتِهَا، إِذْ طُعِنَتْ، تَفَجَّرُ دَماً، اللَّوْنُ لَوْنُ الدَّمِ، وَالعَرْفُ عَرْفُ المِسْكِ».

[الحديث ٢٣٧ ـ طرفاه في: ٢٨٠٣، ٥٥٣٣]

٧٢ ـ باب المَاءِ الدَّائِمِ

٢٣٨ ـ حدّثنا أبو اليمانِ قال: أخبَرنا شُعَيبٌ قَالَ: أَخْبَرَنَا أَبو الزِّنَادِ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ هُرمُزَ الأَعرَجَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ».

[الحديث ٢٣٨ ـ أطرافه في: ٨٧٦، ٨٩٦، ٢٩٥٦، ٣٤٨٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥].

٢٣٩ ـ وبِإِسْنَادِهِ قال: «لا يَبُولَنَّ أَحَدُكُمْ فِي المَاءِ الدَّائِمِ الَّذِي لا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

٧٣ ـ باب إِذَا أُلقِيَ عَلَى ظَهْرِ المُصَلِّي قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيهِ صَلاتُهُ

وَكَانَ ابْنُ عُمَرَ إِذا رَأَى فِي ثَوْبِهِ دَماً، وَهُوَ يُصَلِّي، وَضَعَهُ وَمَضَى فِي صَلاتِهِ. وَقَالَ ابْنُ المُسَيَّبِ وَالشَّعْبِيُّ: إِذَا صَلَّى وَفِي ثَوْبِهِ دَمٌ أَوْ جَنَابَةٌ أَوْ لِغَيرِ القِبْلَةِ، أَوْ تَيَمَّمَ فَصَلَّى، ثُمَّ أَدْرَكَ المَاءَ فِي وَقْتِهِ، لا يُعِيدُ.

٢٤٠ ـ حدّثنا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بنِ مَيمُونٍ، عَنْ عَبدِ اللَّهِ قَالَ: بَينَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ (ح). قَالَ: وَحدَّثني أَحْمَدُ بْنُ عُثْمانَ قَالَ: حَدَّثَنا شُرَيحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْراهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيمُونٍ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ البَيتِ وَأَبُو جَهْلٍ

٢٣٩ ـ قوله: (ثم يغتسل) بالرفع على المشهور في الرواية ويجوز فيه الجزم عطفاً على يبولن والنصب على إضمار أن انظر الشارح.

peace be upon him" prostrated and then placed it on his back between his shoulders. I was watching but could do nothing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle "Allah's blessing and peace be upon him" was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's Abdominal contents) away from his back. He raised his head and said thrice: "O Allah! Punish Quraish." So it was hard for Abu'jahl and his companions when The Prophet "Allah's blessing and peace be upon him" invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this town (Mecca). The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Punish Abu'jahl, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al'walid Ibn Utba, Omaiyya Ibn Khalaf, and Uqba Ibn Abu'mu'ait."

He mentioned the seventh whose name I cannot recall. By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Apostle "Allah's blessing and peace be upon him" in the Qalib (one of the wells) of Badr.

[74] Spit and expectoration in one's garment

241- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" once spat in his clothes.

[75] It is impermissible to perform ablution using wine or any intoxicant

242- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All drinks which result in intoxication are unlawful (and forbidden to use or drink)."

[76] The woman washes the blood off her father's face

243- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" was reported to have been asked by people: "With what was the wound of The Prophet "Allah's blessing and peace be upon him" treated?" Sahl replied: "None remains among the people (who are still) living knows that better than me. Ali Used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt with which the wound was filled."

وَأَصْحَابٌ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ : أَيُّكُمْ يَجِيءُ بِسَلاَ جَزُورِ بَنِي فُلاَنٍ، فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى القَوْمِ فَجَاءَ بِهِ، فَنَظَرَ حَتَّى سَجَدَ النَّبِيُّ ﷺ، وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ، وَأَنَا أَنْظُرُ لا أُغَيِّرُ شَيْئاً، لَوْ كَانَ لِي مَنَعَةٌ، قَالَ فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ ﷺ سَاجِدٌ لا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ : «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» . ثَلاثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ، قَالَ: وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ البَلَدِ مُسْتَجَابَةٌ، ثُمَّ سَمَّى «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ» . وَعَدَّ السَّابِعَ فَلَمْ نَحْفَظْهُ، قَالَ : فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ ﷺ صَرْعَى، فِي القَلِيبِ قَلِيبِ بَدْرٍ.

[الحديث ٢٤٠ ـ أطرافه في : ٥٢٠، ٢٩٣٤، ٣١٨٥، ٣٨٥٤، ٣٩٦٠].

٧٤ ـ باب البُزَاقِ والمُخَاطِ ونَحْوِهِ فِي الثَّوْبِ

قَالَ عُرْوَةُ، عَنِ المِسْوَرِ وَمَرْوَانَ: خَرَجَ النَّبِيُّ ﷺ زَمَنَ حُدَيْبِيَةَ، فَذَكَرَ الحَدِيثَ : وَمَا تَنَخَّمَ النَّبِيُّ ﷺ نُخَامَةً، إِلاَّ وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ، فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ.

٢٤١ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي ثَوْبِهِ. طَوَّلَهُ ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ : أَنَساً عَنِ النَّبِيِّ ﷺ.

[الحديث ٢٤١ ـ أطرافه في: ٤٠٥، ٤١٢، ٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤].

٧٥ ـ باب لا يَجُوزُ الوُضُوءُ بالنَّبِيذِ، ولا المُسْكِرِ

وَكَرِهَهُ الحَسَنُ وَأَبُو العَالِيَةِ، وَقَالَ عَطَاءٌ : التَّيَمُّمُ أَحَبُّ إِلَيَّ مِنَ الوُضُوءِ بالنَّبِيذِ وَاللَّبَنِ.

٢٤٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[الحديث ٢٤٢ ـ طرفاه في: ٥٥٨٥، ٥٥٨٦].

٧٦ ـ باب غَسْلِ المَرْأَةِ أَبَاهَا الدَّمَ عَنْ وَجْهِهِ

وَقَالَ أَبُو العَالِيَةِ : امْسَحُوا عَلَى رِجْلِي، فَإِنَّهَا مَرِيضَةٌ.

٢٤٣ ـ حدّثنا مُحَمَّدٌ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ : سَمِعَ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَسَأَلَهُ النَّاسُ، وَمَا بَيْنِي وَبَيْنَهُ أَحَدٌ : بِأَيِّ شَيْءٍ دُووِيَ جُرْحُ النَّبِيِّ ﷺ؟ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِتُرْسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَأُخِذَ حَصِيرٌ

٢٤٣ـ قوله: (أعلم) بالرفع صفة لأحد وبالنصب على الحال (شارح).

[77] The Siwak (teeth cleanser)

244- Abu'burda reported that his father had narrated: "I came to The Prophet "Allah's blessing and peace be upon him" and saw him carrying a Siwak in his hand and cleansing his teeth, saying: "U, U" as if he was retching while the Siwak was in his mouth."

245- Hudhaifa "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" got up at night, he used to clean his mouth with Siwak.

[78] Giving the Siwak to the elder

246- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw as if I were cleaning my teeth with a stick of Siwak when two men, one of whom is elder than the other, came to me.

I gave the Siwak to the smaller. It was said to me: "Choose the elder to push the Siwak to him." Thus, I gave it to the elder."

[79] The virtue of he, who sleeps while keeping on his ablution

247- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "Whenever you go to bed perform ablution like that for the prayer, lie your right side and say: " O Allah! I surrender to you, entrust all my affairs to you, and depend upon you for Your Blessings both with hope and fear of you. There is no fleeing from you, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which you have revealed and in Your Prophet (Mohammad) whom you have sent."

Then if you die at that very night, you will die with the true faith (as believing in Islam). Let those words be your last utterance (before sleep).

" I repeated it before The Prophet "Allah's blessing and peace be upon him" and when I reached "O Allah I believe in Your Book which you have revealed" I said: " and your Apostle" The Prophet "Allah's blessing and peace be upon him" said: "No, but say instead: "and Your Prophet whom you have sent."

فَأَحْرِق، فَحُشِيَ بِهِ جُرْحُهُ.

[الحديث ٢٤٣ ـ أطرافه في: ٢٩٠٣، ٢٩١١، ٣٠٣٧، ٤٠٧٥، ٥٢٤٨، ٥٧٢٢].

٧٧ ـ بابُ السِّوَاك

وقال ابنُ عبَّاس: بِتُّ عِندَ النبيِّ ﷺ فاستَنَّ.

٢٤٤ ـ حدّثنا أبو النُّعمانِ قال: حَدَّثَنا حمَّادُ بنُ زيد، عَنْ غَيلانَ بنِ جرير، عَنْ أبي بُرْدَة، عَن أبيه قال: أتيتُ النَّبيَّ ﷺ، فوجَدْتُه يَسْتَنُّ بِسِوَاكٍ بيدِه، يقولُ: «أُعْ أُعْ»، وَالسِّوَاكُ في فيه، كأنَّهُ يتهوَّعُ.

٢٤٥ ـ حدّثنا عُثمانُ قال: حدَّثنا جريرٌ عن منصورٍ، عن أبي وائِلٍ، عن حُذيفة قال: كانَ النَّبيُّ ﷺ، إذا قامَ مِنَ اللَّيل، يَشُوصُ فاهُ بالسِّوَاكِ.

[الحديث ٢٤٥ ـ طرفاه في: ٨٨٩، ١١٣٦].

٧٨ ـ بابُ دفعِ السِّوَاكِ إلى الأكْبَرِ

- وَقالَ عَفَّانُ: حَدَّثَنا صَخْرُ بْنُ جُوَيرِيَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا».

قَالَ أَبُو عَبْدِ اللَّهِ اخْتَصَرَهُ نُعَيْمٌ عَنِ ابْنِ المُبَارَكِ، عَنْ أُسَامَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ

٧٩ ـ بابُ فَضلِ مَنْ بَاتَ عَلَى الوُضُوءِ

٢٤٧ ـ حدّثنا مُحمَّدُ بنُ مُقاتِلٍ قال: أخبَرنا عبدُ اللهِ قال: أخبَرنا سُفيانُ، عَنْ مَنصورٍ، عَنْ سَعْدِ بْنِ عُبَيدَة، عَنِ البَراءِ بْنِ عَازِبٍ، قالَ: قالَ النَّبِيُّ ﷺ: «إذا أتيتَ مضجعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصلاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأيمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيكَ، وَفَوَّضْتُ أَمْرِي إِلَيكَ، وَأَلجأْتُ ظَهْرِي إِليكَ، رَغْبَةً وَرَهْبَةً إِليكَ، لا مَلجأَ وَلاَ مَنجا مِنكَ إلاَّ إِلَيكَ، اللَّهُمَّ آمَنْتُ بِكِتابِكَ الَّذِي أَنزلتَ، وَبِنَبِيِّكَ الذي أرسَلتَ فَإِنْ مُتَّ مِنْ لَيلَتِكَ، فَأَنْتَ عَلَى الفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ ما تَتكَلَّمُ بِه». قالَ: فردَّدتُها على النبيِّ ﷺ، فلمَّا بلغتُ: اللَّهمَّ آمنتُ بِكِتابِكَ الَّذي أنزلت، قلتُ: ورَسُولِكَ، قالَ: «لا، ونبيِّكَ الَّذي أرسَلتَ».

[الحديث ٢٤٧ ـ أطرافه في: ٦٣١١، ٦٣١٣، ٦٣١٥، ٧٤٨٨].

(5) The Book of Taking Bath

Allah Almighty said: “O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.” (The Repast “Al’ma’ida” 6)

He also said: “O ye who believe! Approach not Prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.” (The Women 43)

[1] Performing ablution before taking the bath

248- A’isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" took a bath after ceremonial impurity he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

249- Ibn Abbas told: Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: Allah's Apostle "Allah's blessing and peace be upon him" performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. That was his way of taking the bath of ceremonial impurity.

[2] The man and his wife take a bath together

250- A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" and I used to take a bath from a single pot called Faraq.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥ ـ كتابُ الغسْل

وقَوْلِ اللَّهِ تَعالَى: ﴿وَإِنْ كُنتُمْ جُنُباً فاطَّهَّرُوا وَإِنْ كُنتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جاءَ أَحَدٌ مِنكُمْ مِنَ الغائِطِ أَوْ لَمَسْتُمُ النِّساءَ فَلَمْ تَجِدُوا ماءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيدِيكُمْ مِنهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيكُمْ مِنْ حَرَجٍ وَلكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٦]. وَقَولِه جل ذِكْرُهُ: ﴿يا أَيُّها الَّذِينَ آمَنُوا لا تَقْرَبُوا الصَّلاةَ وَأَنْتُمْ سُكارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلا جُنُباً إِلاَّ عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جاءَ أَحَدٌ مِنْكُمْ مِنَ الغائِطِ أَوْ لَمَسْتُمُ النِّساءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُوراً﴾. [النساء: ٤٣].

١ ـ بابُ الوُضُوءِ قَبْلَ الغُسْلِ

٢٤٨ ـ حدّثنا عبدُ اللَّهِ بنُ يوسفَ قال: أخبرَنا مالكٌ، عن هشامٍ، عن أبيهِ، عن عائشةَ، زَوْجِ النَّبيِّ ﷺ أنَّ النَّبيَّ ﷺ: كانَ إذا اغْتَسَلَ مِنَ الجنابَةِ، بدأَ فغسَلَ يدَيهِ، ثُمَّ يَتَوضَّأُ كما يَتَوضَّأُ لِلصَّلاةِ، ثُمَّ يُدْخِلُ أَصابِعَهُ فِي المَاءِ، فَيُخلِّلُ بِهَا أُصولَ شَعَرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلاثَ غُرَفٍ بِيدَيهِ، ثُمَّ يُفِيضُ الماءَ على جِلدِهِ كُلِّهِ.

[الحديث ٢٤٨ ـ طرفاه في: ٢٦٢، ٢٧٢].

٢٤٩ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ سالِمِ بْنِ أَبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونَةَ زَوْجِ النَّبيِّ ﷺ قَالَتْ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وُضُوءَهُ لِلصَّلاةِ، غَيرَ رِجْلَيهِ، وَغَسَلَ فَرْجَهُ وَمَا أَصابَهُ مِنَ الأَذى، ثُمَّ أَفاضَ عَلَيهِ المَاءَ، ثُمَّ نَحَّى رِجْلَيهِ، فَغَسَلَهُمَا، هذا غُسْلُهُ مِنَ الجَنابَةِ.

[الحديث ٢٤٩ ـ أطرافه في: ٢٥٧، ٢٥٩، ٢٦٠، ٢٦٥، ٢٦٦، ٢٧٤، ٢٧٦، ٢٨١].

٢ ـ بابُ غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ

٢٥٠ ـ حدّثنا آدَمُ بْنُ أَبي إِيَاسٍ قَالَ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

كتاب ٥ ـ قوله: كتاب الغسل هو بفتح الغين أفصح وأشهر من ضمها قاله الشارح وقال الفيومي غسلته غسلاً من باب ضرب والاسم الغسل بالضم وجمعه مثل قفل وبعضهم يجعل المضموم والمفتوح بمعنى وعزاه إلى سيبويه ا هـ.

٢٤٩ ـ قوله: (هذه) أي الأفعال المذكورة أو صفة غسله وسقط عليها ابن عساكر وللكشميهني هذا غسله (شارح).

[3] Taking the bath with a Sa or so

251- Abu'salama "Allah be pleased with him" told: I and A'isha's brother entered into her. Her brother asked her "Allah be pleased with her" about the bath of The Prophet "Allah's blessing and peace be upon him". She brought a pot containing about a Sa of water and took a bath and poured it over her head. At that time there was a veil between her and us.

252- Abu'ja'far narrated that he and his father were with Jaber Ibn Abdullah "Allah be pleased with both" who had some people.

He was asked about the quantity of water, sufficient for taking a bath.

He replied: "A Sa of water is sufficient for you." A man said: "A Sa is not sufficient for me." Jaber said: "A Sa was sufficient for one who had more hair than you and was better than you (meaning The Prophet "Allah's blessing and peace be upon him")." And then Jaber (put on) his garment and led the prayer.

253- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated that she and The Prophet "Allah's blessing and peace be upon him" (sometimes) took a bath together from a single (and the same) pot (containing nearly a Sa of water).

[4] Pouring water on the head thrice

254- Jubair Ibn Mut'im "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "As for me, I pour water three times on my head." And he pointed with both his hands.

255- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to pour water on his head thrice.

256- Abu'ja'far narrated: Jabir Ibn Abdullah said to me: "Your cousin (Hasan Ibn Mohammad Ibn Al'hanafiya) came to me and asked about the bath of ceremonial impurity."

I replied: "The Prophet used to take three handfuls of water, pour them on his head and then pour more water over his body." Al'hasan said to me: " I am a hairy man. " I replied: "The Prophet had more hair than you ."

عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ يُقَالُ لَهُ: الفَرَق.

[الحديث ٢٥٠ ـ أطرافه في: ٢٦١، ٢٦٣، ٢٧٣، ٢٩٩، ٥٩٥٦، ٧٣٣٩].

٣ ـ بابُ الغُسْلِ بالصَّاعِ ونَحْوِهِ

٢٥١ ـ حدَّثنا عَبْدُ اللَّهِ بنُ مُحمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: حَدَّثَنِي أَبو بَكرِ بنُ حَفصٍ قَالَ: سمعتُ أَبَا سلمةَ يقولُ: دخلتُ أَنا وأخو عائشةَ على عائشةَ، فَسأَلَها أَخُوها عَنْ غسلِ النَّبِيِّ ﷺ، فدعتْ بِإِناءٍ نحوٍ مِنْ صاعٍ، فاغْتسلتْ، وَأَفَاضَتْ عَلَى رَأسِها، وَبيننا وَبينَهَا حِجابٌ.

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ يَزِيدُ بْنُ هَارُونَ، وَبَهْزٌ وَالجُدِّيُّ، عَنْ شُعْبَةَ: قَدْرِ صَاعٍ.

٢٥٢ ـ حدَّثنا عبدُ اللَّهِ بنُ محمَّدٍ قالَ: حَدَّثَنَا يَحيى بْنُ آدمَ قَالَ: حَدَّثَنَا زُهيرٌ، عَنْ أَبي إسْحاقَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ أَنَّهُ كَانَ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ هُوَ وَأَبُوهُ، وَعِنْدَهُ قَوْمٌ، فَسَأَلُوهُ عَنِ الغسلِ، فقالَ: يَكْفِيكَ صاعٌ. فقالَ رجلٌ: ما يَكْفِيني، فقالَ جابرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شعراً وخيرٌ منكَ، ثُمَّ أَمَّنَا في ثوبٍ.

[الحديث ٢٥٢ ـ طرفاه في: ٢٥٥، ٢٥٦].

٢٥٣ ـ حدَّثنا أَبو نُعَيمٍ قَالَ: حدَّثَنَا ابْنُ عُيَينةَ، عَنْ عَمْرٍو، عَنْ جابرِ بْنِ زيدٍ، عَن ابْنِ عبَّاسٍ: أَنَّ النَّبيَّ ﷺ وميمونةَ، كانا يغتسلانِ من إناءٍ واحدٍ. وَقَالَ يَزِيدُ بْنُ هَارُونَ، وَبَهْزٌ، وَالجُدِّيُّ عَنْ شُعْبَةَ: قَدْرِ صاعٍ.

٤ ـ باب مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلاثاً

٢٥٤ ـ حدَّثنا أَبو نعيمٍ قَالَ: حدَّثنا زُهيرٌ، عَنْ أَبي إِسحاقَ قَالَ: حدَّثني سُلَيمانُ بنُ صُرَدٍ قَالَ: حدَّثني جُبَيرُ بنُ مُطْعِمٍ قَالَ: قَالَ رسولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ على رَأْسِي ثَلاثاً». وأشارَ بيديه كلتيهما.

٢٥٥ ـ حدَّثنا محمَّدُ بنُ بشَّارٍ قَالَ: حدَّثنا غُنْدَرٌ قَالَ: حدَّثنا شُعبةُ، عَنْ مِخْوَلِ بْنِ رَاشِدٍ، عَنْ محمَّدِ بنِ عليٍّ، عَنْ جابرِ بنِ عبدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُفْرِغُ على رأسِهِ ثلاثاً.

[طرفه في: ٢٥٢].

٢٥٦ ـ حدَّثنا أَبو نُعيمٍ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ يَحيى بْنِ سَامٍ: حَدَّثَنِي أَبُو جَعْفَرٍ قَالَ: قَالَ لِي جَابِرٌ: وأَتاني ابْنُ عمِّكَ، يُعرِّضُ بالحسنِ بنِ محمدِ بنِ الحنفيَّةِ، قَالَ: كَيفَ الغُسْلُ من الجنابةِ؟ فَقُلتُ: كانَ النَّبيُّ ﷺ يأخذُ ثلاثةَ أَكُفٍّ وَيُفيضُها على رأسِهِ، ثُمَّ يُفيضُ على سائِرِ جَسَدِهِ، فقالَ لِي الحسنُ: إِنِّي رَجلٌ كَثيرُ الشَّعْرِ؟ فَقُلتُ: كَانَ النَّبيُّ ﷺ أَكْثَرَ مِنْكَ شَعراً. [طرفه في: ٢٥٢].

---

٢٥٥ قوله مخول بهذا الضبط ولابن عساكر مخول بضم الميم وتشديد الواو المفتوحة انظر الشارح.

[5] Taking bath (by pouring water on one's body parts) once

257- Maimuna "Allah be pleased with her" narrated: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

[6] Starting with hilab, perfume, or so when taking the bath of (getting rid of) the state of ceremonial impurity (after sexual intercourse)

258- A'isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" took the bath of ceremonial impurity he asked for the hilab (something like perfume) or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands.

[7] Rinsing one's mouth and washing one's nose while taking the bath of (getting rid of) the state of ceremonial impurity

259- Ibn Abbas reported: Maimuna "Allah be pleased with her" narrated: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet. A towel was brought to him which he did not use.

[8] Cleaning one's hand with the soil (during the bath of getting clean from the state of ceremonial impurity) to be more pure

260- Ibn Abbas narrated: Maimuna "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" took the bath of ceremonial impurity. He first cleaned his private parts with his hand, and then rubbed it (his hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer. After the bath, he washed his feet.

[9] Could one (in the state of ceremonial impurity (after sexual intercourse)) put his hand in the pot (of water) before washing them unless his hand has any dirt other than the ceremonial impurity effects

Both of Ibn Omar and Al'barra were reported to have put in the pot (of water) prepared for taking bath their hands which had the effects of ceremonial impurity before washing them; and then performed ablution. On the other hand, both of Ibn Omar and Ibn Abbas thought there was no harm in the water which was used in washing off the ceremonial impurity effects.

261- A'isha "Allah be pleased with her" narrated: The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

262- A'isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" took a bath of ceremonial impurity, he used to wash his hand first.

٥ ـ بابُ الغُسْلِ مَرَّةً وَاحِدَةً

٢٥٧ ـ حدثنا موسى قال: حدَّثنا عبدُ الواحِدِ، عنِ الأعمشِ، عنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ مَيْمُونَةُ: وَضَعْتُ لِلنَّبِيِّ ﷺ ماءً لِلغُسْلِ، فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ أوْ ثلاثاً، ثُمَّ أفرغَ على شِمالِهِ، فغسلَ مَذاكيرَهُ، ثُمَّ مسحَ يدَهُ بالأرضِ، ثُمَّ مضمضَ واستنشقَ، وَغَسَلَ وَجْهَهُ وَيَدَيهِ، ثُمَّ أفاضَ علَى جَسَدِهِ، ثُمَّ تحوَّلَ مِنْ مَكانِهِ فَغَسَلَ قَدَمَيهِ. [طرفه في: ٢٤٩].

٦ ـ بابُ مَنْ بَدَأَ بِالحِلابِ أَوِ الطِّيبِ عِنْدَ الغُسْلِ

٢٥٨ ـ حدثنا مُحمَّدُ بنُ المُثَنَّى قَالَ: حَدَّثَنَا أبُو عَاصِمٍ، عَنْ حَنْظَلَةَ، عَنِ القَاسِمِ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ إذا اغْتَسَلَ مِنَ الجَنابَةِ، دَعَا بِشَيءٍ نَحْوَ الحِلاَبِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الأيمَنِ، ثُمَّ الأيسرِ، فقَالَ بهِمَا عَلَى رَأْسِهِ.

٧ ـ بابُ المَضْمَضَةِ وَالاسْتِنْشَاقِ فِي الجَنَابَةِ

٢٥٩ ـ حدثنا عُمَرُ بْنُ حفصِ بنِ غياثٍ قالَ: حَدَّثَنا أبي: حَدَّثَنَا الأعْمشُ قالَ: حدَّثَني سالِمٌ، عَنْ كريبٍ، عنِ ابنِ عبَّاسٍ قالَ: حَدَّثَتْنَا مَيمُونَةُ قَالَتْ: صَبَبْتُ لِلنَّبيِّ ﷺ غُسْلاً، فَأَفرَغَ بيمينِهِ عَلى يَسارِه فَغَسَلَهُمَا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قَالَ بِيَدِه الأرْضَ فَمَسَحَهَا بالتُّرابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى، فَغَسَلَ قَدَمَيهِ، ثُمَّ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَنْفُضْ بِهَا. [طرفه في: ٢٤٩].

٨ ـ بابُ مَسْحِ اليَدِ بِالتُّرَابِ لِيَكُونَ أَنْقَى

٢٦٠ ـ حدثنا الحُمَيدِيُّ قالَ: حدَّثنا سُفيانُ قالَ: حدَّثنا الأعمشُ، عنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ مَيمُونَةَ، أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الجَنابَةِ، فَغَسَلَ فَرْجَهُ بِيَدِه، ثُمَّ دَلَكَ بِهَا الحائِطَ، ثُمَّ غَسَلَهَا، ثُمَّ توضَّأَ وُضُوءَهُ لِلصَّلاةِ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيهِ. [طرفه في: ٢٤٩].

٩ ـ بابٌ هَلْ يُدْخِلُ الجُنُبُ يَدَهُ فِي الإنَاءِ قَبْلَ أَنْ يَغْسِلَهَا إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَذَرٌ غَيرُ الجَنَابَةِ؟

وأدْخَلَ ابْنُ عُمَرَ وَالبَرَاءُ بْنُ عَازِبٍ، يَدَهُ فِي الطَّهُورِ وَلَمْ يَغْسِلْهَا، ثُمَّ تَوَضَّأَ. وَلَمْ يَرَ ابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ بَأْساً بِمَا يَنْتَضِحُ مِنْ غُسْلِ الجَنَابَةِ.

٢٦١ ـ حدثنا عَبدُ اللهِ بنُ مَسْلَمَةَ: أَخْبَرَنا أَفْلَحُ، عَنِ القَاسِمِ، عَنْ عائِشَةَ قَالَتْ: كُنْتُ أغتسِلُ أنا والنبيُّ ﷺ مِنْ إناءٍ واحِدٍ تختلِفُ أيدينا فِيهِ.

[طرفه في: ٢٥٠].

٢٦٢ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنَا حمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا اغتسلَ مِنَ الجنابةِ غَسَلَ يَدَهُ.

263- A'isha “Allah be pleased with her” told: The Prophet and I used to take a bath from a single pot of water after ceremonial impurity.

264- Anas “Allah be pleased with him” narrated: The Prophet “Allah's blessing and peace be upon him” and any of his wives took bath (of ceremonial impurity, according to Sho'ba) from a single (the same) pot (of water).

[10] Separating one's taking bath from ablution

Ibn Omar was reported to have washed his feet after (the water drops of) his ablution had become dried.

265- Ibn Abbas “Allah be pleased with both” told: Maimuna “Allah be pleased with her” narrated: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (to clean them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

[11] one's pouring water with his right hand on his left while taking bath

266- Ibn Abbas “Allah be pleased with both” told: Maimuna “Allah be pleased with her” narrated: I placed water for the bath of Allah's Apostle and put a screen. He poured water over his hands, and washed them once or twice. (The sub-narrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts.

He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

[12] When one has a sexual intercourse with his wife and then has it with his other wives; and when one goes round his wives (in one night)

267- Mohammad Ibn Al'muntashir reported that his father had asked A'isha about (Ibn Omar's) tradition. A'isha "Allah be pleased with her" narrated: May Allah's mercy be upon Abu Abdur'rahman! I used to put scent on Allah's Apostle "Allah's blessing and peace be upon him" and he used to go round his wives. In the morning he assumed Ihram, and the

٢٦٣ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بن حفص، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أَغْتَسِلُ أَنا وَالنَّبِيُّ ﷺ مِنْ إِناءٍ واحِدٍ مِنْ جَنابَةٍ. وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أَبِيه، عَنْ عائِشَةَ: مِثْلَهُ. [طرفه في: ٢٥٠].

٢٦٤ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ وَالمَرْأَةُ مِنْ نِسائِهِ، يَغْتَسِلانِ مِنْ إِناءٍ واحِدٍ. زادَ مُسْلِمٌ وَوَهْبٌ، عَنْ شُعْبَةَ: مِنَ الجَنابَةِ.

١٠ ـ بابُ تَفْرِيقِ الغُسْلِ والوُضُوءِ

وَيُذْكَرُ عَنِ ابْنِ عُمَرَ: أَنَّهُ غَسَلَ قَدَمَيْهِ بَعْدَ ما جَفَّ وَضُوءُهُ.

٢٦٥ ـ حدّثنا مُحَمَّدُ بْنُ مَحْبُوبٍ قالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ سالِمِ ابْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَتْ مَيْمُونَةُ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ ماءً يَغْتَسِلُ بِهِ، فَأَفْرَغَ عَلَى يَدَيْهِ، فَغَسَلَهُما مَرَّتَيْنِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمالِهِ، فَغَسَلَ مَذاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، وَغَسَلَ رَأْسَهُ ثَلاثاً، ثُمَّ أَفْرَغَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى مِنْ مَقامِهِ، فَغَسَلَ قَدَمَيْهِ.

[طرفه في: ٢٤٩].

١١ ـ بابُ مَنْ أَفْرَغَ بِيَمِينِهِ عَلَى شِمالِهِ في الغُسْلِ

٢٦٦ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ قالَ: حَدَّثَنَا أَبُو عَوانَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ سالِمِ بْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ بِنْتِ الحارِثِ قالَتْ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلاً وَسَتَرْتُهُ، فَصَبَّ عَلَى يَدِهِ، فَغَسَلَها مَرَّةً أَوْ مَرَّتَيْنِ ـ قالَ سُلَيْمانُ: لا أَدْرِي، أَذْكَرَ الثَّالِثَةَ أَمْ لا ـ ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمالِهِ، فَغَسَلَ فَرْجَهُ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ أَوْ بِالحائِطِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَغَسَلَ رَأْسَهُ، ثُمَّ صَبَّ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، فَناوَلْتُهُ خِرْقَةً، فَقالَ بِيَدِهِ هكذا، وَلَمْ يُرِدْها.

[طرفه في: ٢٤٩].

١٢ ـ بابُ إِذا جامَعَ ثُمَّ عادَ، وَمَنْ دارَ عَلَى نِسائِهِ في غُسْلٍ واحِدٍ

٢٦٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَيَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ إِبْراهِيمَ بْنِ مُحَمَّدِ بْنِ المُنْتَشِرِ، عَنْ أَبِيهِ قالَ: ذَكَرْتُهُ لِعائِشَةَ فَقالَتْ: يَرْحَمُ اللَّهُ أَبا عَبْدِ الرَّحْمٰنِ، كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ، فَيَطُوفُ عَلَى نِسائِهِ، ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً.

[الحديث ٢٦٧ ـ طرفه في: ٢٧٠].

٢٦٥ـ قوله: (ثم دلك يده في الأرض) في بعض النسخ بالأرض.

fragrance of scent was still coming out from his body.

268- Quatada narrated: Anas "Allah be pleased with him" was reported to have said: "The Prophet "Allah's blessing and peace be upon him" used to visit all his wives in a round, during the day and night and they were eleven (or nine, according to another narration)."

He was asked: "Did The Prophet "Allah's blessing and peace be upon him" have the strength for this?" Anas replied: "We used to say that The Prophet "Allah's blessing and peace be upon him" was given the strength of thirty (men)."

[13] Washing the pre-semen fluid (off one's penis), and then performing ablution

269- Ali "Allah be pleased with him" narrated: I used to get pre-semen urethral discharge frequently. Being the son-in-law of the Prophet, I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied: "Perform ablution after washing your penis."

[14] One's being perfumed and then taking bath but the scent's effects remain (in his body)

270- Mohammad Ibn Al'muntashir told: his father had asked A'isha about the saying of Ibn Omar (that he did not like to be a Muhrim while the smell of scent was still coming from his body). A'isha said: "I scented Allah's Apostle and he went round all his wives, (having sexual intercourse with them) and in the morning he assumed Ihram(after taking a bath)."

271- A'isha "Allah be pleased with her" narrated: It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

[15] When one rubs his hair, till he feels that the whole skin of the head became wet, then he would pour water on it

272- Hesham Ibn Urwa told that his father had narrated: A'isha "Allah be pleased with her" said: "Whenever Allah's Apostle took the bath of ceremonial impurity, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body."

273- A'isha "Allah be pleased with her" said: "I and Allah's Apostle used to take a bath from a single water container from which we would take water at the same time."

٢٦٨ ـ حدّثنا مُحمّدُ بْنُ بَشّار قَالَ: حَدَّثَنا مُعاذُ بْنُ هِشام قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتادَة قَالَ: حدّثنا أنس بن مالِكٍ قال: كانَ النّبيُّ ﷺ يدورُ على نِسائِهِ فِي السّاعةِ الواحِدَةِ، مِن اللّيلِ والنّهارِ، وهُنّ إحدَى عشرة. قالَ: قُلتُ لأنسٍ: أوَ كانَ يُطِيقُهُ؟ قالَ: كُنّا نَتحدَّثُ أنّهُ أُعطِيَ قُوّةَ ثلاثِين.

وقالَ سعيدٌ، عن قتادةَ: إنّ أنساً حدَّثَهُم: تِسعُ نِسوَةٍ.

[الحديث ٢٦٨ ـ أطرافه في: ٢٨٤، ٥٠٦٨، ٥٢١٥].

١٣ ـ باب غَسْلِ المَذْيِ وَالْوُضُوءِ مِنْهُ

٢٦٩ ـ حدثنا أبو الوَلِيدِ قال: حَدَّثَنا زائِدَةُ، عَنْ أَبِي حَصِين، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ علِيٍّ قالَ: كُنتُ رَجُلاً مَذّاءً، فَأَمَرْتُ رَجُلاً أَنْ يَسأَلَ النّبيَّ ﷺ، لِمكانِ ابْنَتِهِ، فَسأَلَ فَقالَ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ».

[طرفه في: ١٣٢].

١٤ ـ باب مَنْ تطيَّبَ ثمّ اغتسَلَ وَبَقِيَ أثرُ الطيب

٢٧٠ ـ حدثنا أبو النُّعمانِ قالَ: حدَّثَنا أبو عوانَة، عَنْ إبراهيمَ بنِ مُحمّدِ بنِ المُنتَشِرِ، عَنْ أبيهِ قالَ: سألتُ عائشةَ، فذكَرتُ لها قولَ ابنِ عُمرَ: ما أُحِبُّ أنْ أُصبِحَ مُحرِماً أَنْضَخُ طِيباً، فقالتْ عَائِشَةُ: أنا طَيَّبْتُ رَسُولَ اللّهِ ﷺ، ثُمّ طافَ في نسائِهِ، ثُمَّ أَصبَحَ مُحْرِماً.

[طرفه في: ٢٦٧].

٢٧١ ـ حدثنا آدمُ قال: حدَّثنا شُعبةُ قال: حدّثنا الحكَمُ، عَنْ إبراهيمَ، عنِ الأسْود، عن عائشةَ قالَتْ: كَأنّي أنْظُرُ إلى وَبِيصِ الطّيبِ، في مَفرِقِ النّبيِّ ﷺ وهُوَ مُحْرِمٌ.

[الحديث ٢٧١ ـ أطرافه في: ١٥٣٨، ٥٩١٨، ٥٩٢٣].

١٥ ـ باب تخليل الشّعَر، حتّى إذا ظنّ أنّهُ قدْ أرْوَى بَشرَتَهُ أفاضَ عليه

٢٧٢ ـ حدثنا عَبْدانُ قالَ: أخبَرَنا عَبدُ اللّهِ قالَ: أخبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَن عَائِشَةَ قالَتْ: كانَ رَسُولُ اللّهِ ﷺ إذا اغتَسلَ مِنَ الجنابَةِ، غَسلَ يدَيهِ، وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ، ثُمّ اغتسَلَ، ثُمّ يُخلِّلُ بِيدِهِ شَعرَهُ حتّى إذا ظَنَّ أنَّهُ قَدْ أرْوَى بَشرَتَهُ، أفاضَ عليهِ الماءَ ثَلاثَ مرّاتٍ، ثُمّ غَسَلَ سَائِرَ جَسَدِهِ.

٢٧٣ ـ وَقالتْ: كُنتُ أغْتَسِلُ أنا ورَسُولُ اللّهِ ﷺ مِن إناءٍ واحِدٍ، نَغرِفُ مِنهُ جَمِيعاً.

[طرفه في: ٢٥٠].

باب ١٣ ـ قوله: (المذي) بفتح الميم وسكون المعجمة وتخفيف المثناة التحتية، وبكسرها مع تشديد المثناة (شارح).

٢٧١ـ قوله: (مفرق) بفتح الميم وكسر الراء وقد تفتح (شارح).

[16] When one (starts with) performing ablution, while taking the bath of (getting rid of) the state of ceremonial impurity (after sexual intercourse), and then takes the bath, without repeating washing the parts of ablution in the body

274- Ibn Abbas “Allah be pleased with both” told: Maimuna “Allah be pleased with her” narrated: Water was placed for the ablution of Allah’s Apostle after ceremonial impurity. He poured water with his right hand over his left twice or thrice and then washed his private parts. Then he rubbed his hand on the earth or on a wall twice or thrice, rinsed his mouth, and washed his nose by putting water in it and blowing it out. Then he washed his face and forearms and poured water over his head and washed his body. Then he moved from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

[17] When one remembers in the mosque that he is in the state of ceremonial impurity (after sexual intercourse), he should get out from it and not (stay and(offer Tayammum

275- Abu’huraira “Allah be pleased with him” narrated: Once the call for establishing the prayer was announced and the rows were straightened. Allah’s Apostle came out. When he stood up at his place of prayer, he remembered that he was in the state of ceremonial impurity (after sexual intercourse). Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He magnified Allah. We all offered the prayer with him.

[18] Removing the water of ceremonial impurity bath from one’s body with his hands

276- Ibn Abbas “Allah be pleased with both” told: Maimuna “Allah be pleased with her” narrated: I placed water for the bath of the Prophet and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then moved from that place and washed his feet. I gave him a piece of cloth, which he did not take. He came out removing the water (from his body) with both his hands.

[19] Starting from one’s right side of the head in taking the bath of (getting rid of) ceremonial impurity

277- A’isha “Allah be pleased with her” narrated: Whenever any one of us was in the state of ceremonial impurity (after sexual intercourse), she poured water over her head thrice with both her hands; then she rubbed the right side of her head with one hand and rubbed the left side of the head with the other.

[20] One’s taking bath alone while being naked; but if one is screened (during taking bath) this will be better for him

The Prophet “Allah’s blessing and peace be upon him” was reported to have said: “Allah Almighty is more entitled that from whom one should feel shy.”

278- Abu’huraira “Allah be pleased with him” narrated: The Prophet said: “Israelites used to take bath naked (all together) looking at each other. The

١٦ ـ بابُ مَنْ تَوَضَّأَ في الجَنَابَةِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ وَلَمْ يُعِدْ غَسْلَ مَوَاضِعِ الوُضُوءِ مَرَّةً أُخْرَى

٢٧٤ ـ حدثنا يُوسُفُ بْنُ عِيسى قال: أَخبَرَنا الفَضْلُ بْنُ مُوسى قال: أَخْبَرَنا الأَعْمَش، عن سالم، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاس، عَنْ مَيمُونَةَ قَالَتْ: وَضعَ رَسُولُ اللهِ ﷺ وَضُوءَ لِجَنَابَةٍ، فَأَكْفأَ بِيَمِينِهِ عَلَى شِمالِهِ مَرَّتَين أَوْ ثَلاثاً، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بالأَرْضِ أَوِ الحائِطِ، مَرَّتَين أَوْ ثَلاثاً، ثُمَّ مَضْمَضَ واسْتَنْشَقَ وغَسَلَ وَجْهَهُ وذِراعَيهِ، ثُمَّ أَفاضَ عَلَى رَأْسِهِ المَاءَ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيهِ، قالَتْ: فَأَتَيتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْهَا، فَجَعَلَ يَنْفُضُ بِيَدِهِ.

١٧ ـ بابُ إِذا ذَكَرَ فِي المَسْجِدِ أَنَّهُ جُنُبٌ، يَخْرُجُ كَمَا هُوَ، وَلا يَتَيَمَّمُ

٢٧٥ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قال: حَدَّثَنا عُثْمَانُ بْنُ عُمَرَ قال: أَخْبَرَنا يُونُسُ، عن الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ قَالَ: أُقِيمَتِ الصَّلاةُ وَعُدِّلَتِ الصُّفُوفُ قِياماً، فَخَرَجَ إِلينا رَسُولُ اللهِ ﷺ، فَلَمَّا قَامَ فِي مُصَلَّاهُ، ذَكَرَ أَنَّهُ جُنُبٌ، فَقَالَ لَنا: «مَكَانَكُمْ» ثُمَّ رَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ إِلَينا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ فَصَلَّينا مَعَهُ. تابَعَهُ عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ. ورواهُ الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ. [الحديث ٢٧٥ ـ طرفاه في: ٦٣٩، ٦٤٠]

١٨ ـ بابُ نَفْضِ اليَدَينِ مِنَ الغُسْلِ عَنِ الجَنَابَةِ

٢٧٦ ـ حدَّثنا عبدانُ قال: أخبرنا أبو حمزة قال: سَمِعْتُ الأَعْمَشَ، عَنْ سالِمٍ، عَنْ كُرَيبٍ، عن ابن عبَّاس قال: قالت ميمونة: وضعتُ للنبيِّ ﷺ غسلاً، فسترْتُه بثوبٍ، وصبَّ على يديه فغسلَهُما، ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمالِهِ فَغَسَلَ فَرْجَهُ، فضرَبَ بِيَدِهِ الأَرْضَ فَمَسَحَهَا، ثُمَّ غَسَلَهَا، فَمَضْمَضَ. وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ، وَأَفاضَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيهِ، فَنَاوَلْتُهُ ثَوْباً فَلَمْ يَأْخُذْهُ، فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيهِ. [طرفه في: ٢٤٩]

١٩ ـ بابُ مَنْ بَدَأَ بِشِقِّ رَأْسِهِ الأَيمَنِ فِي الغُسْلِ

٢٧٧ ـ حدَّثنا خَلَّادُ بْنُ يَحْيى قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيبَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا إِذَا أَصَابَتْ إِحْدَانَا جَنَابَةٌ، أَخَذَتْ بِيَدَيهَا ثَلاثاً فَوْقَ رَأْسِهَا، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شِقِّهَا الأَيمَنِ، وَبِيَدِهَا الأُخْرَى عَلَى شِقِّهَا الأَيسَرِ.

٢٠ ـ بابُ مَنِ اغْتَسَلَ عُرْيَاناً وَحْدَهُ فِي الخَلْوَةِ، وَمَنْ تَسَتَّرَ فَالتَّسَتُّرُ أَفْضَلُ

وقال بهزٌ، عن أبيه، عن جدِّه، عن النبيِّ ﷺ: «اللَّهُ أحقُّ أنْ يُستحيا منهُ من النَّاسِ».

٢٧٨ ـ حدثنا إِسْحاقُ بْنُ نَصْرٍ قال: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وَكَانَ مُوسَى يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللهِ مَا يَمْنَعُ مُوسى أَنْ يَغْتَسِلَ مَعَنا إِلا أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً

Prophet Moses used to take a bath alone. They said: "By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia. " So once Moses went out to take a bath and put his clothes over a stone which ran away with his clothes. Moses followed that stone saying: "My clothes, O stone! My clothes, O stone!" till the Israelites saw him and said: "By Allah, Moses has got no defect in his body." Moses took his clothes and began to beat the stone." Abu'huraira added: "By Allah! There are still six or seven marks present on the stone from that excessive beating."

279- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When The Prophet Job "Peace be upon him" was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him: "O Job! Haven't I given you enough so that you are not in need of them?" Job replied: "Yes, By Your power! But I cannot dispense with Your Blessings.""

[21] One's being screened from people while taking a bath

280- Ommu'hani "Allah be pleased with her" was reported to have said: I went to Allah's Apostle "Allah's blessing and peace be upon him" in the year of the conquest of Mecca and found him taking a bath while Fatima was screening him. The Prophet "Allah's blessing and peace be upon him" asked: "Who is it?" I replied: "I am Ommu'hani."

281- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated: I screened the Prophet while he was taking a bath of ceremonial impurity. He washed his hands, poured water with his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, moved from that place, and washed his feet.

[22] The woman's wet dream

282- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge."

يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الحَجَرُ بِثَوْبِهِ، فَخَرَجَ مُوسَى فِي إِثْرِهِ، يَقُولُ: ثَوْبِي يَا حَجَرُ، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا: «وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ وَأَخَذَ ثَوْبَهُ، فَطَفِقَ بِالحَجَرِ ضَرْباً». فَقَالَ أَبُو هُرَيْرَةَ: وَ اللَّهِ إِنَّهُ لَنَدَبٌ بِالحَجَرِ، سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْباً بِالحَجَرِ.

[الحديث ٢٧٨ ـ طرفاه في: ٣٤٠٤، ٤٧٩٩].

٢٧٩ ـ وعَنْ أبي هريرة، عَنِ النَّبيِّ ﷺ قال: «بينا أيُّوبُ يَغْتَسِلُ عُرْيَاناً، فَخَرَّ عليه جرادٌ مِن ذَهَبٍ، فَجَعَلَ أيُّوبُ يَحْتَثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ: يَا أيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قال: بَلَى وَعِزَّتِكَ، وَلَكِنْ لا غِنَى بِي عَنْ بَرَكَتِكَ». وَرَوَاهُ إِبْرَاهِيمُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَاناً».

[الحديث ٢٧٩ ـ طرفاه في: ٣٣٩١، ٧٤٩٣].

٢١ ـ بابُ التَّسَتُّرِ فِي الغُسْلِ عِنْدَ النَّاسِ

٢٨٠ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ، فَقَالَ: «مَنْ هذه»؟ فَقُلْتُ: أَنَا أُمُّ هَانِئٍ.

[الحديث ٢٨٠ أطرافه في: ٣٥٧، ٣١٧١، ٦١٥٨].

٢٨١ ـ حدَّثنا عَبْدَانُ قال: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ سالم ابْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: سَتَرْتُ النَّبِيَّ ﷺ وَهُوَ يَغْتَسِلُ مِنَ الجنابة، فغسل يديه، ثم صبَّ بيمينه على شماله، فغسل فرجه وما أصابه، ثم مسح بيده على الحَائِطِ أَوِ الأَرْضِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ غيرَ رِجْلَيْهِ، ثُمَّ أَفَاضَ عَلَى جَسَدِهِ المَاءَ، ثُمَّ تَنَحَّى فغسل قدميه. تابعه أبو عوانة، وابنُ فضيلٍ، في السِّتْرِ.

[طرفه في: ٢٤٩].

٢٢ ـ بابٌ إِذَا احْتَلَمَتِ المَرْأَةُ

٢٨٢ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أُمِّ المُؤْمِنِينَ أَنَّها قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ، امْرَأَةُ أَبِي طَلْحَةَ،

٢٧٨ـ قوله: (في إثره) بكسر الهمزة وسكون المثلثة وفي بعض الأصول بفتحهما.

٢٧٩ـ قوله: (لا غنى) بكسر الغين والقصر من غير تنوين على أن لا لنفي الجنس ورويناه بالتنوين والرفع على أن لا بمعنى ليس ومعناهما واحد لأن النكرة في سياق النفي تفيد العموم وخبر لا يحتمل أن يكون بي أو عن بركتك فالمعنى صحيح على التقديرين (شارح).

[23] The sweat of one who is in the state of ceremonial impurity (after sexual intercourse) and The Messenger of Allah's saying: "The Muslim never gets impure."

283- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came beside me in one of the streets of Medina and at that time I was in a state of ceremonial impurity (after sexual intercourse). So I slipped away from him and went to take a bath. On my return The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Where have you been?" I replied: "I was in a state of ceremonial impurity (after sexual intercourse), so I disliked to sit in your company." The Prophet "Allah's blessing and peace be upon him" said: "Glory be to Allah! A Muslim never gets impure."

[24] One in the state of ceremonial impurity (after sexual intercourse) could get out and walk in markets or so

Ibn Ata said: "One in the state of ceremonial impurity (after sexual intercourse) could be copped. He could also cut his nails and have his head shaved."

284- Quatada told: Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to go round all of his wives (for sexual intercourse) in one night. He had nine (wives) at this time.

285- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" met me and at that time I was in a state of ceremonial impurity (after sexual intercourse). He took my hand and I walked with him until he sat down. I slipped away from him and went to take a bath. When I returned to him as he was sitting The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Where have you been?" I told him. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Glory be to Allah! A believer never becomes impure."

[25] What about one who is in the state of ceremonial impurity (after sexual intercourse) in his home if he performed ablution before taking a bath

286- Abu'salama reported: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to sleep while being in the state of ceremonial impurity (after sexual intercourse)?" she replied: "Yes. He also used to perform ablution (before going to bed)."

[26] The sleep of one in the state of ceremonial impurity (after sexual intercourse)

287- Ibn Omar reported that Omar Ibn Al'khattab had asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could any of us sleep while being in the state of ceremonial impurity (after sexual intercourse)?" he replied: "Yes. If one performed ablution, he could sleep while being in the state of ceremonial impurity (after sexual intercourse)."

[27] One in the state of ceremonial impurity (after sexual intercourse) would perform ablution and go to bed (if he intended to sleep as being in that state)

288- A'isha "Allah be pleased with her" narrated: Whenever The Messenger

إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الحَقِّ، هَل عَلَى المَرْأَةِ مِن غُسْلٍ إِذَا هِيَ احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذَا رَأَتِ المَاءَ». [طرفه في: ١٣٠].

٢٣ ـ بابُ عَرَقِ الجُنُبِ، وَأَنَّ المُسْلِمَ لا يَنْجُسُ

٢٨٣ ـ حدّثنا عليُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنا يَحيى قَالَ: حَدَّثَنا حُمَيدٌ قَالَ: حَدَّثَنا بَكْرٌ، عَنْ أَبِي رافِعٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طَرِيقِ المَدِينَةِ وَهُوَ جُنُبٌ، فَانْخَنَسْتُ مِنْهُ، فَذَهَبَ فَاغْتَسَلَ ثُمَّ جاءَ، فَقالَ: «أَيْنَ كُنْتَ يا أَبا هُرَيرَةَ»؟ قالَ: كُنْتُ جُنُباً، فَكَرِهْتُ أَنْ أُجالِسَكَ وَأَنا عَلى غَيرِ طَهارَةٍ، فَقالَ: «سُبْحانَ اللهِ، إِنَّ المُسْلِمَ لا يَنْجُسُ».

[الحديث ٢٨٣ ـ طرفه في: ٢٨٥].

٢٤ ـ بابُ الجُنُبُ يَخْرُجُ وَيَمْشِي فِي السُّوقِ وَغَيرِهِ

وَقَالَ عَطاءٌ: يَحْتَجِمُ الجُنُبُ، وَيُقَلِّمُ أَظْفارَهُ، وَيَحْلِقُ رَأْسَهُ، وَإِنْ لَمْ يَتَوَضَّأْ.

٢٨٤ ـ حدّثنا عبدُ الأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ قَالَ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بْنَ مالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يَطُوفُ عَلى نِسائِهِ، فِي اللَّيلَةِ الواحِدَةِ، وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ.

[طرفه في: ٢٦٨].

٢٨٥ ـ حدّثنا عَيَّاشٌ قَالَ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا حُمَيدٌ، عَنْ بَكْرٍ عَنْ أَبِي رافِعٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: لَقِيَنِي رَسُولُ اللَّهِ ﷺ وَأَنا جُنُبٌ، فَأَخَذَ بِيَدِي، فَمَشَيتُ مَعَهُ حَتَّى قَعَدَ، فَانْسَلَلْتُ، فَأَتَيتُ الرَّحْلَ، فَاغْتَسَلْتُ ثُمَّ جِئْتُ وَهُوَ قاعِدٌ، فَقَالَ: «أَينَ كُنْتَ يا أَبا هِرٍّ»؟ فَقُلْتُ لَهُ، فَقالَ: «سُبْحانَ اللهِ يا أَبا هِرٍّ، إِنَّ المُؤْمِنَ لا يَنْجُسُ».

[طرفه في: ٢٨٣].

٢٥ ـ بابُ كَينُونَةِ الجُنُبِ فِي البَيتِ، إِذا تَوَضَّأَ قَبْلَ أَنْ يَغْتَسِلَ

٢٨٦ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنا هِشامٌ وَشَيبانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عائِشَةَ: أَكانَ النَّبِيُّ ﷺ يَرْقُدُ وَهُوَ جُنُبٌ؟ قالَتْ: نَعَمْ، وَيَتَوَضَّأُ. [الحديث ٢٨٦ ـ طرفه في: ٢٨٨].

٢٦ ـ بابُ نَوْمِ الجُنُبِ

٢٨٧ ـ حدّثنا قُتَيبَةُ قَالَ: حَدَّثَنا اللَّيثُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الخَطَّابِ: سَأَلَ رَسُولَ اللَّهِ ﷺ أَيَرْقُدُ أَحَدُنا وَهُوَ جُنُبٌ؟ قالَ: «نَعَمْ، إِذا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ».

[الحديث ٢٨٧ ـ طرفاه في: ٢٨٩، ٢٩٠].

٢٧ ـ بابُ الجُنُبِ يَتَوَضَّأُ ثُمَّ يَنامُ

٢٨٨ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنا اللَّيثُ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ

of Allah "Allah's blessing and peace be upon him" had the intention to sleep while being in the state of ceremonial impurity (after sexual intercourse), he washed his privates and performed ablution like that of the prayer (before going to bed).

289- Abdullah reported that Omar Ibn Al'khattab had asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could anyone of us sleep while being in the state of ceremonial impurity (after sexual intercourse)?" he replied: "Yes, if one performed ablution, (he could sleep while being in the state of ceremonial impurity (after sexual intercourse))."

290- Ibn Omar "Allah be pleased with both" reported: Omar told The Messenger of Allah "Allah's blessing and peace be upon him" that At night, he becomes in the state of ceremonial impurity (after sexual intercourse). The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Perform ablution and wash your penis; then sleep."

[28] When the two male and female organs contact (in the process of sexual intercourse)

291- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory."

[29] Washing what the penis gets from the woman's privates (in case of engaging in sexual intercourse without no discharge)

292- Zaid Ibn Khalid "Allah be pleased with him" told: I asked Othman Ibn Affan about a person who engaged in sexual intercourse with his wife but did no discharge. Othman replied: "He should perform ablution like the one for the ordinary prayer but he must wash his penis." Othman added: "I heard it from Allah's Apostle "Allah's blessing and peace be upon him"." I (Zaid) asked Ali, Az'zubair, Talha and Obai Ibn Ka'b about it and they, too, told the same. Urwa also asserted that he had heard this from The Messenger of Allah "Allah's blessing and peace be upon him".

293- Abu'aiyub "Allah be pleased with him" narrated: Obai Ibn Ka'b told me that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "If one engaged with his wife in sexual intercourse but had no discharge (what would he do)?" the Messenger of Allah "Allah's blessing and peace be upon him" replied: "He would wash what (his penis) got of the woman's privates, then perform ablution, and offer the prayer."

ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، غَسَلَ فَرْجَهُ، وَتَوَضَّأَ لِلصَّلَاةِ.

[طرفه في: ٢٨٦].

٢٨٩ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ قالَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ قالَ: استفتى عُمَرُ النَّبِيَّ ﷺ أَيَنامُ أَحَدُنا وهُوَ جُنُبٌ؟ قَالَ: «نَعَم، إِذا تَوَضَّأَ».

[طرفه في: ٢٨٧].

٢٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّهُ قالَ: ذَكَرَ عُمَرُ بْنُ الخَطَّابِ لِرَسُولِ اللَّهِ ﷺ: أَنَّهُ تُصِيبُهُ الجَنَابَةُ مِنَ اللَّيلِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، واغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[طرفه في: ٢٨٧].

٢٨ ـ باب إِذَا التَقَى الخِتَانَانِ

٢٩١ ـ حدّثنا مُعاذُ بْنُ فَضالَةَ قَالَ: حَدَّثَنَا هِشَامٌ (ح) وحدّثنا أَبُو نُعَيمٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا جَلَسَ بَينَ شُعَبِهَا الأَرْبَعِ، ثُمَّ جَهَدَها، فَقَدْ وَجَبَ الغُسْلُ». تَابَعَهُ عَمْرُو بْنُ مَرْزُوقٍ، عَنْ شُعْبَةَ: مِثْلَهُ. وَقَالَ مُوسى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ: أَخْبَرَنَا الحَسَنُ: مِثْلَهُ.

٢٩ ـ باب غَسْلِ مَا يُصِيبُ مِنْ فَرْجِ المَرْأَةِ

٢٩٢ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، قَالَ يَحْيى: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطاءَ بْنَ يَسارٍ أَخْبَرَهُ: أَنَّ زَيدَ بْنَ خَالِدٍ الجُهَنِيَّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمانَ بْنَ عَفَّانَ فَقَالَ: أَرَأَيتَ إِذا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَلَمْ يُمْنِ؟ قَالَ عُثْمانُ: يَتَوَضَّأُ كَما يَتَوَضَّأُ لِلصَّلاةِ، وَيَغْسِلُ ذَكَرَهُ. قَالَ عُثْمانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ، وَالزُّبَيرَ بْنَ العَوَّامِ، وَطَلْحَةَ بْنَ عُبَيدِ اللَّهِ، وَأُبَيَّ بْنَ كَعْبٍ، رَضِيَ اللَّهُ عَنْهُمْ، فَأَمَرُوهُ بِذلِكَ. قَالَ يَحْيى: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عُرْوَةَ بْنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ ذلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٧٩].

٢٩٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي أَبُو أَيُّوبَ قَالَ: أَخْبَرَنِي أُبَيُّ بْنُ كَعْبٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِذَا جَامَعَ الرَّجُلُ المَرْأَةَ فَلَمْ يُنْزِلْ؟ قَالَ: «يَغْسِلُ مَا مَسَّ المَرْأَةَ مِنْهُ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي». قَالَ أَبُو عَبْدِ اللَّهِ: الغَسْلُ أَحْوَطُ، وَذَاكَ الآخِرُ، وَإِنَّمَا بَيَّنَّا لِاخْتِلَافِهِمْ.

٢٩٣ـ قوله: إنما بينا وللأصيلي بيناه (شارح).

(6) The Book of Menstruation

And Allah's saying: "They ask thee concerning women's courses. Say: they are a hurt and a pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean."

(The Heifer "Al'baqara" 222)

[1] How did the menstruation start; and The Messenger of Allah's saying: "This is what Allah Almighty has ordained for the daughters of Adam."

Some said that the menstruation was at first sent to daughters of Israelites. But this is not certain; and The Messenger of Allah's saying is the most reliably true.

[2] What could the menstruating woman do

294- A'isha "Allah be pleased with her" narrated: "We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping.

He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba." A'isha added: "Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives."

[3] The menstruating woman could wash and comb her husband's hair

295- A'isha "Allah be pleased with her" narrated: "I used to comb The Prophet's hair though I had my menses."

296- Hesham reported that Urwa was asked: "Could the menstruating woman serve me? Could the woman, while being in the state of ceremonial impurity (after sexual intercourse) come closer to me?"

Urwa answered: "All of that is easy for me. All of them could serve me and

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦ ـ كِتَابُ الحَيضِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَيَسْئَلُونَكَ عَنِ المَحِيضِ قُلْ هُوَ أَذىً ـ إِلَى قَوْلِهِ ـ وَيُحِبُّ المُتَطَهِّرِينَ﴾ [البقرة: ٢٢٢].

١ ـ باب كَيفَ كَانَ بَدْءُ الحَيضِ، وَقَوْلُ النَّبِيِّ ﷺ: «هذا شَيءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ»

وَقَالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الحَيضُ عَلَى بَنِي إِسْرَائِيلَ. وَحَدِيثُ النَّبِيِّ ﷺ أَكْثَرُ.

٢ ـ باب الأمر بالنساء إذا نفسن

٢٩٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ قَالَ: سَمِعْتُ القَاسِمَ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: خَرَجْنَا لاَ نَرَى إِلاَّ الحَجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، قَالَ: «مَالَكِ أُنْفِسْتِ؟». قُلْتُ: نَعَمْ، قَالَ: «إِنَّ هذا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي ما يَقْضِي الحَاجُّ، غَيرَ أَنْ لا تَطُوفِي بِالبَيتِ». قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالبَقَرِ. [الحديث ٢٩٤ ـ أطرافه في: ٣٠٥، ٣١٦، ٣١٧، ٣١٩، ٣٢٨، ١٥١٦، ١٥١٨، ١٥٥٦، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٦٣٨، ١٦٥٠، ١٧٠٩، ١٧٢٠، ١٧٣٣، ١٧٥٧، ١٧٦٢، ١٧٧١، ١٧٧٢، ١٧٨٣، ١٧٨٦، ١٧٨٧، ١٧٨٨، ٢٩٥٢، ٢٩٨٤، ٤٣٩٥، ٤٤٠١، ٤٤٠٨، ٥٣٢٩، ٥٥٤٨، ٥٥٥٩، ٦١٥٧، ٧٢٢٩].

٣ ـ باب غَسْلِ الحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ

٢٩٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

[الحديث ٢٩٥ ـ أطرافه في: ٢٩٦، ٣٠١، ٢٠٢٨، ٢٠٢٩، ٢٠٣١، ٢٠٤٦].

٢٩٦ ـ حدثنا إِبْرَاهِيمُ بْنُ مُوسى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قَالَ:

كتاب ٦ ـ قوله: (وقول الله) بالجر وفي رواية وقول الله بالرفع (شارح).

باب ١ ـ قوله: (باب) يجوز تنوين باب بالقطع عما بعده وتركه للإضافة التالية. (شارح).

ـ وقوله: (وقول) بجر قول ورفعه.

٢٩٤ـ قوله: (لا نرى) بضم النون وفي الفرع بفتحها (شارح). وقوله: أنفست بضم النون كذا في الفرع لا غير وبفتحها انظر (الشرح).

٢٩٦ـ قوله: (وكل ذلك) رفع بالابتداء أو منصوب على الظرفية (شارح).

there is no harm for any other person to do the same. A'isha "Allah be pleased with her" told me that she used to comb the hair of Allah's Apostle "Allah's blessing and peace be upon him" while she was in her menses, and he was in the mosque.

He used to bring his head near her in her room in order that she would comb his hair, while being in her menses.

[4] Reciting The Holy Qur'an by one, who is leaning on his menstruating wife's lap

297- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to lean on my lap and recite Qur'an while I was in menses.

[5] Considering confinement (after giving birth) as menses

298- Ommu'salama "Allah be pleased with her" narrated: While I was lying with The Prophet "Allah's blessing and peace be upon him" under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses.

He said: "Have you got menses?"

I replied: "Yes." He then called me and made me lie with him under the same sheet.

[6] Fondling the menstruating woman

299- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" and I used to take a bath from a single pot while we wherein a state of ceremonial impurity (after sexual intercourse).

300- A'isha "Allah be pleased with her" narrated: (During the menses) he (The Messenger of Allah) used to order me to put on a loin-cloth (below the waist) and used to fondle me.

301- A'isha "Allah be pleased with her" narrated: Being in seclusion, he (The Prophet) used to bring his head near me in order that I would wash it while being in my menses.

أَخبَرَنِي هِشَامٌ، عَنْ عُرْوَةَ أَنَّهُ سُئِلَ: أَتَخدُمُنِي الحَائِضُ أَوْ تَدنُو مِنِّي المَرأَةُ وَهِيَ جُنُبٌ؟ فَقَالَ عُرْوَةُ: كُلُّ ذلِكَ عَلَيَّ هَيِّنٌ، وَكُلُّ ذلِكَ تَخدُمُنِي، وَلَيسَ عَلَى أَحَدٍ فِي ذلِكَ بَأسٌ، أَخبَرَتنِي عَائِشَةُ: أَنَّهَا كَانَتْ تُرَجِّلُ، تَعنِي رَأسَ رَسُولِ اللَّهِ ﷺ، وَهِيَ حَائِضٌ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ مُجَاوِرٌ فِي المَسْجِدِ، يُدْنِي لَهَا رَأسَهُ، وَهِيَ فِي حُجرَتِهَا، فَتُرَجِّلُهُ وَهِيَ حَائِضٌ.

[طرفه في: ٢٩٥]

٤ ـ باب قِرَاءَةِ الرَّجُلِ فِي حَجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ

وَكَانَ أَبُو وَائِلٍ: يُرْسِلُ خَادِمَهُ وَهِيَ حَائِضٌ إِلَى أَبِي رَزِينٍ، فَتَأْتِيهِ بِالمُصْحَفِ، فَتُمْسِكُهُ بِعِلَاقَتِهِ.

٢٩٧ ـ حدثنا أبو نُعيم الفضل بن دُكين: سمع زهيراً، عن منصور بن صفية: أنَّ أُمَّهُ حدَّثَتْهُ: أَنَّ عائشة حَدَّثَتْهَا: أَنَّ النَّبيَّ ﷺ كَانَ يَتَّكِئُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقرَأُ القُرْآنَ.

[الحديث ٢٩٧ ـ طرفه في: ٧٥٤٩]

٥ ـ باب مَنْ سَمَّى النِّفَاسَ حَيضاً

٢٩٨ ـ حدثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَينَا أَنَا مَعَ النَّبِيِّ ﷺ، مُضْطَجِعَةٌ فِي خَمِيصَةٍ، إِذْ حِضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي، قَالَ: «أَنُفِسْتِ»؟ قُلتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الخَمِيلَةِ.

[الحديث ٢٩٨ ـ أطرافه في: ٣٢٢، ٣٢٣، ١٩٢٩].

٦ ـ باب مُبَاشَرَةِ الحَائِضِ

٢٩٩ ـ حدثنا قَبِيصَةُ قال: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشة قالت: كُنْتُ أَغتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِن إِنَاءٍ وَاحِدٍ، كِلانَا جُنُبٌ.

[طرفه في: ٢٥٠]

٣٠٠ ـ وَكَانَ يَأْمُرُنِي فَأَتَّزِرُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ.

[الحديث ٣٠٠ ـ طرفاه في: ٣٠٢، ٢٠٣٠]

٣٠١ ـ وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعتَكِفٌ، فَأَغسِلُهُ وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٥].

باب ٤ قوله (حجر) بفتح الحاء وكسرها(شارح).

٢٩٨ـ قوله (مضطجعة) بالنصب حال ويجوز رفعه على الخبرية أفاده الشارح.

٣٠٠ـ قوله (فيباشرني) أي تلامس بشرته بشرتي (شارح).

302- A'isha "Allah be pleased with her" narrated: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to fondle anyone of us during her menses, he used to order her to put on a loin-cloth and start fondling her."

A'isha added: "Any of you (none) could control his sexual desires as The Prophet "Allah's blessing and peace be upon him" could!"

303- Maimuna "Allah be pleased with her" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to fondle any of his wives, he used to order her to wear a loin-cloth, and then he would fondle her.

[7] The menstruating woman leaves fasting (during the time of her menses)

304- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" went out to the praying place on either The Breaking fast (Al'fitr) or The Sacrifice (Al'ad'ha) Feast. Then he went towards the women and said: "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked: "O Allah's Apostle! What is the reason for it?" He replied: "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." They asked: "What is deficient in our intelligence and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Do not you see that the two women's witness is considered to be equal only to one man's witness?" they replied: "Yes." He said: "Then, this is the woman's deficiency of intelligence. Do not you see that the menstruating woman could neither fast nor perform prayer?" they replied: "Yes." He commented: "This is her shortage of religion."

[8] The menstruating woman could perform all rituals (of pilgrimage) except for circumambulating Ka'ba

Ibrahim told that there would be no harm if woman recited the verses (of The Holy Qur'an). On the other hand, Ibn Abbas saw that it would be no harm if one in the state of ceremonial impurity (after sexual intercourse) recited the Holy Qur'an. Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have used to celebrate Allah in all of his different states.

Ommu'atiyya "Allah be pleased with her" told: The menstruating women were ordered to get out with men (in feasts), accompanying them as glorifying and invoking Allah. Ibn Abbas "Allah be pleased with both" told that Abu'sufyan had said to him: Hercules ordered that The Messenger of Allah's letter be read for him, in which there was: "In the name of Allah, the most gracious, the most merciful. "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)"" (Al Imran 64)

Jaber said: A'isha "Allah be pleased with her" got menses while performing Hajj. So, she offered all rituals but circumambulating Ka'ba. She also did not pray (during this period).

Al'hakam was reported to have said: "I (sometimes) slaughter while being in the state of ceremonial impurity (after sexual intercourse)."

Allah Almighty said: "Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans." (The Cattle "Al'an'am" 121)

305- A'isha "Allah be pleased with her" narrated: "We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from

٣٠٢ ـ حدّثنا إسْماعيلُ بْنُ خَليلٍ قَالَ: أَخبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحاقَ، هُوَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدانَا إِذَا كَانَتْ حَائِضاً، فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاشِرَهَا، أَمَرَهَا أَنْ تَتَّزِرَ فِي فَوْرِ حَيضَتِهَا، ثُمَّ يُبَاشِرُهَا. قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ؟! كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ. تابعه خالِدٌ وَجَرِيرٌ عَنِ الشَّيْبانِيِّ.

[طرفه في ٣٠٠]

٣٠٣ ـ حدّثنا أبو النُّعمانِ قالَ: حدَّثنا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ مَيْمُونَةَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ، أَمَرَهَا فَاتَّزَرَتْ وَهِيَ حَائِضٌ. وَرَوَاهُ سُفْيَانُ عَنِ الشَّيْبَانِيِّ.

٧ ـ باب تَرْكِ الحَائِضِ الصَّوْمَ

٣٠٤ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، هُوَ ابْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحىً، أَوْ فِطْرٍ، إِلَى المُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، فَإِنِّي أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ العَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الحَازِمِ مِنْ إِحْدَاكُنَّ» قُلْنَ: وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَيسَ شَهَادَةُ المَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ»؟ قُلْنَ: بَلَى، قَالَ: «فَذلِكِ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ»؟ قُلْنَ: بَلَى، قَالَ: «فَذلِكِ مِنْ نُقْصَانِ دِينِهَا».

[الحديث ٣٠٤ ـ أطرافه في: ١٤٦٢، ١٩٥١، ٢٦٥٨].

٨ ـ باب تَقْضِي الحَائِضُ المَنَاسِكَ كُلَّهَا إِلاَّ الطَّوَافَ بِالبَيْتِ

وَقَالَ إِبْرَاهِيمُ: لا بَأْسَ أَنْ تَقْرَأَ الآيَةَ. وَلَمْ يَرَ ابْنُ عَبَّاسٍ بِالقِرَاءَةِ لِلْجُنُبِ بَأْساً. وَكَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ. وَقَالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُؤْمَرُ أَنْ يَخْرُجَ الحُيَّضُ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ وَيَدْعُونَ. وَقَالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيَانَ: أَنَّ هِرَقْلَ، دَعَا بِكِتَابِ النَّبِيِّ ﷺ فَقَرَأَ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، وَ: ﴿يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ﴾ الآيَة» [آل عمران: ٦٤]. وَقَالَ عَطَاءٌ، عَنْ جَابِرٍ: حَاضَتْ عَائِشَةُ فَنَسَكَتِ المَنَاسِكَ، غَيْرَ الطَّوَافِ بِالبَيْتِ، وَلا تُصَلِّي. وَقَالَ الحَكَمُ: إِنِّي لأَذْبَحُ وَأَنَا جُنُبٌ، وَقَالَ اللَّهُ: ﴿وَلا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيهِ﴾ [الأنعام: ١٢١].

٣٠٥ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ لا نَذْكُرُ إِلاَّ الحَجَّ، فَلَمَّا جِئْنَا سَرِفَ، طَمِثْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ»؟ قُلْتُ: لَوَدِدْتُ وَاللَّهِ أَنِّي

٣٠٥ـ قوله: (نفست) بفتح النون وضمها (شارح).

Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: “What is the matter with you?” I replied: “I hoped I might have not performed Hajj this year.” He asked: “Have you got your menses?” I replied: “Yes.” He said: “This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba until you get clean."

[9] The persistent bleeding from the uterus

306- A’isha "Allah be pleased with her" narrated: Fatima Bint "daughter of" Abu'hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

[10] Washing the menstruation blood (off the woman’s privates)

307- Asma "Allah be pleased with her" told: A woman came to The Prophet "Allah's blessing and peace be upon him" and said: "If anyone of us gets menses in her clothes then what will she do?" He replied: "She should (take hold of the soiled spot), rub and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

308- A’isha “Allah be pleased with her” narrated: Whenever anyone of us got her menses she, on getting clean, took hold of the soiled spot of her garment, rubbing and washing it. Then she would pour water on the rest of the garment. Then she would offer prayer in it.

[11] The woman who gets persistent bleeding from the uterus could stay in the mosque for seclusion

309- A’isha "Allah be pleased with her" reported: Once one of the wives of The Prophet "Allah's blessing and peace be upon him" did seclusion along with him and she was getting bleeding in between her menses periods. She used to see the blood (from her private parts) for which she perhaps put a dish under her. The sub-narrator Ikrima added: A’isha once saw the liquid of safflower and said: "It looks like what so and so used to have."

310- A’isha “Allah be pleased with her” reported: "One of the wives of Allah’s Apostle “Allah’s blessing and peace be upon him” joined him in seclusion (in the mosque). She noticed blood and yellowish discharge (from her privates) and put a dish under her when she prayed."

لَمْ أَحُجَّ العَامَ. قال: «لَعَلَّكِ نُفِسْتِ؟» قُلتُ: نعَمْ، قال: «فإنَّ ذلِكَ شيءٌ كَتَبَهُ اللَّهُ على بَنَاتِ آدمَ، فافعَلِي ما يَفعَلُ الحَاجُّ، غَيرَ أَنْ لا تَطُوفِي بالبيتِ حَتَّى تَطْهُرِي».

[طرفه في: ٢٩٤].

٩ ـ باب الاسْتِحَاضَةِ

٣٠٦ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبرَنَا مَالِكٌ، عَنْ هِشَامِ بنِ عُروَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّها قالت: قالَتْ فاطِمَةُ بِنتُ أبِي حُبَيشٍ لِرَسُولِ اللَّهِ ﷺ: يا رَسُولَ اللَّهِ، إِنِّي لا أَطْهُرُ، أَفَأَدَعُ الصَّلاةَ؟ فقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذلِكَ عِرْقٌ وَلَيسَ بالحَيضَةِ، فإذا أقبَلَتِ الحَيضَةُ فاتْرُكِي الصَّلاةَ، فإذا ذَهَبَ قَدرُهَا، فاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[طرفه في: ٢٢٨].

١٠ ـ باب غَسْلِ دَمِ المَحِيضِ

٣٠٧ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسماءَ بِنتِ أبي بَكرٍ أنّها قالَتْ: سَأَلَتِ امرَأَةٌ رَسُولَ اللَّهِ ﷺ فقالَتْ: يا رَسُولَ اللَّهِ، أَرَأَيتَ إِحْدَانَا، إِذَا أَصَابَ ثَوْبَهَا الدَّمُ مِنَ الحَيضَةِ، كَيفَ تَصْنَعُ؟ فقالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَصَابَ ثَوبَ إِحْدَاكُنَّ الدَّمُ مِنَ الحَيضَةِ، فَلْتَقْرُصْهُ، ثُمَّ لِتَنْضَحْهُ بِمَاءٍ، ثُمَّ لِتُصَلِّي فيهِ».

[طرفه في: ٢٢٧].

٣٠٨ ـ حدثنا أَصْبَغُ قالَ: أَخْبَرَنِي ابنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بنُ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القَاسِمِ: حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قالَتْ: كانَتْ إِحْدَانَا تَحِيضُ، ثُمَّ تَقْتَرِصُ الدمَ مِنْ ثَوبِها عِنْدَ طُهْرِهَا، فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

١١ ـ باب الاعْتِكَافِ لِلْمُسْتَحَاضَةِ

٣٠٩ ـ حدثنا إِسْحاقُ قالَ: حَدَّثَنَا خَالِدُ بنُ عَبدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ اعتكفَ مَعهُ بَعْضُ نِسائِهِ، وَهِيَ مستحاضةٌ ترى الدمَ، فَرُبَّمَا وَضعتِ الطستَ تحتَها مِنَ الدمِ. وزعمَ: أنَّ عائشةَ رأتْ ماءَ العُصْفُرِ، فقالتْ: كأنَّ هذا شيءٌ كانتْ فلانةُ تجدُهُ. [الحديث ٣٠٩ ـ أطرافه في: ٣١٠، ٣١١، ٢٠٣٧].

٣١٠ ـ حدثنا قُتَيبَةُ قالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ قالَتْ: اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ، فَكانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ، وَالطَّسْتُ تَحْتَهَا، وَهِيَ تُصَلِّي.

[طرفه في: ٣٠٩].

---

٣٠٧ ـ قوله: (لتنضحه) بفتح الضاد وكسرها (شارح) قوله: «لتصلي»: بإثبات الياء في غالب النسخ وهو من إجراء المعتل مجرى الصحيح كما نص عليه الشارح في باب الصلاة على الحصير.

311- A'isha "Allah be pleased with her" reported: One of the mothers of the faithful believers (the wives of the Prophet) practiced seclusion while she was getting bleeding in between her menses courses.

[12] Could woman pray in the garment she was wearing when she got menses

312- A'isha "Allah be pleased with her" told: "(Frequently) none of us had more than a single garment one was wearing when she got her menses. If it was soiled with the blood (of menses) she used to apply saliva to the blood spot and rub off the blood with her nails.

[13] Using perfume for the woman when taking the bath of (getting clean from) her menses

313- Ommu'atiyya "Allah be pleased with her" narrated: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days, (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of Asb (a kind of Yemenite cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses. we also were forbidden to accompany the funeral procession.

[14] The woman rubs herself while taking a bath to get clean from menses

314- A'isha "Allah be pleased with her" narrated: A woman asked The Prophet "Allah's blessing and peace be upon him" about the bath which is taken after finishing the menses. The Prophet "Allah's blessing and peace be upon him" told her what to do and said: "Purify yourself with a piece of cloth scented with musk." The woman asked: "How shall I purify myself with it?" He said: "Glory be to Allah! Purify yourself (with it)." I pulled her to myself and said: "Rub the place soiled with blood with it."

[15] Woman's taking bath (to be purified) after finishing the menstruation

315- A'isha "Allah be pleased with her" reported: An Ansari woman asked the Prophet "Allah's blessing and peace be upon him" how to take a bath after finishing the menses. He replied: "Take a piece of cloth perfumed with musk and clean the private parts with it thrice." The Prophet felt shy and turned his face. So I pulled her to me and told her what the Prophet meant.

٣١١ ـ حدّثنا مسدَّدٌ قال: حدَّثَنا مُعتَمِر، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ: أَنَّ بَعْضَ أُمّهاتِ المُؤْمِنينَ اعْتَكَفَتْ وَهِيَ مُسْتَحاضَةٌ.

[طرفه في: ٣٠٩].

١٢ ـ باب هَل تُصَلِّي المَرْأَةُ في ثَوْبٍ حاضَتْ فيه

٣١٢ ـ حدّثنا أَبو نُعَيمٍ قالَ: حدَّثَنا إِبْراهيمُ بْنُ نافِعٍ، عَنِ ابْنِ أَبي نَجيحٍ، عَنْ مُجاهِدٍ قالَ: قالَتْ عائِشَةُ: ما كانَ لإِحْدانا إِلاَّ ثَوْبٌ واحِدٌ، تَحِيضُ فيهِ، فَإِذا أَصابَهُ شَيءٌ مِنْ دَمٍ، قالَتْ بِريقِها، فَقَصَعَتْهُ بِظُفْرِها.

١٣ ـ باب الطِّيبِ للمَرْأَةِ عِنْدَ غُسْلِها مِنَ المَحِيضِ

٣١٣ ـ حدّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهّابِ قالَ: حَدَّثَنا حَمّادُ بْنُ زَيدٍ، عَنْ أَيّوبَ، عَنْ حَفْصَةَ، قالَ أَبو عَبْدِ اللهِ: أَوْ هِشامِ بْنِ حَسّانَ، عَنْ حَفصَةَ، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ قالَتْ: كُنّا نُنْهى أَنْ نُحِدَّ عَلى مَيِّتٍ فَوقَ ثَلاثٍ، إِلاَّ عَلى زَوجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً، وَلا نَكْتَحِلَ، وَلا نَتَطَيَّبَ، وَلا نَلْبَسَ ثَوْباً مَصْبُوغاً إِلاَّ ثَوْبَ عَصْبٍ، وَقَدْ رُخِّصَ لَنا عِنْدَ الطُّهْرِ، إِذا اغْتَسَلَتْ إِحْدانا مِنْ مَحِيضِها، في نُبْذَةٍ مِن كُسْتِ أَظْفارٍ، وَكُنّا نُنْهى عَنِ اتِّباعِ الجَنائِزِ. قالَ أَبُو عَبْدِ اللَّهِ: رَواهُ هِشامُ بْنُ حَسّانَ، عَنْ حَفصَةَ، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٣١٣ ـ أطرافه في: ١٢٧٨، ١٢٧٩، ٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣].

١٤ ـ باب دَلْكِ المَرْأَةِ نَفْسَها إِذا تَطَهَّرَتْ مِنَ المَحِيضِ، وَكَيفَ تَغْتَسِلُ، وَتَأْخُذُ فِرْصَةً مُمَسَّكَةً، فَتَتَّبِعُ أَثَرَ الدَّمِ

٣١٤ ـ حدّثنا يَحْيى قالَ: حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عائِشَةَ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِها مِنَ المَحِيضِ؟ فَأَمَرَها كَيفَ تَغْتَسِلُ قالَ: «خُذي فِرْصَةً مِن مِسْكٍ، فَتَطَهَّري بِها». قالَتْ: كَيفَ أَتَطَهَّرُ؟ قالَ: «تَطَهَّري بِها». قالَتْ: كَيفَ؟ قالَ: «سُبحانَ اللهِ، تَطَهَّري». فَاجْتَبَذْتُها إِلَيَّ، فَقُلْتُ: تَتَبَّعي بِها أَثَرَ الدَّمِ.

[الحديث ٣١٤ ـ طرفاه في: ٣١٥، ٧٣٥٧].

١٥ ـ باب غُسْلِ المَحِيضِ

٣١٥ ـ حدّثنا مُسْلِمٌ قالَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عائِشَةَ: أَنَّ امْرَأَةً مِنَ الأَنْصارِ، قالَتْ لِلنَّبِيِّ ﷺ: كَيفَ أَغْتَسِلُ مِنَ المَحِيضِ؟ قالَ: «خُذي فِرْصَةً مُمَسَّكَةً، فَتَوَضَّئي ثَلاثاً». ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَحْيا، فَأَعْرَضَ بِوَجْهِهِ، أَوْ قالَ: «تَوَضَّئي بِها». فَأَخَذْتُها فَجَذَبْتُها،

٣١٤ـ قوله: «فرصة» بتثليث الفاء (شارح).

ـ قوله: «مسك» بكسر الميم وروي بفتحها انظر الشارح

[16] The woman combs her head while taking bath (to be purified) following menstruation

316- A'isha "Allah be pleased with her" reported: In the last Hajj of Allah's Apostle "Allah's blessing and peace be upon him" I assume the Ihram for Hajj along with Allah's Apostle "Allah's blessing and peace be upon him". I was one of those who intended Tamattu (to perform Hajj and Umra) and did not take the animal for sacrifice with me. I got my menses and was not clean till the night of Arafat. I said: "O Allah's Apostle! It is the night of the day of Arafat and I intended to perform Hajj with Umra." Allah's Apostle "Allah's blessing and peace be upon him" told me to undo my hair and comb it and to postpone the Umra. I did so and completed Hajj. On the night of Al'hasba (a place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (The Prophet "Allah's blessing and peace be upon him" ordered Abdur'rahman (A'isha's brother) to take me to At'tan'im to assume the Ihram for Umra in lieu of that (of Hajj At'tamattu) which I had intended to perform.

[17] The woman could undo her hair while taking a bath (to be purified) after menses

317- A'isha "Allah be pleased with her" narrated: On the first of Dhul'hijja we set out with the intention of performing Hajj. Allah's Apostle "Allah's blessing and peace be upon him" said: "Any one who likes to assume the Ihram for Umra he can do so. Had I not brought the sacrificing beasts with me, I would have assumed the Ihram for Umra. "Some of us assumed the Ihram for Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for Umra. I got menses and kept on menstruating until the day of Arafat. I complained of that to The Prophet "Allah's blessing and peace be upon him". He told me to postpone my Umra, undo and comb my hair, and to assure the Ihram of Hajj; and I did so. At the night of Hasba, he sent my brother Abdur'rahman Ibn Abu'bakr with me to At'tan'im, where I assumed the Ihram for Umra in lieu of the previous one. For that (Umra, according to Hesham) neither sacrificing animals, fasting nor alms were required.

[18] Allah's saying: "...then out of a morsel of flesh, partly unformed... (The Pilgrimage "Al'hajj" 5)

318- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "At every womb Allah appoints an angel who says: "O Lord! A drop of semen, O Lord! A leech-like clot. O Lord! A little lump of flesh." Then if Allah wishes (to accomplish) its creation, the angel asks: "(O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? What will his age be? " So all that is written while the child is still in the mother's womb."

[19] How could the menstruating woman assume Ihram for Hajj or Umra

319- Urwa narrated: A'isha "Allah be pleased with her" narrated: "We set

فَأَخْبَرَتْهَا بِمَا يُرِيدُ النَّبِيُّ ﷺ . [طرفه في: ٣١٤]

١٦ - باب امْتِشاط المَرْأَة عِنْدَ غُسْلِها من المَحِيض

٣١٦ - حدثنا مُوسى بْنُ إِسْماعِيل: حَدَّثَنَا إِبْراهِيمُ: حَدَّثَنَا ابْنُ شِهابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ قالَتْ: أَهْلَلْتُ مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَداعِ، فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الهَدْيَ، فَزَعَمَتْ أَنَّها حاضَتْ، وَلَمْ تَطْهُرْ حَتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ، فَقالَتْ: يا رَسُولَ اللهِ، هذِهِ لَيْلَةُ عَرَفَةَ، وَإِنَّما كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقالَ لَها رَسُولُ اللهِ ﷺ: «انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَمْسِكِي عَنْ عُمْرَتِكِ» فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الحَجَّ، أَمَرَ عَبْدَ الرَّحْمٰنِ، لَيْلَةَ الحَصْبَةِ، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكانَ عُمْرَتِي الَّتِي نَسَكْتُ.

[طرفه في: ٢٩٤]

١٧ - باب نَقْض المَرْأَة شَعَرَها عِنْدَ غُسْلِ المَحِيض

٣١٧ - حدثنا عُبَيْدُ بْنُ إِسْماعِيلَ قالَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مُوافِينَ لِهِلالِ ذِي الحِجَّةِ، فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ، فَإِنِّي لَوْلا أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ». فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وَكُنْتُ أَنا مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنا حائِضٌ، فَشَكَوْتُ إِلَى النَّبِيِّ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي وَأَهِلِّي بِحَجٍّ». فَفَعَلْتُ، حَتَّى إِذا كانَ لَيْلَةُ الحَصْبَةِ، أَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكانَ عُمْرَتِي. قالَ هِشامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذٰلِكَ، هَدْيٌ وَلا صَوْمٌ وَلا صَدَقَةٌ.

[طرفه في: ٢٩٤]

١٨ - باب ﴿مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾ [الحج: ٥]

٣١٨ - حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكاً، يَقُولُ: يا رَبِّ نُطْفَةٌ، يا رَبِّ عَلَقَةٌ، يا رَبِّ مُضْغَةٌ، فَإِذا أَرادَ أَنْ يَقْضِيَ خَلْقَهُ قالَ: أَذَكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ فَما الرِّزْقُ وَالأَجَلُ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ».

[الحديث ٣١٨ - طرفاه في: ٣٣٣٣، ٦٥٩٥].

١٩ - باب كَيْفَ تُهِلُّ الحائِضُ بِالحَجِّ وَالعُمْرَةِ

٣١٩ - حدثنا يَحْيَى بْنُ بُكَيْرٍ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الوَداعِ، فَمِنّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنّا مَنْ أَهَلَّ

٣١٧_ قوله: أن يهلل بلامين وللأصيلي وابن عساكر يهل بلام مشددة (شارح).

out with the Prophet "Allah's blessing and peace be upon him" in his last Hajj. Some of us intended to perform Umra while others did to offer Hajj. When we reached Mecca, Allah's Apostle said: "Whoever had assumed the Ihram for Umra and had not brought the sacrificing animal should finish his Ihram and whoever had assumed the Ihram for Umra and brought the sacrificial animal should not finish the Ihram till he has slaughtered his sacrificial animal and whoever had assumed the Ihram for Hajj should complete his Hajj."" A'isha further added: "I got my menses and kept on menstruating till the day of Arafat, and I had assumed the Ihram for Umra only. The Prophet ordered me to undo and comb my hair and assume the Ihram for Hajj only without the Umra. I did so till I completed the Hajj. Then the Prophet sent Abdur'rahman Ibn Abu'bakr with me ordering me to perform Umra from At'tan'im in lieu of the missed one."

[20] The menstruation's beginning and termination

women used to send to A'isha "Allah be pleased with her" asking whether the yellowish discharge could be a sign of purity after the menses. She used to order them not to hurry and instead wait till it turns to be as white as it could be.

On the other hand, the daughter of Zaid Ibn Thabit "Allah be pleased with him" was reported to have been informed that the women at her own time used to call for the lamps at night to be able to see whether they became purely clean. She commented: "Women (during the lifetime of The Prophet) used not to do this." She was reported to have criticized them.

320- A'isha "Allah be pleased with her" reported: Fatima Bint Abu'hubaish used to have bleeding in between the menses courses, so she asked the Prophet "Allah's blessing and peace be upon him" about it . He replied: "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begin and when it has finished, take a bath and start praying."

[21] There is no prayer required from the menstruating woman (during the period of menses)

321- A'isha "Allah be pleased with her" was reported to have been asked by a woman: "Should I offer the prayers that which I did not offer because of menses?" A'isha said: "Are you from the Huraura (a town in Iraq?) We were with The Prophet "Allah's blessing and peace be upon him" and used to get our menses; but he never ordered us to offer them (the Prayers missed during menses periods)." A'isha perhaps said: "We did not offer them."

[22] Sleeping with the menstruating woman who is wearing her clothes of menses

322- Zainab Bint Abu'salama reported: Ommu'salama "Allah be pleased with her" narrated: "I got my menses while I was lying with The Prophet "Allah's blessing and peace be upon him" under a woollen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Apostle "Allah's blessing and peace be upon him" said: "Have you got your menses?" I replied: "Yes." Then he called me and took me with him under the woollen sheet." Ommu'salama further added: "The Prophet "Allah's blessing and peace be upon him" used to kiss me while he was fasting. The Prophet "Allah's blessing and peace be upon him" and I used to take bath (to get rid) of the ceremonial impurity (after sexual intercourse) together from a single pot of water."

[23] (The woman's) taking the menses clothes (to wear)

323- Zainab Bint Abu'salama reported: Ommu'salama "Allah be pleased

بِحَجٍّ، فَقَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيُحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلا يَحِلُّ، حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ». قَالَتْ: فَحِضْتُ، فَلَمْ أَزَلْ حَائِضاً حَتَّى كَانَ يَوْمُ عَرَفَةَ، وَلَمْ أُهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ ﷺ: أَنْ أَنْقُضَ رَأْسِي، وَأَمْتَشِطَ، وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ العُمْرَةَ، فَفَعَلْتُ ذلِكَ، حَتَّى قَضَيْتُ حَجِّي، فَبَعَثَ مَعِي عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيمِ. [طرفه في: ٢٩٤]

٢٠ ـ باب إِقْبَالِ المَحِيضِ وَإِدْبَارِهِ

وَكُنَّ نِسَاءٌ يَبْعَثْنَ إِلَى عَائِشَةَ بِالدُّرْجَةِ فِيهَا الكُرْسُفُ فِيهِ الصُّفْرَةُ، فَتَقُولُ: لا تَعْجَلْنَ حَتَّى تَرَيْنَ القَصَّةَ البَيْضَاءَ، تُرِيدُ بِذٰلِكَ الطُّهْرَ مِنَ الحَيْضَةِ. وَبَلَغَ ابْنَةَ زَيْدِ بْنِ ثَابِتٍ: أَنَّ نِسَاءً يَدْعُونَ بِالمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ، يَنْظُرْنَ إِلَى الطُّهْرِ، فَقَالَتْ: مَا كَانَ النِّسَاءُ يَصْنَعْنَ هٰذَا، وَعَابَتْ عَلَيْهِنَّ.

٣٢٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: «ذٰلِكِ عِرْقٌ، وَلَيْسَتْ بِالحَيْضَةِ، فَإِذَا أَقْبَلَتِ الحَيْضَةُ فَدَعِي الصَّلاةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي» [طرفه في: ٢٢٨]

٢١ ـ باب لا تَقْضِي الحَائِضُ الصَّلاةَ

وَقَالَ جَابِرٌ وَأَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «تَدَعُ الصَّلاةَ».

٣٢١ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَتْنِي مُعَاذَةُ: أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ: أَتَجْزِي إِحْدَانَا صَلاتَهَا إِذَا طَهُرَتْ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ، فَلا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلا نَفْعَلُهُ.

٢٢ ـ باب النَّوْمِ مَعَ الحَائِضِ وَهْيَ فِي ثِيَابِهَا

٣٢٢ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ قَالَتْ: حِضْتُ وَأَنَا مَعَ النَّبِيِّ ﷺ فِي الخَمِيلَةِ، فَانْسَلَلْتُ، فَخَرَجْتُ مِنْهَا، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنُفِسْتِ»؟ قُلْتُ: نَعَمْ، فَدَعَانِي، فَأَدْخَلَنِي مَعَهُ فِي الخَمِيلَةِ. قَالَتْ: وَحَدَّثَتْنِي: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أَغْتَسِلُ، أَنَا وَالنَّبِيُّ ﷺ، مِنْ إِنَاءٍ وَاحِدٍ مِنَ الجَنَابَةِ. [طرفه في: ٢٩٨]

٢٣ ـ باب مَنْ أَخَذَ ثِيَابَ الحَيْضِ سِوَى ثِيَابِ الطُّهْرِ

٣٢٣ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ

باب ٢٠ ـ قوله: (بالدرجة) بهذا الضبط وبضم أوله وسكون ثانيه وبفتح الأولين ونوزع فيه من الشارح مختصراً ولا نزاع في الضبط الذي جرى عليه الطبع فإنه جمع درج بالضم ثم السكون كقرط وقرطة.

٣٢١ـ قوله: (أتجزي) أي أتقضي وصلاتها نصب على المفعولية (شارح).

with her" narrated: " While I was lying with The Prophet "Allah's blessing and peace be upon him" under a woollen sheet I got my menses. So I slipped away, took the clothes for menses and put them on. Allah's Apostle "Allah's blessing and peace be upon him" said: "Have you got your menses?" I replied: "Yes." Then he called me and took me with him under the woollen sheet."

[24] The menstruating women could attend the two Muslim's feasts and the religious gathering of the faithful believers; but they should keep away from the praying place

324- Aiyub narrated: Hafsa told: We used to forbid our young women to go out for the two Feasts prayers. A woman came and stayed at the palace of Banu'khalaf and told of her sister whose husband took part in twelve invasions along with the Prophet in six of which her sister accompanied her husband. She (the woman's sister) said: "We used to treat the wounded, look after the patients and once I asked the Prophet: Will there be any harm for any of us to stay at home if she doesn't have a veil? " He said: "She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.

" When Ommu'atiyya came I asked her whether she had heard it from the Prophet. She replied: "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say: May my father be sacrificed for him) I have heard the Prophet saying: "The unmarried young virgins and the mature girl who stay often screened, or the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers.

But the menstruating women should keep away from the praying place. "Hafsa asked Ommu'atiyya surprisingly: "Do you say the menstruating women?" She replied: "Doesn't a menstruating woman attend Arafat (during the greater pilgrimage "Hajj") and such and such (other deeds)?"

[25] When woman menstruates three times in a month

325- A'isha "Allah be pleased with her" narrated: Fatima Bint "daughter of" Abu'hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

[26] The yellowish discharge on the days other than those of the menstruation

326- Ommu'atiyya "Allah be pleased with her" narrated: We never considered yellowish discharge as a thing of importance (as menses).

ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ، مُضْطَجِعَةً فِي خَمِيلَةٍ، حِضْتُ فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي، فَقَالَ: «أَنُفِسْتِ»؟ فَقُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ. [طرفه في: ٢٩٨]

٢٤ ـ باب شُهُودِ الحَائِضِ العِيدَيْنِ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلْنَ المُصَلَّى

٣٢٤ ـ حدّثنا مُحَمَّدٌ، هُوَ ابْنُ سَلَامٍ، قَالَ: أَخبرنَا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي العِيدَيْنِ، فَقَدِمَتِ امْرَأَةٌ، فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ، فَحَدَّثَتْ عَنْ أُخْتِهَا، وَكَانَ زَوْجُ أُخْتِهَا غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتٍّ، قَالَتْ: كُنَّا نُدَاوِي الكَلْمَى، وَنَقُومُ عَلَى المَرْضَى، فَسَأَلَتْ أُخْتِي النَّبِيَّ ﷺ: أَعَلَى إِحْدَانَا بَأْسٌ، إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ، أَنْ لَا تَخْرُجَ؟ قَالَ: «لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، وَلْتَشْهَدِ الخَيْرَ، وَدَعْوَةَ المُسْلِمِينَ». فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ، سَأَلْتُهَا: أَسَمِعْتِ النَّبِيَّ ﷺ؟ قَالَتْ: بِأَبِي، نَعَمْ، وَكَانَتْ لَا تَذْكُرُهُ إِلَّا قَالَتْ: بِأَبِي، سَمِعْتُهُ يَقُولُ: «يَخْرُجُ العَوَاتِقُ، وَذَوَاتُ الخُدُورِ، أَوِ العَوَاتِقُ ذَوَاتُ الخُدُورِ، وَالحُيَّضُ، وَلْيَشْهَدْنَ الخَيْرَ، وَدَعْوَةَ المُؤْمِنِينَ، وَيَعْتَزِلُ الحُيَّضُ المُصَلَّى». قَالَتْ حَفْصَةُ: فَقُلْتُ: الحُيَّضُ؟ فَقَالَتْ: أَلَيْسَ تَشْهَدُ عَرَفَةَ، وَكَذَا وَكَذَا!

[الحديث ٣٢٤ ـ أطرافه في: ٣٥١، ٩٧١، ٩٧٤، ٩٨٠، ٩٨١، ١٦٥٢].

٢٥ ـ باب إِذَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ حِيَضٍ، وَمَا يُصَدَّقُ النِّسَاءُ فِي الحَيْضِ وَالحَمْلِ، فِيمَا يُمْكِنُ مِنَ الحَيْضِ

لِقَوْلِ اللهِ تَعَالَى: ﴿وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ [البقرة: ٢٢٨]، وَيُذْكَرُ عَنْ عَلِيٍّ وَشُرَيْحٍ: إِنِ امْرَأَةٌ جَاءَتْ بِبَيِّنَةٍ مِنْ بِطَانَةِ أَهْلِهَا، مِمَّنْ يُرْضَى دِينُهُ، أَنَّهَا حَاضَتْ ثَلَاثًا فِي شَهْرٍ صُدِّقَتْ. وَقَالَ عَطَاءٌ: أَقْرَاؤُهَا مَا كَانَتْ. وَبِهِ قَالَ إِبْرَاهِيمُ. وَقَالَ عَطَاءٌ: الحَيْضُ يَوْمٌ إِلَى خَمْسَ عَشْرَةَ. وَقَالَ مُعْتَمِرٌ، عَنْ أَبِيهِ: سَأَلْتُ ابْنَ سِيرِينَ، عَنِ المَرْأَةِ تَرَى الدَّمَ، بَعْدَ قُرْئِهَا بِخَمْسَةِ أَيَّامٍ؟ قَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

٣٢٥ ـ حدّثنا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ، أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّ ذَلِكِ عِرْقٌ، وَلَكِنْ دَعِي الصَّلَاةَ قَدْرَ الأَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسِلِي وَصَلِّي».

[طرفه في: ٢٢٨].

٢٦ ـ باب الصُّفْرَةِ وَالكُدْرَةِ فِي غَيْرِ أَيَّامِ الحَيْضِ

٣٢٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا لَا نَعُدُّ الكُدْرَةَ وَالصُّفْرَةَ شَيْئًا.

[27] The blood vessel of woman's persistent bleeding (in between the menses courses from uterus)

327- A'isha "Allah be pleased with her" narrated: Ommu'habiba "Allah be pleased with her" got bleeding in between the menses courses for seven years. She asked Allah's Apostle "Allah's blessing and peace be upon him" about it. He ordered her to take a bath (after the cessation of actual menses) and added that it (the persistent bleeding from uterus in between the menses courses) was (from) a blood vessel. So she used to take a bath for every prayer.

[28] When the woman gets menses after the Ifada circumambulation

328- A'isha "Allah be pleased with her" narrated: I told Allah's Apostle "Allah's blessing and peace be upon him" that Safiyya Bint Huyai (The Prophet's wife) had got her menses. He said: "She will probably delay us. Did she perform The Ifada circumambulation with you?" We replied: "Yes." On that The Prophet "Allah's blessing and peace be upon him" told her to depart.

329- Ibn Abbas "Allah be pleased with both" told: The menstruating woman was permitted to depart when she got her menses (after the Ifada circumambulation).

330- Ibn Abbas "Allah be pleased with both" further added: Ibn Omar "Allah be pleased with both" formerly had said that she (the menstruating woman) should not leave. But later, I heard him saying that she could depart since The Prophet of Allah "Allah's blessing and peace be upon him" gave her the permission.

[29] When the menstruating woman sees that she got clean

Ibn Abbas said that she should take a bath and offer the prayer. If she prayed then her husband could have sexual intercourse with her, since the prayer was much greater

331- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: " When your menses begins Give up the prayer; and when it has finished, wash the blood off your body (by taking a bath) and start praying."

[30] Offering prayer on the confined woman who died during her child birth

332- Samura Ibn Jundub "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer for the dead body of a woman who died of delivery (during her Child birth). He stood by the middle of her body.

٢٧ ـ باب عِرْقِ الاِسْتِحَاضَةِ

٣٢٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنِي ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ ذلكَ؟ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فقالَ: «هذا عِرْقٌ». فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ.

٢٨ ـ باب المَرْأَةِ تَحِيضُ بَعْدَ الإِفَاضَةِ

٣٢٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ؟». فَقَالُوا: بَلَى، قَالَ: «فَاخْرُجِي».

[طرفه في: ٢٩٤].

٣٢٩ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا حَاضَتْ.

[الحديث ٣٢٩ ـ طرفاه في: ١٧٥٥، ١٧٦٠].

٣٣٠ ـ وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ: إِنَّهَا لاَ تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ: تَنْفِرُ، إِنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لَهُنَّ.

[الحديث ٣٣٠ ـ طرفه في: ١٧٦١].

٢٩ ـ باب إِذَا رَأَتِ المُسْتَحَاضَةُ الطُّهْرَ

قَالَ ابْنُ عَبَّاسٍ: تَغْتَسِلُ وَتُصَلِّي وَلَوْ سَاعَةً، وَيَأْتِيهَا زَوْجُها إِذَا صَلَّتْ، الصَّلاَةُ أَعْظَمُ.

٣٣١ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَقْبَلَتِ الحَيضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[طرفه في: ٢٢٨].

٣٠ ـ باب الصَّلاَةِ عَلَى النُّفَسَاءِ وَسُنَّتِهَا

٣٣٢ ـ حدّثنا أَحْمَدُ بْنُ أَبِي سُرَيجٍ قَالَ: أَخْبَرَنَا شَبَابَةُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ حُسَينِ

٣٢٧ـ قوله: (إبراهيم بن المنذر) في بعض نسخ المتن زيادة الحزامي وقوله: (وعن عمرة) عطف على عروة أي ابن شهاب يرويه عنها أيضاً ولأبي الوقت وابن عساكر عن عروة بحذف الواو والمحفوظ إثباتها ا هـ من الشارح مختصراً.

٣٣٢ـ قوله: وسطها بتحريك السين على أنه اسم وبتسكينها على أنه ظرف (شارح).

[31]

333- Maimuna "Allah be pleased with her" narrated: “During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Apostle "Allah's blessing and peace be upon him”. He used to offer the prayer on his sheet. In prostration, some of his clothes used to touch me."

المُعَلِّم، عَنِ ابْنِ بُرَيدَة، عَنْ سَمُرَةَ بْنِ جُنْدُب: أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيهَا النَّبِيُّ ﷺ، فَقَامَ وَسَطَهَا.

[الحديث ٣٣٢ ـ طرفاه في: ١٣٣١، ١٣٣٢].

٣١ ـ بَاب

٣٣٣ ـ حدّثنا الحَسَنُ بْنُ مُدْرِكٍ قال: حَدَّثَنا يَحيى بْنُ حَمَّادٍ قال: أَخبَرَنا أَبو عَوانَةَ، اسْمُهُ الوَضَّاحُ، مِن كِتابِهِ قَالَ: أَخبرَنا سُلَيمانُ الشَّيبانِيُّ، عَنْ عَبدِ اللَّهِ بْنِ شَدَّادٍ قالَ: سَمِعْتُ خَالَتِي مَيمُونَةَ، زَوْجَ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ تَكُونُ حَائِضاً لا تُصَلِّي، وَهْيَ مُفتَرِشَةٌ بِحِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُصَلِّي عَلَى خُمْرَتِهِ، إِذَا سَجَدَ أَصَابَنِي بَعْضُ ثَوْبِهِ.

[الحديث ٣٣٣ ـ أطرافه في: ٣٧٩، ٣٨١، ٥١٧، ٥١٨].

(7) The Book of Tayammum

(Using clean sands or earth in rubbing faces and hands)

[1] What about Tayammum

And Allah's saying: "But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast "Al'ma'ida" 6)

334- A'isha "Allah be pleased with her" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al'baida or Dhatul'jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him.

There was no water at that place, so the people went to Abu'bakr As'siddiq and said: "Don't you see what A'isha has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no water with them." Abu'bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them."

A'isha further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water.

So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Osaid Ibn Hudair said: "O the family of Abu'bakr! This is not the first blessing of yours." A'isha further said: Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

335- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five things which were not given to any one else before me.

1 Allah made me victorious by awe, (by His frightening my enemies) for a distance covered in one month. 2 The earth has been made for me (and for my followers) a place for prayer, in addition to being pure for anyone wanting to perform prayer at its due time. 3 The booty has been made lawful for me; though it was not lawful for anyone else before me. 4 I have been given the right of intercession (on the Day of Judgement). 5 Every Prophet used to be sent to his nation only but I have been sent to all mankind."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٧ - كِتَابُ التَّيَمُّم

١ - بَابُ التَّيَمُّمِ

قَوْلُ اللَّهِ تعالَى: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِنْهُ﴾ [المائدة: ٦].

٣٣٤ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالبَيْدَاءِ، أَوْ بِذَاتِ الجَيْشِ، انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ، وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ! فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الحُضَيْرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا البَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا العِقْدَ تَحْتَهُ.

[الحديث ٣٣٤ ـ أطرافه في: ٣٣٦، ٣٦٧٢، ٣٧٧٣، ٤٥٨٣، ٤٦٠٧، ٤٦٠٨، ٥١٦٤، ٥٢٥٠، ٥٨٨٢، ٦٨٤٤، ٦٨٤٥].

٣٣٥ ـ حدّثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا هُشَيْمٌ (ح). قَالَ: وحَدَّثَنِي سَعِيدُ بْنُ النَّضْرِ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا سَيَّارٌ قَالَ: حَدَّثَنَا يَزِيدُ، هُوَ ابْنُ صُهَيْبٍ الفَقِيرُ، قَالَ: أَخْبَرَنَا جَابِرُ ابْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أُعْطِيتُ خَمْساً، لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ المَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً». [الحديث ٣٣٥ ـ طرفاه في: ٤٣٨، ٣١٢٢].

كتاب ٧ ـ قوله: التيمم ـ قوله كتاب ولغير أبوي ذر والوقت والأصيلي وابن عساكر باب التيمم.

٣٣٤ـ قوله: (يطعنني) بضم العين وقد تفتح (شارح).

[2] When there is neither water nor clean earth

336- Hesham Ibn Urwa reported: his father told: A'isha "Allah be pleased with her" told: "I borrowed a necklace from Asma and it was lost. So Allah's Apostle sent a man in search for it; and he found it. Then the time of the prayer became due when there was no water. They prayed (without ablution) and complained to Allah's Apostle of it. So the verse of Tayammum was revealed." Osaid Ibn Hudair said to A'isha: "May Allah reward you! By Allah, whenever anything happened which you disliked, Allah brought in it good for you and for the Muslims."

[3] Performing Tayammum in the urban region for fear of missing the prayer time

Al'hasan said: if one was patient and had water, but he had no one to give or pour it on him to perform ablution, he could offer Tayammum. On the other hand, Ibn Omar was reported to have come from his homeland and the Asr time was due when he was at the fold of cattle, wherein he performed the prayer, (and there was no water for him to perform ablution; so he performed Tayammum). But when he arrived in Medina when the sun was still high, he did not repeat the prayer.

337- Abu'juhaim Ibn Al'harith Al'ansari "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came from the direction of Bir'jamal. A man met him as greeting. But he did not reply till he went to a (mud) wall and smeared his hands and his face with its dust (as performing Tayammum) and then returned back the greeting.

[4] Could he, who performs Tayammum, blow the dust off his hands

338- Abdur'rahman Ibn Abza reported: A man came to Omar Ibn Al'khattab and said: "I became in the state of ceremonial impurity (after sexual intercourse); and I had no water (to take a bath and perform ablution)." Ammar Ibn Yaser "Allah be pleased with both" said to Omar Ibn Al'khattab "Allah be pleased with him": "Do you remember that you and I were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed The Prophet "Allah's blessing and peace be upon him" about it and he said: "It would have been sufficient for you to do like this." The Prophet "Allah's blessing and peace be upon him" then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

[5] Rubbing one's hands and face with the clean earth in performing Tayammum

339- Abdur'rahman Ibn Abza reported: Ammar Ibn Yaser "Allah be pleased with both" said the above statement. Sho'ba (the sub-narrator) stroked the earth lightly with his hand, which he made close to his mouth

٢ ـ باب إذا لَمْ يجدْ ماءً ولا تُراباً

٣٣٦ ـ حدّثنا زَكَرِيَّاءُ بنُ يَحْيى قَالَ: حَدَّثَنا عَبْدُ اللَّهِ بنُ نُمَيرٍ قَالَ: حَدَّثَنَا هِشَامُ بنُ عُرْوَةَ، عَنْ أبيه، عن عائِشَةَ: أَنَّها اسْتَعارَتْ مِنْ أسماءَ قِلادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلاً فَوَجَدَها، فأدْرَكَتْهُمُ الصَّلاةُ وليس مَعَهُمْ ماءٌ فَصَلَّوْا، فشَكَوْا ذلكَ إلى رَسُولِ اللَّهِ ﷺ، فأنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بنُ حُضَيرٍ لِعَائِشَةَ: جَزاكِ اللَّهُ خَيراً، فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ، إلاَّ جَعَلَ اللَّهُ ذلكِ لَكِ ولِلْمُسْلِمِينَ فِيهِ خَيراً.

[طرفه في: ٣٣٤].

٣ ـ باب التَيَمُّمِ في الحَضَرِ، إذا لمْ يجد الماء وخافَ فَوْتَ الصَّلاةِ

وبه قال عَطَاءٌ، وَقَالَ الحَسَنُ، في المَرِيضِ عِنْدَهُ الماءُ، وَلاَ يَجِدُ مَنْ يُنَاوِلُهُ: يَتَيَمَّمُ. وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالجُرُفِ، فَحَضَرَتِ العَصْرُ بِمَرْبَدِ النَّعَمِ فَصَلَّى، ثُمَّ دَخَلَ المَدِينَةَ وَالشَّمسُ مُرْتَفِعَةٌ، فَلَمْ يُعِدْ.

٣٣٧ ـ حدثنا يَحْيى بنُ بُكَيرٍ قال: حَدَّثَنَا اللَّيثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأَعْرَجِ قَالَ: سَمِعْتُ عُمَيراً، مَوْلَى ابنِ عَبَّاسٍ، قَالَ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، حتَّى دَخَلنا عَلَى أبِي جُهَيمِ بنِ الحَارِثِ بنِ الصِّمَّةِ الأنْصارِيِّ، فَقَالَ أَبُو الجُهَيمِ: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيهِ، فَلَمْ يَرُدَّ عَلَيهِ النَّبِيُّ ﷺ، حَتَّى أَقْبَلَ عَلَى الجِدَارِ، فَمَسَحَ بِوَجْهِهِ ويَدَيهِ، ثُمَّ رَدَّ عَلَيهِ السَّلامَ.

٤ ـ باب المُتَيَمِّمِ هل يَنْفُخُ فيهما؟

٣٣٨ ـ حدثنا آدَمُ قال: حدَّثَنا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ ذَرٍّ، عَنْ سعيدِ بنِ عَبْدِ الرَّحمٰنِ ابْنِ أَبْزَى، عَنْ أبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بنِ الخَطَّابِ فَقَالَ: إنِّي أَجْنَبْتُ فَلَمْ أُصِبِ المَاءَ؟ فَقالَ عَمَّارُ بنُ يَاسِرٍ لِعُمَرَ بنِ الخطابِ: أَمَا تَذْكُرُ أَنَّا كُنَّا في سَفَرٍ أنَا وَأَنْتَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وأَمَّا أَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ، فَذَكَرْتُ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ «إنما كانَ يَكْفِيكَ هكذا». فَضَرَبَ النَّبِيُّ ﷺ بِكَفَّيهِ الأَرْضَ، وَنَفَخَ فِيهِما، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيهِ؟

[الحديث ٣٣٨ ـ أطرافه في: ٣٣٩، ٣٤٠، ٣٤١، ٣٤٢، ٣٤٣، ٣٤٥، ٣٤٦، ٣٤٧].

٥ ـ باب التَّيَمُّمُ لِلْوَجْهِ والكَفَّينِ

٣٣٩ ـ حدّثنا حَجَّاجٌ قالَ: أَخْبَرَنَا شُعْبَةُ: أَخبرني الحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بنِ عَبْدِ

باب ٣ ـ قوله: بمربد بفتح الميم كما في الفرع ورواه السفاقسي والجمهور على كسرها وهو الموافق للغة ا هـ. من الشارح.

ـ قوله: (الغنم) وفي بعض النسخ النَّعَم.

٣٣٩ـ قوله: الصعيد الطيب وضوء المسلم يكفيه من الماء هذا مما زاد في غير الفرع.

(to blow off the dust). Then he passed them on his face and the back of his hands.

340- Abdur'rahman Ibn Abza narrated that he was with Omar Ibn Al'khattab when Ammar Ibn Yaser said to him: "We were in a detachment when we got in the state of ceremonial impurity (after sexual intercourse)..." Ammar said: "I blew the dust off my hands."

341- Abdur'rahman Ibn Abza reported that Ammar Ibn Yaser had said to Omar: "I rolled myself in the dust and came to the Prophet "Allah's blessing and peace be upon him" who said: "Passing dusted hands over the face and the backs of the hands is sufficient for you. ""

342- Abdur'rahman Ibn Abza told: I was with Omar when Ammar Ibn Yaser said to him: (and he narrated the whole tradition).

343- Abdur'rahman Ibn Abza reported: Ammar said: "The Prophet "Allah's blessing and peace be upon him" stroke (lightly) the earth with his hands, which he passed over both of his face and the back of his hands."

[6] If there is no water, the clean earth would be sufficient for one to rub his face and the back of the hands (instead of ablution)

Ibn Abbas was reported to have led people in prayer after he had rubbed with his dusted hands his face and the back of the hands.

344- Imran Ibn Husain "Allah be pleased with him" narrated: We were travelling with The Prophet "Allah's blessing and peace be upon him" and we went on till the last part of the night when we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us wake up; and the first to wake up was so and so, then so and so and then so and so and the fourth person to wake up was Omar Ibn Al'khattab. Whenever The Prophet "Allah's blessing and peace be upon him" used to sleep, nobody would wake up him till he himself got up as we did not know what was happening (regarding revelation) to him in his sleep. So, got up, saw the condition of people, Omar, who was a strict man , said: "Allah is greater" and raised his voice with it, and kept on saying loudly till The Prophet "Allah's blessing and peace be upon him" got up because of it. When he got up, the people informed him about what had happened to them. He said: "There is no harm (or it will not be harmful). Depart!" So they departed from that place. After covering some distance The Prophet "Allah's blessing and peace be upon him" stopped and asked for some water to perform the ablution. So he performed the ablution. The call for the prayer was pronounced and he led the people in prayer. After he had finished the prayer, he saw a man sitting aloof who had not prayed with the people. He asked: "O so and so! What has prevented you from praying with us?" He replied: "I am in a state of ceremonial impurity (after sexual intercourse); and there is no water. " The Prophet "Allah's blessing and peace be upon him" said: "(Take from) clean earth (and rub with your hands your face and the back of the hands. That) is sufficient for you."

Then The Prophet "Allah's blessing and peace be upon him" proceeded on and the people complained to him of thirst. Thereupon he got down and called some person and Ali, and ordered them to go and bring water. So they went in

الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: قَالَ عَمَّارٌ بِهذا، وَضَرَبَ شُعْبَةُ بِيَدَيهِ الأَرْضَ، ثُمَّ أَدْنَاهُمَا مِنْ فِيهِ، ثُمَّ مَسَحَ وَجْهَهُ وَكَفَّيهِ. وَقَالَ النَّضْرُ: أَخْبَرَنا شُعْبَةُ، عَنِ الحَكَمِ قَالَ: سَمِعْتُ ذَرّاً يَقُولُ: عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى. قَالَ الحَكَمُ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ قَالَ: قَالَ عَمَّارٌ.

[طرفه في: ٣٣٨]

٣٤٠ ـ حَدَّثَنَا سُلَيمانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّهُ شَهِدَ عُمَرَ، وَقَالَ لَهُ عَمَّارٌ: كُنَّا فِي سَرِيَّةٍ فَأَجْنَبْنَا، وَقَالَ: تَفَلَ فِيهِما.

[طرفه في: ٣٣٨]

٣٤١ ـ حَدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: قَالَ عَمَّارٌ لِعُمَرَ: تَمَعَّكْتُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «يَكْفِيكَ الوَجْهَ وَالكَفَّيْنِ».

[طرفه في: ٣٣٨]

٣٤٢ ـ حدثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: شَهِدْتُ عُمَرَ، فَقَالَ لَهُ عَمَّارٌ، وَسَاقَ الحَدِيثَ.

[طرفه في: ٣٣٨]

٣٤٣ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، قَالَ: قَالَ عَمَّارٌ: فَضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ الأَرْضَ، فَمَسَحَ وَجْهَهُ وَكَفَّيهِ.

[طرفه في: ٣٣٨]

٦ ـ باب الصَّعِيدُ الطَّيِّبُ وَضُوءُ المُسْلِمِ، يَكْفِيهِ مِنَ المَاءِ

وَقَالَ الحَسَنُ: يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ. وَأَمَّ ابْنُ عَبَّاسٍ وَهُوَ مُتَيَمِّمٌ. وَقَالَ يَحْيَى بْنُ سَعِيدٍ: لاَ بَأْسَ بِالصَّلاَةِ عَلَى السَّبَخَةِ، وَالتَّيَمُّمِ بِهَا.

٣٤٤ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ قَالَ: كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ، وَإِنَّا أَسْرَيْنَا، حَتَّى كُنَّا فِي آخِرِ اللَّيلِ، وَقَعْنَا وَقْعَةً، وَلا وَقْعَةَ أَحْلَى عِنْدَ المُسَافِرِ مِنْهَا، فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ، وَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ فُلاَنٌ ـ يُسَمِّيهِمْ أَبُو رَجَاءٍ فَنَسِيَ عَوْفٌ ـ ثُمَّ عُمَرُ بْنُ الخَطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ ﷺ إِذَا نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لأَنَّا لاَ نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأَى مَا

٣٤٤ـ قوله: (يغيرون) بضم الياء من أغار ويجوز فتحها من غار وهو قليل (شارح).

ـ قوله: قال أبو عبد الله إلى قوله الزبور ثابت للمستملي هنا وليس في الفرع من الشارح

search of water and met a woman who was sitting on her camel between two bags of water. They asked: "Where can we find water?" She replied: "I was there (at the place of water) as of this hour yesterday and my people are behind me." They requested her to accompany them. She asked: "Where?" They said: "To Allah's Apostle "Allah's blessing and peace be upon him"." She said: "Do you mean the man who is called the Sabi (with a new religion)?" They replied: "Yes, the same person. So come along." They brought her to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story. He said: "Help her to dismount." The Prophet "Allah's blessing and peace be upon him" asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals.

So they all watered their animals and quenched their thirst and also gave water to others. The Prophet "Allah's blessing and peace be upon him" gave a pot full of water to the person who was in a state of ceremonial impurity (after sexual intercourse) and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then The Prophet "Allah's blessing and peace be upon him" ordered us to collect something for her. A quantity of dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her. The Prophet "Allah's blessing and peace be upon him" said to her: "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said: "A strange thing! Two men met me and took me to the man who is called the Sabi and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people: "I think that these people leave you intentionally. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam.

[7] If one, in the state of ceremonial impurity feared he might become patient or die (in case of taking a bath) or get thirsty (as a result of the water shortage), then he could rub with his dusted hand his face and the back of the hands

Amr Ibn Al'ass was reported to have become in the state of ceremonial impurity in a very cold night. He took from the clean earth and rubbed with his hands his face and the back of the hands and recited Allah's saying: "nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful." (The Women 29) when this was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" he did not blame him.

345- Abu'wa'il told: Abu'moosa said to Abdullah Ibn Mas'ood: "If one does not find water (for ablution) can he give up the prayer?" Abdullah replied: "If you give the permission to take from the clean earth and rub with hands their faces and the back of the hands (instead of ablution) they would do it even though water was available when one of them finds it cold." Abu'moosa said: "What about the statement of Ammar to Omar?" Abdullah replied: " Omar was not satisfied by his statement."

أَصابَ النَّاسَ، وَكَانَ رَجُلاً جَلِيداً، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بالتَّكبيرِ، حَتَّى اسْتيقظَ بصوْتِهِ النَّبيُّ ﷺ، فلمَّا اسْتيقظَ شكَوْا إليه الَّذي أَصابَهُمْ، قال: «لا ضَيْرَ أَوْ لا يَضِيرُ، ارْتَحِلُوا». فارْتَحلَ فسارَ غيرَ بعيدٍ، ثُمَّ نزلَ فدعَا بالوضوءِ فتوضأَ، ونُودِيَ بالصَّلاةِ فصلَّى بالنَّاسِ، فلمَّا انفتَلَ مِنْ صلاتِهِ، إذا هُوَ بِرَجُلٍ مُعْتزِلٍ لَمْ يُصَلِّ مَعَ القَوْمِ، قال: «ما مَنَعَكَ يا فُلانُ أَنْ تُصَلِّيَ مَعَ القَوْمِ»؟ قال: أَصابَتْنِي جَنابَةٌ ولا ماءَ، قال: «عَلَيْكَ بالصَّعِيدِ، فإِنَّهُ يَكْفِيكَ». ثُمَّ سَارَ النَّبيُّ ﷺ، فاشتكَى إليهِ النَّاسُ مِنَ العطشِ، فَنَزَلَ فدعَا فُلاناً ـ كانَ يُسَمِّيهِ أَبُو رَجاءٍ نَسِيَهُ عَوْفٌ ـ ودعَا عَلِيًّا فَقَالَ: «اذْهَبَا فابْتَغِيَا الماءَ». فانطلقَا، فتلَقَّيَا امْرَأَةً بَيْنَ مَزَادَتَيْنِ، أَوْ سَطِيحَتَيْنِ مِنْ ماءٍ على بعيرٍ لها، فقالا لها: أَيْنَ الماءُ؟ قالتْ: عَهْدِي بِالماءِ أَمْسِ هذهِ السَّاعةَ، ونَفَرُنَا خُلُوفاً، قالا لها: انْطَلِقِي إذاً، قالتْ: إِلَى أَيْنَ؟ قالا: إِلَى رَسُولِ اللَّهِ ﷺ، قالتِ: الَّذِي يُقالُ لَهُ: الصَّابِئُ؟ قالا: هُوَ الَّذي تَعْنِينَ، فانْطلقي، فجاءَا بِهَا إلى النَّبِيِّ ﷺ وحَدَّثاهُ الحَدِيثَ، قالَ: فاسْتنزلوها عَنْ بعيرِها، ودعَا النَّبيُّ ﷺ بإناءٍ، فَفَرَّغَ فيه مِنْ أَفواهِ المزادتين، أَوْ سَطِيحتينِ، وأَوْكَأَ أَفواهَهُما، وأَطْلَقَ العزالِيَ، ونُودِيَ في النَّاسِ: اسْقُوا واسْتَقُوا، فسقَى مَنْ شاءَ، واسْتَقَى مَنْ شاءَ، وكانَ آخِرَ ذاكَ أَنْ أَعْطَى الَّذي أَصابَتْهُ الجَنابَةُ إناءً مِنْ ماءٍ، قالَ: «اذْهَبْ فَأَفْرِغْهُ عَلَيْكَ» وهِيَ قائمةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمائِها، وايْمُ اللَّهِ، لَقَدْ أُقْلِعَ عَنْهَا، وإِنَّهُ لَيُخَيَّلُ إِلَيْنا أَنَّها أَشَدُّ مِلأَةً مِنْها حِينَ ابْتَدَأَ فيها، فقالَ النَّبيُّ ﷺ: «اجْمَعُوا لَها». فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ وَدُقَيْقَةٍ وَسُوَيْقَةٍ، حَتَّى جَمَعوا لها طعاماً، فجعلوها في ثوبٍ، وحملوها على بعيرها، ووضعُوا الثَّوبَ بيْنَ يديها، قالَ لها: «تَعْلَمِينَ، ما رَزِئْنا مِنْ مائِكِ شيئاً، ولكنَّ اللَّهَ هُوَ الَّذي أَسْقانا» فأتَتْ أَهْلَها وقد احْتَبَسَتْ عنهُمْ، قالُوا: ما حَبَسَكِ يا فُلانَةُ؟ قالَتْ: العَجَبُ، لَقِيَنِي رَجُلانِ، فذهَبَا بي إلى هذا الَّذِي يُقالُ لهُ الصَّابِئُ، ففعلَ كذا وكذا، فواللَّهِ، إِنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هذهِ وهذهِ ـ وقالَتْ بِإِصْبَعَيْهَا الوُسْطَى والسَّبَّابَةِ، فرفعَتْهُما إلى السَّماءِ تعني: السَّماءَ والأرضَ ـ أَوْ إِنَّهُ لَرَسُولُ اللَّهِ حقًّا. فكانَ المُسْلِمونَ بَعْدَ ذلكَ، يُغِيرُونَ على مَنْ حَوْلَهَا مِنَ المُشْرِكِينَ، وَلا يُصِيبُونَ الصِّرْمَ الَّذي هِيَ مِنْهُ، فقالتْ يوماً لقومِها: ما أُرَى أَنَّ هؤلاءِ القومَ يَدْعُونَكُمْ عَمْداً، فَهَلْ لَكُمْ فِي الإِسْلامِ؟ فأَطَاعُوهَا فَدَخَلُوا فِي الإِسْلامِ. [الحديث ٣٤٤ ـ طرفاه في: ٣٤٨، ٣٥٧١].

٧ ـ باب إِذا خافَ الجُنُبُ على نفسِهِ المرضَ أو الموتَ، أو خافَ العَطَشَ، تيمَّمَ

وَيُذْكَرُ: أَنَّ عَمْرَو بْنَ العَاصِ أَجْنَبَ فِي لَيْلَةٍ بَارِدَةٍ، فَتَيَمَّمَ وَتَلَا: ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً﴾ [النساء: ٢٩]، فَذَكَرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ.

٣٤٥ ـ حدثنا بِشْرُ بْنُ خالدٍ قال: حدَّثنا مُحمَّدٌ، هُوَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي وائِلٍ قال: قالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِذا لَمْ يَجِدِ الماءَ لا يُصَلِّي؟ قالَ عَبْدُ اللَّهِ: لَوْ رَخَّصْتُ لَهُمْ في هذا، كانَ إِذا وَجَدَ أَحَدُهُمُ البَرْدَ قالَ هكذا، يَعْنِي تَيَمَّمَ، وصَلَّى. قالَ: قُلْتُ: فأَيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ؟ قالَ: إِنِّي لَمْ أَرَ عُمَرَ قَنِعَ بِقَوْلِ عَمَّارٍ. [طرفه في: ٣٣٨].

346- Shaqiq Ibn Salama reported: I was with Abdullah and Abu'moosa who asked : "O Abu Abdur'rahman! What one could do if he became in the state of ceremonial impurity (after sexual intercourse) and no water was available?" Abdullah replied: "He would not pray till water is found." Abu'moosa said: "What do you say about the statement of Ammar to whom The Prophet said: "(Take from) the clean earth (and rub with your hands your face and the back of the hands and that) would be sufficient." Abdullah replied: "Don't you see that Omar was not satisfied by Ammar's statement?" Abu'moosa said: "Well, let Ammar's statement, but what will you say about this verse (of rubbing with the dusted hands one's face and the back of the hands)?" Abdullah kept silent and then said: "If we allowed it, then they would probably do it even though water was available, if one of them found it cold." The narrator added: I said to Shaqiq: "Then did Abdullah dislike to rub with the dusted hands one's face and the back of the hands (instead of ablution) for this?" He replied: "Yes."

[8] Rubbing with the dusted hands the face and the back of the hands after stroking the earth with one's hand

347- Al'a'mash narrated: Shaqiq Ibn Salama told: I was sitting down with Abdullah (Ibn Mas'ood) and Abu'moosa Al'ash'airi when the latter asked the former: "If a person becomes in the state of ceremonial impurity and does not find water for one month, can he perform Tayammum and offer his prayer? "He replied in the negative. Abu'moosa said: "What do you say about this verse from The Sura of Al'ma'ida: "But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful" (Al'ma'ida 6)? Abdullah replied: "If we allowed it then they would probably perform Tayammum with clean earth even though water were available but cold." I (the sub-narrator) said to Shaqiq: "You then disliked to perform Tayammum because of this?" Shaqiq said: "Yes. " (Shaqiq added): Abu'moosa said: "Haven't you heard the statement of Ammar to Omar? He said: I was sent out by Allah's Apostle for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I told the Prophet of that he said: "Like this would have been sufficient. " The Prophet (while saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face. So Abdullah said to Abu'moosa: "Don't you know that Omar was not satisfied with Ammar's statement? "

according to another narration, Shaqiq told: While I was with Abdullah and Abu'moosa, the latter said to the former: "Haven't you heard the statement of Ammar to Omar? He said: "Allah's Apostle sent you and me out and I became in a state of ceremonial impurity. I rolled myself in the dust (clean earth). When we came to Allah's Apostle I told him about it and he said: "This would have been sufficient". He passed his hands over his face and the backs of his hands once only."

[9]

348- Imran Ibn Husain Al'khuza'I reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw a man sitting aloof who had not prayed with the people. He asked: "O so and so! What has prevented you from praying with us?" He replied: "I am in a state of ceremonial impurity (after sexual intercourse); and there is no water. " The Prophet "Allah's blessing and peace be upon him" said: "(Take from) clean earth (and rub your face and the back of the hands. That) is sufficient for you."

٣٤٦ ـ حدّثناعُمَرُ بْنُ حفص قَالَ: حَدَّثَنا أَبِي قالَ حَدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قالَ: كُنْتُ عِندَ عَبْدِ اللَّهِ وَأَبِي مُوسى، فَقالَ لَهُ أَبُو مُوسى: أَرَأَيْتَ يا أَبا عَبْدِ الرَّحْمٰنِ، إِذا أَجْنَبَ فَلَمْ يَجِدْ ماءً، كَيفَ يَصْنَعُ؟ فَقالَ عَبْدُ اللَّهِ: لاَ يُصَلِّي حَتَّى يَجِدَ المَاءَ. فَقالَ أَبُو مُوسى: فَكَيفَ تَصْنَعُ بِقَوْلِ عَمَّار، حِينَ قالَ لَهُ النَّبِيُّ ﷺ: «كَانَ يَكْفِيكَ»؟ قالَ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِذلِكَ؟ فَقالَ أَبُو مُوسى: فَدَعْنا مِنْ قَوْلِ عَمَّارٍ، كَيفَ تَصْنَعُ بِهذهِ الآيَةِ؟ فَما دَرى عَبْدُ اللَّهِ ما تَقولُ، فَقالَ: إِنَّا لَوْ رَخَّصْنَا لَهُمْ في هذا، لأَوْشَكَ إِذا بَرَدَ عَلَى أَحَدِهِمُ المَاءَ أَنْ يَدَعَهُ وَيَتَيَمَّمَ. فَقُلْتُ لِشَقِيقٍ: فَإِنَّمَا كَرِه عَبْدُ اللَّهِ لِهذا؟ قَالَ: نَعَم. [طرفه في: ٣٣٨].

٨ ـ باب التَّيَمُّمُ ضَرْبَةٌ

٣٤٧ ـ حدّثنامُحَمَّدُ بنُ سَلامٍ قالَ: أَخْبَرَنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قالَ: كُنْتُ جالِساً مَعَ عَبْدِ اللَّهِ وأَبِي مُوسى الأَشْعَرِيِّ، فَقالَ لَهُ أَبُو مُوسى: لَوْ أَنَّ رَجُلاً أَجْنَبَ، فَلَمْ يَجِدِ المَاءَ شَهْراً، أَمَا كانَ يَتَيَمَّمُ وَيُصَلِّي؟ فَكَيفَ تَصْنَعُونَ بِهذهِ الآيَةِ في سُورَةِ المَائِدَةِ: ﴿فَلَمْ تَجِدُوا ماءً فَتَيَمَّمُوا صَعِيداً طَيِّباً﴾ [المائدة: ٦]؟ فَقالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ في هذا، لأَوْشَكُوا إِذا بَرَدَ عَلَيهِمُ المَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ. قُلْتُ: وَإِنَّما كَرِهْتُمْ هذا لِذا؟ قالَ: نَعَمْ. فَقالَ أَبُو مُوسى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ في حاجَةٍ، فَأَجْنَبْتُ فَلَمْ أَجِدِ المَاءَ، فَتَمَرَّغْتُ في الصَّعِيدِ كَمَا تَمَرَّغُ الدابَّةُ، فَذَكَرْتُ ذلِكَ لِلنَّبِيِّ ﷺ فَقالَ: «إِنَّمَا كانَ يَكْفِيكَ أَنْ تَصْنَعَ هكَذا». فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الأَرْضِ، ثُمَّ نَفَضَها، ثُمَّ مَسَحَ بِهِما ظَهْرَ كَفِّهِ بِشِمالِه، أَوْ ظَهْرَ شِمالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ؟ فَقالَ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟ وَزادَ يَعْلَى: عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسى، فَقَالَ أَبُو مُوسى أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي أَنا وَأَنْتَ، فَأَجْنَبْتُ، فَتَمَعَّكْتُ بِالصَّعِيدِ، فَأَتَيْنا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ، فَقالَ: «إِنَّما كانَ يَكْفِيكَ هكَذا». وَمَسَحَ وَجْهَهُ وَكَفَّيهِ واحِدَةً؟ [طرفه في: ٣٣٨].

٩ ـ باب

٣٤٨ ـ حدّثناعَبْدانُ قالَ: أَخْبَرَنا عَبْدُ اللَّهِ قالَ: أَخْبَرَنا عَوْفٌ، عَنْ أَبِي رَجاءٍ قالَ: حَدَّثَنا عِمْرانُ بْنُ حُصَينٍ الخُزاعِيُّ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً مُعْتَزِلاً، لَمْ يُصَلِّ فِي القَوْمِ، فَقالَ: «يا فُلانُ، ما مَنَعَكَ أَنْ تُصَلِّيَ فِي القَوْمِ»؟ فَقالَ: يا رَسُولَ اللَّهِ، أَصَابَتْنِي جَنابَةٌ وَلاَ ماءَ، قَالَ: «عَلَيكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ».

باب ٨ ـ قوله: باب التيمم ضربة بإضافة باب لتاليه ونصب ضربة حال وفي رواية الأكثرين باب بالتنوين التيمم مبتدأ ضربة خبره انظر الشارح.

(8) The book of Prayer

[1] How was the prayer enjoined in The Prophet's Night Journey (to the heavens)

Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan told me that he had said to Hercules: "He, The Prophet "Allah's blessing and peace be upon him" orders us to perform prayers, and to be true and chaste."

349- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'dharr said to people: The Prophet "Allah's blessing and peace be upon him" said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel. He asked: Is there anyone with you? Gabriel replied: Yes, Mohammad is with me. He asked: Has he been called? Gabriel said: Yes. Therefore, the gate was opened and we went over the nearest heaven where we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked towards his left, he wept. Then he said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? He replied: He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell. When he looks towards his right he laughs and when he looks towards his left he weeps.

Then he ascended with me until he reached the second heaven and he (Gabriel) said to its gatekeeper: Open (the gate). The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate."

Anas said: "Abu'dharr added that The Prophet "Allah's blessing and peace be upon him" met Adam, Idris, Moses, Jesus and Abraham. But he (Abu'dharr) did not mention on which heaven they were. But he mentioned that he (The Prophet "Allah's blessing and peace be upon him") met Adam on the nearest heaven and Abraham "Peace be upon him" on the sixth heaven." Anas said: "When Gabriel along with The Prophet "Allah's blessing and peace be upon him" passed by Idris, the latter said: Welcome! O pious Prophet and pious brother. The Prophet "Allah's blessing and peace be upon him" asked: Who is he? Gabriel replied: He is Idris."

The Prophet "Allah's blessing and peace be upon him" added: "I passed by Moses who said: Welcome! O pious Prophet and pious brother. I asked Gabriel: Who is he? Gabriel replied: He is Moses. Then I passed by Jesus who said: Welcome! O pious brother and pious Prophet. I asked: Who is he? Gabriel replied: He is Jesus.

Then I passed by Abraham who said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? Gabriel replied: He is Abraham "Peace be upon him"."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٨ ـ كِتَابُ الصَّلاةِ

١ ـ بابُ كيفَ فُرضتِ الصَّلَواتُ في الإسْراءِ

وقالَ ابنُ عبَّاسٍ: حدَّثني أبو سُفيانَ في حديثِ هِرَقلَ فقالَ: يأمُرُنا ـ يعني النَّبيَّ ﷺ ـ بالصَّلاةِ والصِّدقِ والعَفافِ.

٣٤٩ ـ حدثنا يحيى بن بُكيرٍ قال: حدَّثنا اللَّيثُ، عن يونُسَ، عن ابنِ شِهابٍ، عن أنسِ بنِ مالكٍ قال: كانَ أبُو ذَرٍّ يُحدِّثُ: أنَّ رَسُولَ اللهِ ﷺ قال: «فُرِجَ عَنْ سَقْفِ بَيْتي وأنا بمَكَّةَ فنَزَلَ جِبريلُ، ففرجَ صَدري، ثُمَّ غسَلَهُ بماءِ زمزمَ، ثُمَّ جاءَ بطَسْتٍ من ذهبٍ، ممتلئٍ حِكمةً وإيماناً، فأفرَغَهُ في صَدْري، ثُمَّ أطبَقَهُ، ثُمَّ أخَذَ بِيَدي فَعَرَجَ بي إلى السَّماءِ الدُّنيا، فلَمَّا جِئْتُ إلى السَّماءِ الدُّنيا، قالَ جِبريلُ لِخازِنِ السَّماءِ: افتَحْ، قالَ: مَنْ هذا؟ قالَ: هذا جِبريلُ، قالَ: هل مَعكَ أحدٌ؟ قال: نعم، معي مُحمَّدٌ ﷺ، فقال: أُرسلَ إليه؟ قال: نعم. فلمَّا فتحَ علَونا السَّماءَ الدُّنيا، فإذا رَجُلٌ قاعِدٌ، علَى يَمينِهِ أسْوِدَةٌ، وعَلَى يَسارِهِ أسْوِدَةٌ، إذا نظَرَ قِبَلَ يَمينِهِ ضَحِكَ، وإذا نظَرَ قِبَلَ يسارِهِ بكَى، فقَالَ: مَرْحباً بالنَّبيِّ الصَّالِحِ والابْنِ الصَّالِحِ، قُلتُ: لِجِبْريلَ: مَنْ هذا؟ قالَ: هذا آدَمُ، وهذه الأَسْوِدَةُ عَنْ يَمينِهِ وشِمالِهِ نَسَمُ بَنِيهِ، فأَهْلُ اليَمينِ مِنْهُمْ أهْلُ الجنَّةِ، والأسْوِدَةُ الَّتي عَنْ شِمالِهِ أهلُ النَّارِ، فإذا نظَرَ عَنْ يَمينِهِ ضَحِكَ، وإذا نظَرَ قِبَلَ شِمالِهِ بكَى، حتَّى عرَجَ بي إلى السَّماءِ الثَّانيَةِ، فقَالَ لخازِنِها: افتحْ، فقَالَ لهُ خازِنُها مِثْلَ ما قالَ الأوَّلُ، ففَتَحَ». قالَ أنسٌ: فذَكَرَ: أنَّهُ وجَدَ في السَّماواتِ آدَمَ، وإدْريسَ، ومُوسى، وعِيسى، وإبْراهيمَ، صَلَواتُ اللهِ علَيهم، ولَمْ يُثْبِتْ كَيفَ منازِلُهُم، غيرَ أنَّهُ ذكَرَ: أنَّهُ وجَدَ آدمَ في السَّماءِ الدُّنيا، وإبراهيمَ في السَّماءِ السَّادِسَةِ، قال أنسٌ: فلمَّا مرَّ جبريلُ بالنَّبيِّ ﷺ بإدريسَ، قالَ: مَرْحباً بالنَّبيِّ الصَّالحِ والأخِ الصَّالحِ. «فقلتُ: مَنْ هذا؟ قالَ: هذا إدْرِيسُ، ثُمَّ مرَرْتُ بمُوسى، فقالَ: مَرْحباً بالنَّبيِّ الصَّالحِ والأخِ الصَّالحِ، قُلتُ: مَنْ هذا؟ قالَ: هذا مُوسى، ثُمَّ مَرَرْتُ بعِيسى، فقَالَ: مَرْحباً بالأخِ الصَّالحِ والنَّبيِّ الصَّالحِ، قُلتُ: مَنْ هذا؟ قالَ: هذا عيسى، ثُمَّ مرَرْتُ بإبْراهيمَ، فقالَ: مَرْحباً بالنَّبيِّ الصَّالحِ والابْنِ الصَّالحِ، قُلتُ: مَنْ هذا؟ قالَ: هذا إبْراهيمُ ﷺ». قالَ ابنُ شِهابٍ فأخبَرَني

٣٤٩ ـ قوله: (عرج) بفتحات أو بضم الأول وكسر الثاني.

ـ قوله: (فراجعني... الخ) وللأربعة وعزاها في الفتح للكشميهني (فراجعت) والمعنى واحد. قاله الشارح.

ـ قوله: (راجع ربك فإن أمتك لا تطيق) زاد في بعض النسخ (ذلك).

On the other hand, Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" added: "Then Gabriel ascended with me to a place where I heard the creaking of the pens."

Anas Ibn Malik added: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: what has Allah enjoined on your followers? I replied: He has enjoined fifty prayers on them. Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it. Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: Go back to your Lord as your followers will not be able to bear it. So, I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said: These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he told me to go back once again. I replied: Now I feel shy of asking my Lord again. Then Gabriel took me until we reached The Furthest Lote, which was shrouded in colours, indescribable. Then I was made to enter into Paradise where I found small (tents or) walls of pearls and its earth was of musk."

350- A'isha "Allah be pleased with her" narrated: Allah enjoined the prayer. When He enjoined it, it was of two Rak'as only (in every prayer) whether in residence or on journey. Then the prayers offered on journey remained the same, but the Rak'as of the prayers for non-travellers were increased.

[2] One should pray as wearing a garment

and Allah's saying: "O Children of Adam Wear your beautiful apparel at every time and place of prayer: eat and drink: but wast not be excess, for Allah loveth not the wasters." (Al'a'raf 31)

what about one's praying in the garment he was wearing during his sexual intercourse (with his wife) if the garment got no harmful effect

furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" said that no naked person should circumambulate Ka'ba

351- Ommu'atiyya told: We were ordered by The Messenger of Allah "Allah's blessing and peace be upon him" that The unmarried young virgins and the mature girl who stay often screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place." A woman asked The Prophet: "(Wwill there be any harm for any of us to stay at home) if she doesn't have a veil?" He said: "She should cover herself with the veil of her companion."

[3] One's garment being tied to his back in prayer

352- Mohammad Ibn Al'munkadir narrated: Once Jabir prayed with his loin-cloth tied to his back while his clothes were Lying beside him on a wooden peg.

ابْنُ حزم: أَنَّ ابْنَ عبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ: كَانَا يَقُولاَنِ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ». قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاةً، فَرَجَعْتُ بِذَلِكَ، حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قلتُ: فَرَضَ خَمْسِينَ صَلاةً، قَالَ: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعَنِي فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ، فَقَالَ: هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ، لاَ يُبَدَّلُ القَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ المُنْتَهَى، وَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الجَنَّةَ، فَإِذَا فِيهَا حَبَايِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا المِسْكُ». [الحديث ٣٤٩ ـ طرفاه في: ١٦٣٦، ٣٣٤٢].

٣٥٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ قَالَتْ: فَرَضَ اللَّهُ الصَّلاَةَ حِينَ فَرَضَهَا، رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي الحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاَةُ السَّفَرِ، وَزِيدَ فِي صَلاَةِ الحَضَرِ.

[الحديث ٣٥٠ ـ طرفاه في: ١٠٩٠، ٣٩٣٥].

٢ ـ باب وُجُوبِ الصَّلاَةِ فِي الثِّيَابِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١]، وَمَنْ صَلَّى مُلْتَحِفاً فِي ثَوْبٍ وَاحِدٍ. وَيُذْكَرُ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَزُرُّهُ وَلَوْ بِشَوْكَةٍ». فِي إِسْنَادِهِ نَظَرٌ، وَمَنْ صَلَّى فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ مَا لَمْ يَرَ أَذًى، وَأَمَرَ النَّبِيُّ ﷺ أَنْ لاَ يَطُوفَ بِالبَيْتِ عُرْيَانٌ.

٣٥١ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أُمِرْنَا أَنْ نُخْرِجَ الحُيَّضَ يَوْمَ العِيدَيْنِ، وَذَوَاتِ الخُدُورِ، فَيَشْهَدْنَ جَمَاعَةَ المُسْلِمِينَ وَدَعْوَتَهُمْ، وَيَعْتَزِلُ الحُيَّضُ عَنْ مُصَلاَّهُنَّ، قَالَتِ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ؟ قَالَ: «لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا». وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا عِمْرَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَتْنَا أُمُّ عَطِيَّةَ: سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا. [طرفه في: ٣٢٤].

٣ ـ باب عَقْدِ الإِزَارِ عَلَى القَفَا فِي الصَّلاَةِ

وَقَالَ أَبُو حَازِمٍ عَنْ سَهْلٍ: صَلَّوْا مَعَ النَّبِيِّ ﷺ عَاقِدِي أُزْرِهِمْ عَلَى عَوَاتِقِهِمْ.

٣٥٢ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ،

باب ٢ ـ قوله: (في إسناده) وللأربعة وفي إسناده (شارح).

٣٥٢ـ قوله: (قال له قائل) وللأربعة فقال له قائل (شارح).

Somebody asked him: "Do you offer your prayer in a single loin-cloth?"

He replied: "I did so to show it to such a fool (person) as you. Had anyone of us two garments in the lifetime of the Prophet?"

353- Mohammad Ibn Al'munkadir reported: I saw Jaber praying in a single garment. He (Jaber) said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying in one garment.

[4] Praying in one garment with its ends crossed (around one's shoulders)

Ommu'hani was reported to have told that The Messenger of Allah "Allah's blessing and peace be upon him" had put on one garment, with its ends crossed around his shoulders.

354- Omar Ibn Abu'salama "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prayed in one garment and crossed its ends.

355- Omar Ibn Abu'salama "Allah be pleased with him" reported that he saw The Prophet "Allah's blessing and peace be upon him" praying in one garment In Ommu'salama's home. He crossed its ends around his shoulders.

356- Omar Ibn Abu'salama "Allah be pleased with him" reported: I saw The Prophet "Allah's blessing and peace be upon him" in Ommu'salama's home praying in one garment, wrapped around his body. He crossed its ends around his shoulders.

357- Ommu'hani "Allah be pleased with her" narrated: I went to Allah's Apostle "Allah's blessing and peace be upon him" in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked: "Who is she?" I replied: "I am Ommu'hani Bint Abu'talib." He said: "Welcome! O Ommu'hani." After he had finished his bath he stood up and prayed eight Rak'as, while wearing a single garment wrapped round his body.

When he came to the end I said: "O Allah's Apostle! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira." The Prophet "Allah's blessing and peace be upon him" said: "We shelter the person whom you have sheltered O Ommu'hani." Ommu'hani added: "And that was at forenoon."

عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ، وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمِشْجَبِ، قَالَ لَهُ قَائِلٌ: تُصَلِّي فِي إِزَارٍ وَاحِدٍ؟ فَقَالَ: إِنَّمَا صَنَعْتُ ذٰلِكَ، لِيَرَانِي أَحْمَقُ مِثْلُكَ، وَأَيُّنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ؟

[الحديث ٣٥٢ ـ أطرافه في: ٣٥٣، ٣٦١، ٣٧٠].

٣٥٣ ـ حدّثنامُطَرِّفٌ أَبُو مُصْعَبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ.

[طرفه في: ٣٥٢].

٤ ـ باب الصَّلاَةِ في الثَّوْبِ الوَاحِدِ مُلتحفاً به

قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ الْمُلْتَحِفُ الْمُتَوَشِّحُ، وَهُوَ الْمُخَالِفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ، وَهُوَ الاِشْتِمَالُ عَلَى مَنْكِبَيْهِ. قَالَ: قَالَتْ أُمُّ هَانِىءٍ: الْتَحَفَ النَّبِيُّ ﷺ بِثَوْبٍ، وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

٣٥٤ ـ حدّثناعُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

[الحديث ٣٥٤ ـ طرفاه في: ٣٥٥، ٣٥٦].

٣٥٥ ـ حدّثنامُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، فِي بَيْتِ أُمِّ سَلَمَةَ، قَدْ أَلْقَى طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

[طرفه في: ٣٥٤].

٣٥٦ ـ حدّثناعُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُشْتَمِلاً بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

[طرفه في: ٣٥٤].

٣٥٧ ـ حدّثناإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «مَنْ هٰذِهِ»؟ فَقُلْتُ: أَنَا أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَباً بِأُمِّ

٣٥٧ـ قوله: (فلان) بالرفع بتقدير هو أو بالنصب بدلاً من رجلاً انظر الشارح.

358- Abu'huraira “Allah be pleased with him” reported: A man asked The Messenger of Allah “Allah's blessing and peace be upon him” about praying in a single garment. The Messenger of Allah “Allah's blessing and peace be upon him” commented: “Do all of you have two garments?”

[5] If one prays in a single garment, he should cross its ends over his shoulders

359- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should offer prayer in a single garment that does not cover the shoulders."

360- Abu'huraira "Allah be pleased with him" narrated: I testify that The Prophet "Allah's blessing and peace be upon him" said: "Whoever prays in a single garment must cross its ends (over the shoulders)."

[6] When the garment is tight

361- Sa'eed Ibn Al'harith reported: we asked Jaber Ibn Abdullah "Allah be pleased with both" about performing prayer in a single garment. He said: I travelled with The Prophet "Allah's blessing and peace be upon him" during some of his journeys. I came to him at night for some purpose and found him praying. At that time, I was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked: “O Jaber! What has brought you here?” I told him what I wanted. When I finished, he asked: “O Jaber! What is the garment which I have seen, with which you covered your shoulders?” I replied: “It is a (tight) garment.” He said: “If the garment is large enough, you might wrap it round the body (covering the shoulders).

But if it is tight (too short) then you should use it as a loin-cloth (that is to tie it around your waist only)."

362- Sahl "Allah be pleased with him" narrated: The men used to pray with The Prophet "Allah's blessing and peace be upon him" with their loin-clothes tied around their necks as boys used to do.

Therefore The Prophet "Allah's blessing and peace be upon him" told the women not to raise their heads until the men sat down straight (while praying).

هَانِيءٍ». فَلَمَّا فَرَغَ مِنْ غُسْلِه، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفاً فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ، قُلتُ: يَا رَسُولَ اللَّه، زَعَمَ ابْنُ أُمِّي، أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيءٍ». قَالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحىً.

[طرفه في: ٢٨٠].

٣٥٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ، عَنِ الصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَلِكُلِّكُمْ ثَوْبَانِ؟».

[الحديث ٣٥٨ ـ طرفه في: ٣٦٥].

٥ ـ بابٌ إِذَا صَلَّى فِي الثَّوْبِ الوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ

٣٥٩ ـ حدّثنا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الوَاحِدِ، لَيسَ عَلَى عَاتِقَيْهِ شَيْءٌ».

[الحديث ٣٥٩ ـ طرفه في: ٣٦٠].

٣٦٠ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُهُ أَوْ كُنْتُ سَأَلْتُهُ قَالَ: سَمِعْتُ أَبَا هُرَيرَةَ يَقُولُ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ، فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ».

[طرفه في: ٣٥٩].

٦ ـ بابٌ إِذَا كَانَ الثَّوْبُ ضَيِّقاً

٣٦١ ـ حدّثنا يَحْيى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمَانَ، عَنْ سَعِيدِ بْنِ الحَارِثِ قَالَ: سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ: عَنِ الصَّلاَةِ فِي الثَّوْبِ الوَاحِدِ، فَقَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلْتُ بِهِ، وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا انْصَرَفَ قَالَ: «مَا السُّرَى يَا جَابِرُ؟». فَأَخْبَرْتُهُ بِحَاجَتِي، فَلَمَّا فَرَغْتُ قَالَ: «مَا هذَا الاشْتِمَالُ الَّذِي رَأَيْتُ؟». قُلْتُ: كَانَ ثَوْبٌ، يَعْنِي ضَاقَ، قَالَ: «فَإِنْ كَانَ وَاسِعاً فَالتَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقاً فَاتَّزِرْ بِهِ».

[طرفه في: ٣٥٢].

٣٦٢ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ، عَاقِدِي أُزْرِهِمْ عَلَى أَعْنَاقِهِمْ، كَهَيْئَةِ الصِّبْيَانِ، وَيُقَالُ لِلنِّسَاءِ: «لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوساً».

[الحديث ٣٦٢ ـ طرفاه في: ٨١٤، ١٢١٥].

[7] Praying in the Syrian cloak

Al'hasan thought there would be no harm if one put on a garment weaved even by a Magian

363- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: Once I was travelling with The Prophet and he said: "O Mogheera! Take this container of water." I took it and Allah's Apostle went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight. So he took out his hands from under it. I poured water for him to perform the ablution of prayers. He passed his wet hands over his socks (made from thick fabric or leather) and then prayed.

[8] One should not be naked in performing prayer and in doing anything else

364- Jaber Ibn Abdullah "Allah be pleased with both" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was carrying stones (along) with people of Mecca for (building) Ka'ba, wearing an loin-cloth (waist-sheet cover), his uncle Al Abbas said to him: "O my nephew! (It would be better) if you take off your loin-cloth and put it over your shoulders underneath the stones." So, he took off his loin-cloth and put it over his shoulders, but he fell unconscious. Since then, he had never been seen naked.

[9] Praying in the shirt, trousers, Qaba, Tubban (and so)

365- Abu'huraira "Allah be pleased with him" narrated: A man stood up and asked the Prophet about praying in a single garment. The Prophet said: "Do all of you have two garments?" A man raised a similar question to Omar on which he replied: "When Allah makes you wealthier then you should dress yourself properly during prayers. Otherwise one can pray with a lower garment (loin-cloth) and an upper garment, a lower garment and a shirt, a lower garment and a Qaba , trousers and an upper garment, trousers and a shirt or trousers and a Qaba, Tubban and a Qaba or Tubban and a shirt." (The narrator added: "I think that he also said a Tubban and an upper garment)."

366- Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?" He replied: "He should not wear a shirt, trousers, a head cloak, or garment scented with saffron or Wars (kinds of perfume). If he has no low shoes, then he can use Socks (made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare."

٧ ـ بابُ الصَّلاةِ في الجُبَّةِ الشَّامِيَّةِ

وقالَ الحسنُ في الثِّيابِ يَنسُجُها المَجُوسِيُّ: لَم يرَ بها بأساً، وقَالَ مَعْمَرٌ: رأَيتُ الزُّهْرِيَّ يَلبَسُ مِن ثِيابِ اليَمَنِ ما صُبِغَ بالبَوْلِ. وَصَلَّى عَلِيٌّ في ثَوْبٍ غيرِ مَقْصُورٍ.

٣٦٣ ـ حدَّثنا يحيى قال: حدَّثنا أبو مُعاوِيَة، عن الأعمش، عن مسلم، عن مَسْرُوقٍ، عن مُغيرةَ بنِ شُعْبَةَ قال: كُنتُ معَ النَّبيِّ ﷺ في سَفَرٍ، فقالَ: «يَا مُغِيرَةُ، خُذِ الإدَاوَةَ». فَأَخَذْتُها، فانطلَقَ رسولُ اللَّهِ ﷺ حتَّى توارى عَنِّي، فقضى حاجَتَه، وعَلَيهِ جُبَّةٌ شأْمِيَّةٌ، فَذَهَبَ لِيُخرِجَ يَدَهُ مِن كُمِّها فضاقَت، فأخرَجَ يدَه مِن أسفَلِها، فصَبَبْتُ عليه، فتوضَّأَ وُضوءَهُ للصلاة، ومسحَ على خُفَّيهِ، ثُمَّ صَلَّى. [طرفه في: ١٨٢].

٨ ـ بابُ كَرَاهِيَةِ التَّعَرِّي في الصَّلاةِ وغَيرِها

٣٦٤ ـ حدَّثنا مَطرُ بنُ الفضلِ قال: حَدَّثَنا رَوْحٌ قال: حَدَّثَنا زَكَرِيَّاءُ بنُ إسحاقَ: حَدَّثَنا عَمرُو بن دينار قال: سمعتُ جابرَ بنَ عبدِ اللَّهِ يُحدِّثُ: أنَّ رسولَ اللَّهِ ﷺ، كان يَنقُلُ معهُمُ الحِجَارَةَ للكَعْبَةِ، وعَلَيهِ إزارُهُ، فقالَ له العَبَّاسُ عَمُّهُ: يا ابنَ أخي، لَوْ حَلَلتَ إزارَكَ، فَجَعَلتَ عَلَى مَنكِبَيكَ دُونَ الحِجارة، قالَ: فحَلَّهُ فجَعَلَهُ عَلى مَنكِبَيهِ، فَسقطَ مَغشِيًّا عَلَيهِ، فَما رُؤِيَ بَعدَ ذلكَ عُرْيَاناً ﷺ. [الحديث ٣٦٤ ـ طرفاه في: ١٥٨٢، ٣٨٢٩].

٩ ـ بابُ الصَّلاةِ في القَمِيصِ وَالسَّرَاوِيلِ وَالتُّبَّانِ وَالقَبَاء

٣٦٥ ـ حدثنا سُليمانُ بنُ حَربٍ قال: حَدَّثَنا حمَّادُ بنُ زيدٍ، عن أيوبَ، عن مُحمَّدٍ، عن أبي هُرَيرَةَ قالَ: قامَ رَجُلٌ إلى النَّبِيِّ ﷺ، فَسألَهُ عَنِ الصَّلاةِ في الثَّوبِ الوَاحِدِ؟ فَقالَ: «أَوَكُلُّكُم يَجِدُ ثَوبَينِ؟». ثُمَّ سألَ رَجُلٌ عُمَرَ، فقالَ: إذا وَسَّعَ اللَّهُ فَأوْسِعُوا، جَمَعَ رَجُلٌ عليه ثِيَابَهُ، صَلَّى رَجُلٌ فِي إِزَارٍ وَرِدَاءٍ، فِي إِزَارٍ وَقَمِيصٍ، فِي إِزَارٍ وَقَبَاءٍ، فِي سَرَاوِيلَ وَرِدَاءٍ، فِي سَرَاوِيلَ وَقَمِيصٍ، فِي سَرَاوِيلَ وَقَبَاءٍ، فِي تُبَّانٍ وَقَبَاءٍ، فِي تُبَّانٍ وَقَمِيصٍ، قَالَ: وَأَحْسِبُهُ قَالَ: فِي تُبَّانٍ وَرِدَاءٍ. [طرفه في: ٣٥٨].

٣٦٦ ـ حدَّثنا عَاصِمُ بنُ عَلِيٍّ قال: حَدَّثَنَا ابنُ أبي ذِئبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابنِ عُمَرَ قال: سَأَلَ رَجُلٌ رسولَ اللَّهِ ﷺ فقال: ما يَلبَسُ المُحرِمُ؟ فقَالَ: «لا يَلبَسُ القَمِيصَ، وَلا السَّرَاوِيلَ، وَلا البُرْنُسَ، وَلا ثَوْباً مَسَّهُ الزَّعْفَرَانُ وَلا وَرْسٌ، فَمَنْ لَمْ يَجِدِ النَّعْلَينِ فَلْيَلبَسِ الخُفَّينِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الكَعْبَينِ». وَعَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: مِثلَهُ. [طرفه في: ١٣٤].

باب ٧ ـ قوله: (ينسجها) بضم السين وكسرها من باب نصر وضرب ا هـ من الشارح.

٣٦٤ـ قوله: (وعليه إزاره) ولابن عساكر وعليه إزار بغير ضمير (شارح).

٣٦٦ـ قوله: (لا يلبس) لا ناهية فتكسر أو نافية فتضم (شارح).

[10] What one should cover of the privates

367- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it. He also forbade sitting on buttocks with knees close to Abdomen, and feet apart, with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

368- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of sales: touching and throwing. (The former is a kind of sale in which the deal would be completed if the buyer touches a thing, without seeing or checking it properly. The latter is a kind of a sale in which the deal would be completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.) (The Prophet "Allah's blessing and peace be upon him" forbade) also wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it. He also forbade sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

369- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him", Abu'bakr was the leader of the pilgrims in this year. He sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Then Allah's Apostle "Allah's blessing and peace be upon him" sent Ali to recite for people the Sura of Disavowal (Bara'a) or Repentance (At'tawba) . So he made the announcement along with us on the day of slaughtering in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

[11] Praying without the upper garment

370- Mohammad Ibn Al'munkadir reported: I went to Jabir Ibn Abdullah and he was praying wrapped in a garment while his upper garment was Lying beside him. After he had finished the prayer, I said: "O Abdullah! You pray (in a single garment) while your upper garment is lying beside you." He replied: "Yes. I did so purposely in order that such ignorant ones as you might see me. I saw the Prophet "Allah's blessing and peace be upon him" praying like this. "

[12] What is mentioned regarding the thigh

both of Ibn Abbas "Allah be pleased with both" and Jarhad narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "The thigh is of (one's) privates." On the other hand, Anas reported that The Messenger of Allah "Allah's blessing and peace be upon him" had uncovered his thigh (and he (Anas) saw the whiteness of the thigh of The Prophet) as we will see in the coming tradition. Indeed, though what was narrated by Anas was more valid, what was narrated by Jarhad is more precautionary.

١٠ - بابُ مَا يَستُرُ مِنَ العَوْرَةِ

٣٦٧ - حدثنا قُتَيبَةُ بنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيثٌ، عَن ابنِ شِهَابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ ابنِ عُتبَة، عَنْ أبي سَعيدٍ الخُدْرِيِّ أنَّهُ قَالَ: نَهى رَسُولُ اللهِ ﷺ عَن اشتِمَالِ الصَّمَّاءِ، وأَنْ يَحْتَبِيَ الرَّجُلَ فِي ثَوْبٍ وَاحِدٍ، لَيسَ عَلَى فَرجِهِ مِنْهُ شَيْءٌ.

[الحديث ٣٦٧ - أطرافه في: ١٩٩١، ٢١٤٤، ٢١٤٧، ٥٨٢٠، ٥٨٢٢، ٦٢٨٤].

٣٦٨ - حدثنا قبيصةُ بن عقبةَ قال: حدثنا سفيان، عن أبي الزِّناد، عن الأعرج، عن أبي هريرة قال: نهى النبيُّ ﷺ عن بيعتين: عن اللِّماسِ والنِّبادِ، وأنْ يشتَمِلَ الصَّمَّاءَ، وأنْ يحتَبيَ الرَّجُلَ في ثَوبٍ وَاحِدٍ.

[الحديث ٣٦٨ - أطرافه في: ٥٨٤، ٥٨٨، ١٩٩٢، ٢١٤٥، ٢١٤٦، ٥٨١٩، ٥٨٢١].

٣٦٩ - حدثنا إسحاقُ قال: حدثنا يعقوبُ بنُ إبراهيم قال: حدثنا ابنُ أخي ابنِ شِهَابٍ، عن عمِّه قالَ: أخبرَني حُمَيدُ بنُ عبدِ الرَّحمنِ بن عوفٍ: أنَّ أبَا هُرَيرَةَ قَالَ: بَعَثَنِي أبو بَكرٍ فِي تِلكَ الحجَّةِ، في مُؤذِّنِينَ يومَ النَّحْرِ، نُؤذِّنُ بِمِنىً: ألاَّ لا يَحُجُّ بعدَ العَامِ مُشرِكٌ، ولا يَطُوفُ بالبَيتِ عُريَانٌ. قالَ حُمَيدُ بنُ عبدِ الرَّحمنِ: ثُمَّ أردَفَ رَسُولُ اللهِ ﷺ عَلِيًّا، فأمَرَهُ أنْ يُؤذِّنَ بِـ: بَرَاءَة. قالَ أبوهُرَيرَةَ: فَأذَّنَ مَعَنَا عَلِيٌّ في أهلِ مِنىً يَومَ النَّحْرِ: لاَ يَحُجُّ بَعْدَ العَامِ مُشرِكٌ، ولاَ يَطُوفُ بِالبَيتِ عُريَانٌ.

[الحديث ٣٦٩ - أطرافه في: ١٦٢٢، ٣١٧٧، ٤٣٦٣، ٤٦٥٥، ٤٦٥٦، ٤٦٥٧].

١١ - بابُ الصَّلاةِ بِغيرِ رِداءٍ

٣٧٠ - حدثنا عبدُ العَزيزِ بنُ عبدِ اللهِ قالَ: حَدَّثني ابنُ أبي المَوَالِي، عن مُحمَّدِ بنِ المُنكَدِرِ قالَ: دَخَلْتُ عَلَى جابرِ بنِ عبدِ اللهِ، وهُوَ يُصَلِّي في ثَوبٍ مُلتَحِفاً بِه، ورِدَاؤُهُ مَوضُوعٌ، فلمَّا انصَرَفَ قُلْنَا: يَا أبَا عَبدِ اللهِ، تُصَلِّي وَرِدَاؤُكَ مَوضُوعٌ؟ قَالَ: نَعَمْ أحبَبْتُ أنْ يَرَانِي الجُهَّالُ مِثلُكُم، رَأيتُ النَّبيَّ ﷺ يُصلِّي هكذا.

[طرفه في: ٣٥٢].

١٢ - بابُ ما يُذْكَرُ فِي الفَخِذِ

وَيُروَى عَنِ ابنِ عَبَّاسٍ، وَجَرْهَدٍ، وَمُحمَّدِ بنِ جَحْشٍ، عَنِ النَّبِيِّ ﷺ: «الفَخِذُ عَوْرَةٌ».

وَقَالَ أَنَسٌ: حَسَرَ النَّبِيُّ ﷺ عَن فَخِذِه، وحَدِيثُ أنَسٍ أَسْنَدُ، وحَدِيثُ جَرْهَدٍ أحْوَطُ حتَّى يُخرَجَ مِن اختِلافِهِم. وقالَ أبو مُوسى: غطَّى النَّبيُّ ﷺ رُكبَتَيهِ حِينَ دَخَلَ عُثمانُ. وقَالَ زَيدُ بنُ ثَابِتٍ: أنزَلَ اللهُ عَلَى رَسُولِهِ ﷺ وفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَيَّ، حَتَّى خِفْتُ أنْ تَرُضَّ فَخِذِي.

٣٦٨ـ قوله: (عن بيعتين) بفتح الموحدة كما في الفرع وهو المشهور لكن الأحسن كسرها انظر الشارح.

٣٦٥ـ قوله: (أن لا يحج الخ) يجوز في يحج ويطوف الرفع والنصب انظر الشارح.

Abu'moosa was reported to have said: The Messenger of Allah "Allah's blessing and peace be upon him" covered his knee when Othman (Ibn Affan) entered into him. Moreover, Zaid Ibn Thabit was reported to have told: The Messenger of Allah "Allah's blessing and peace be upon him" was once revealed while his thigh was mine. His thigh became so much heavy that I thought that mine would be bruised.

371- Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu'talha rode too and I was riding behind Abu'talha. The Prophet "Allah's blessing and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Mohammad (has come)." (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said: "O Allah's Prophet! Give me a slave girl from the captives." The Prophet "Allah's blessing and peace be upon him" said: "Go and take any slave girl." He took Safiyya Bint Huyai. A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You gave Safiyya Bint Huyai to Dihya; she is the chief mistress of the tribes of Quraidha and An'nadir, and she befits none but you." So The Prophet "Allah's blessing and peace be upon him" said: "Bring him along with her." Dihya came with her. When The Prophet "Allah's blessing and peace be upon him" saw her, he said to Dihya: "Take any slave girl from the captives other than her." Anas added: The Prophet "Allah's blessing and peace be upon him" then manumitted and married her. Anas was asked: "O Abu'hamza! What was her dowry?" he answered: "Her dowry was that she was abolished." Anas added: "While on the way, Ommu'sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to The Prophet "Allah's blessing and peace be upon him". Being a bridegroom, The Prophet "Allah's blessing and peace be upon him" said: "Whoever has anything (of food) should bring it." He spread out a leather sheet (for the food) and some brought dates and others cooking butter (and Sawiq, in another narration). So, they prepared a great deal of food. That was the marriage banquet of Allah's Apostle "Allah's blessing and peace be upon him".

[13] How much sheets or garments should woman wear to perform prayer

372- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to get out for The Dawn "Fajr" prayer. Some believers of women used to follow him, veiled by their sheets, to perform prayer, and return back home, with no one to recognize them.

[14] Praying in a garment with marks; and one's looking at its marks during the prayer

373- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" prayed in a square garment having marks.

٣٧١ ـ حدّثنا يَعْقُوبُ بنُ إبْرَاهِيم قالَ: حَدَّثَنَا إسْمَاعِيلُ بنُ عُلَيَّةَ قالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ صُهَيبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ، فَصَلَّينَا عِنْدَهَا صَلاةَ الغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الإِزَارَ عَنْ فَخِذِهِ، حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ القَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ المُنْذَرِينَ». قَالَهَا ثَلاثاً، قَالَ: وَخَرَجَ القَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ ـ قَالَ عَبْدُ العَزِيزِ، وَقَالَ بَعْضُ أَصْحَابِنَا: وَالخَمِيسُ، يَعْنِي الجَيْشَ ـ قَالَ: فَأَصَبْنَاهَا عَنْوَةً، فَجُمِعَ السَّبْيُ، فَجَاءَ دِحْيَةُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ، قَالَ: «اذْهَبْ فَخُذْ جَارِيَةً». فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟ لا تَصْلُحُ إِلاَّ لَكَ، قَالَ: «ادْعُوهُ بِهَا». فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا». قَالَ: فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا. فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ، جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً، فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ». وَبَسَطَ نِطَعاً، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، قَالَ: وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ، قَالَ: فَحَاسُوا حَيْساً، فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[الحديث ٣٧١ ـ أطرافه في: ٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥، ٢٨٨٩، ٢٨٩٣، ٢٩٤٣، ٢٩٤٤، ٢٩٤٥، ٢٩٩١، ٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧، ٤٠٨٣، ٤٠٨٤، ٤١٩٧، ٤١٩٨، ٤١٩٩، ٤٢٠٠، ٤٢٠١، ٤٢١١، ٤٢١٢، ٤٢١٣، ٥٠٨٥، ٥١٥٩، ٥١٦٩، ٥٣٨٧، ٥٤٢٥، ٥٥٢٨، ٥٩٦٨، ٦١٨٥، ٦٣٦٣، ٦٣٦٩، ٧٣٣٣].

١٣ ـ بابٌ في كَمْ تُصَلِّي المَرْأَةُ في الثِّيَابِ؟

وقال عكرِمَةُ: لَوْ وَارَتْ جَسَدَهَا فِي ثَوْبٍ لأَجَزْتُهُ.

٣٧٢ ـ حدّثنا أَبُو اليَمَانِ قالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الفَجْرَ، فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ المُؤْمِنَاتِ، مُتَلَفِّعَاتٍ فِي مُرُوطِهِنَّ، ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ، مَا يَعْرِفُهُنَّ أَحَدٌ.

[الحديث ٣٧٢ ـ أطرافه في: ٥٧٨، ٨٦٧، ٨٧٢].

١٤ ـ بابٌ إذا صَلَّى فِي ثَوْبٍ لَهُ أَعْلامٌ، وَنَظَرَ إِلَى عَلَمِهَا

٣٧٣ ـ حدّثنا أَحْمَدُ بنُ يُونُسَ قالَ: حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعْدٍ قالَ: حَدَّثَنَا ابنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلامٌ، فَنَظَرَ إِلَى أَعْلامِهَا نَظْرَةً، فَلَمَّا

٣٧١ـ قوله (حتى انظر) وللكشميهني في الفرع (لأنظر) بزيادة لام التأكيد (شارح).

During the prayer, he looked at its marks. So when he finished the prayer he said: "Take this square garment of mine to Abu'jahm and get me his woollen garment without marks in view of the fact that it (the square garment) has diverted my attention from the prayer." Hesham Ibn Urwa reported from his father that A'isha "Allah be pleased with her" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was looking at its marks during the prayer; and I feared that it might put me to trials (by diverting my attention from celebrating Allah)."

[15] Would one's prayer be spoilt if he prayed in a garment with pictures and so

374- Anas "Allah be pleased with him" narrated that A'isha "Allah be pleased with her" had a thin marked woollen curtain with which he had screened one side of her home. The Prophet "Allah's blessing and peace be upon him" said: "Take away this curtain of yours, since I'm occupied by its pictures in front of me during my prayer."

[16] Praying in a silk garment and then taking it off

375- Uqba Ibn Amer "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was given a silk garment as a present, which he wore while praying. After he had finished his prayer, he took it off violently as if he strongly disliked it and said: "It is not the dress of Allah-fearing pious people."

[17] Performing the prayer in a red garment

376- Abu'juhaim "Allah be pleased with him" narrated: I saw Allah's Apostle "Allah's blessing and peace be upon him" in a red leather tent and I saw Bilal taking the remaining water with which The Prophet "Allah's blessing and peace be upon him" had performed ablution. I saw people taking the utilized water impatiently. Whoever got some of it, rubbed it on his body; and those who could get nothing, took the moisture from the others hands. Then I saw Bilal carrying a short spear (or stick), which he planted in the ground. The Prophet "Allah's blessing and peace be upon him" came out tucking up his red cloak, and led the people in prayer. He offered two Rak'as facing Ka'ba, with the short spear (or stick) in front of him. I saw people and animals passing before him beyond the stick.

[18] What about praying on roofs; and what about the pulpit and wood

Abu'huraira "Allah be pleased with him" was reported to have prayed once on the mosque's roof. Ibn Omar "Allah be pleased with both" was reported to have prayed on the ice (ground).

377- Sahl Ibn Sa'd "Allah be pleased with him" was reported to have been asked about The Prophet's pulpit as of what thing it was made? Sahl replied: "None remains alive amongst the people, who knows about it better than me. It was made of tamarisk of the forest. So and so, the slave of so and so prepared it for Allah's Apostle "Allah's blessing and peace be upon him". When it was constructed and placed (in the Mosque), Allah's Apostle "Allah's blessing and

انْصَرَفَ قَالَ: «اذْهَبُوا بِخَمِيصَتِي هذه إِلَى أَبِي جَهْمٍ، وَائْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي آنِفاً عَنْ صَلَاتِي» وَقَالَ هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَ النَّبِيُّ ﷺ «كُنْتُ أَنْظُرُ إِلَى عَلَمِهَا وَأَنَا فِي الصَّلَاةِ، فَأَخَافُ أَنْ تَفْتِنَنِي».

[الحديث ٣٧٣ ـ طرفاه في: ٧٥٢، ٥٨١٧]

١٥ ـ بابٌ إنْ صَلَّى في ثَوْبٍ مُصَلَّبٍ أَوْ تَصَاوِيرَ هل تَفْسُدُ صَلَاتُهُ؟ وَمَا يُنْهَى عَنْ ذلك

٣٧٤ ـ حدثنا أَبُو مَعْمَرٍ، عَبْدُ اللَّهِ بْنُ عَمْرٍو قال: حَدَّثَنَا عَبْدُ الوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ: كَانَ قِرَامٌ لِعَائِشَةَ، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَمِيطِي عَنَّا قِرَامَكِ هذا، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي».

[الحديث ٣٧٤ ـ طرفه في: ٥٩٥٩]

١٦ ـ بابُ مَنْ صَلَّى فِي فَرُّوجِ حَرِيرٍ ثُمَّ نَزَعَهُ

٣٧٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: أُهْدِيَ إِلَى النَّبِيِّ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ، فَنَزَعَهُ نَزْعاً شَدِيداً، كَالكَارِهِ لَهُ، وَقَالَ: «لَا يَنْبَغِي هذا لِلْمُتَّقِينَ».

[الحديث ٣٧٥ ـ طرفه في: ٥٨٠١]

١٧ ـ بابُ الصَّلَاةِ فِي الثَّوْبِ الأَحْمَرِ

٣٧٦ ـ حدثنا مُحَمَّدُ بْنُ عَرْعَرَةَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلَالاً أَخَذَ وَضُوءَ رَسُولِ اللَّهِ ﷺ، وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَاكَ الوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالاً أَخَذَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّراً، صَلَّى إِلَى العَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ، يَمُرُّونَ مِنْ بَيْنِ يَدَيِ العَنَزَةِ.

[طرفه في: ١٨٧].

١٨ ـ بابُ الصَّلَاةِ فِي السُّطُوحِ وَالمِنْبَرِ وَالخَشَبِ

قَالَ أَبُو عَبْدِ اللَّهِ: وَلَمْ يَرَ الحَسَنُ بَأْساً أَنْ يُصَلَّى عَلَى الجُمْدِ وَالقَنَاطِرِ وَإِنْ جَرَى تَحْتَهَا بَوْلٌ، أَوْ فَوْقَهَا، أَوْ أَمَامَهَا، إِذَا كَانَ بَيْنَهُمَا سُتْرَةٌ. وَصَلَّى أَبُو هُرَيْرَةَ عَلَى سَقْفِ المَسْجِدِ بِصَلَاةِ الإِمَامِ. وَصَلَّى ابْنُ عُمَرَ عَلَى الثَّلْجِ.

٣٧٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنَا سُفْيَانُ قال: حَدَّثَنَا أَبُو حَازِمٍ قال: سَأَلُوا سَهْلَ

٣٧٤ـ قوله: (تصاوير) في رواية تصاويره (شارح).

باب ١٨ ـ قوله: الجمد بفتح الجيم وضمها الماء الجامد من شدة البرد. من الشارح.

peace be upon him" stood on it facing the Qiblah and said: "Allah is magnificent", and the people stood behind him. (Then he led them in prayer). He recited and bowed and the people bowed behind him. Then he raised his head, stepped back, got down and prostrated on the ground. Then he again ascended the pulpit, recited, bowed, raised his head, stepped back, got down and prostrated on the ground. This is what I know about the pulpit." (Ahmad Ibn Hanbal asked Ali Ibn Abdullah about this tradition. He said: "I meant that The Prophet "Allah's blessing and peace be upon him" was in a higher place than people. In this way, the tradition is a proof that the imam could be in a higher place than the people whom he leads in prayer)."

378- Anas Ibn Malik "Allah be pleased with him" reported: Once Allah's Apostle fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month during which he stayed in an attic room having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer while he was sitting, whereas his companions were standing. After he had finished the prayer, he said: "The imam is supposed to be followed, so when he says : "Allah is greater" you should say: "Allah is greater"; and when he bows, you should bow and when he prostrates, you should prostrate; and if he prays standing you should pray standing." After the twenty-ninth day the Prophet came down (from the attic room) and the people asked him: "O Allah's Apostle! You swore that you will not go to your wives for one month." He said: "The month is twenty-nine days."

[19] When the praying man's sheet touches his wife during prayer

379- Abdullah Ibn Shaddad reported: Maimuna "Allah be pleased with her" said: (Sometimes it happened that) The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer and I was beside him, getting my menses. His sheet would touch me if he prostrated. Maimuna added: The Messenger of Allah "Allah's blessing and peace be upon him" prayed on a small mat (just sufficient only for the face and the hands during one's prostration in prayer).

[20] Praying on the (straw) mat

Abu'sa'eed and Jaber were reported to have prayed on the boat as standing

380- Anas Ibn Malik "Allah be pleased with him" reported: "My grandmother Mulaika invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer."" Anas added: "I took my (straw) mat, which I washed with water as it had become dark because of

ابنَ سَعْدٍ: مِنْ أَيِّ شَيْءٍ المِنبَرُ؟ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الغَابَةِ، عَمِلَهُ فُلانٌ مَوْلَى فُلانَةَ، لِرَسُولِ اللَّهِ ﷺ، وَقَامَ عَلَيهِ رَسُولُ اللَّهِ ﷺ حِينَ عُمِلَ وَوُضِعَ، فَاسْتَقْبَلَ القِبْلَةَ، كَبَّرَ وَقامَ النَّاسُ خَلْفَهُ، فقرأَ وركَعَ، وركَعَ النَّاسُ خلفَهُ، ثُمَّ رفعَ رأسَهُ ثُمَّ رجعَ القَهقَرَى، فسجدَ على الأرْضِ، ثُمَّ عادَ إلى المِنبَرِ، ثُمَّ ركَعَ ثُمَّ رفعَ رأسَهُ، ثُمَّ رجعَ القهقرَى حتَّى سجدَ بالأرضِ، فهذا شأنُهُ قَالَ أبو عَبْدِ اللَّهِ: قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: سَأَلَنِي أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ عَنْ هذا الحَدِيثِ؟ قَالَ: فَإِنَّمَا أَرَدْتُ، أَنَّ النَّبِيَّ ﷺ كَانَ أَعْلَى مِنَ النَّاسِ، فَلاَ بَأْسَ أَنْ يَكُونَ الإِمَامُ أَعْلَى مِنَ النَّاسِ بهذا الحَدِيثِ. قَالَ: فَقُلْتُ: إِنَّ سُفيَانَ بْنَ عُيَيْنَةَ، كَانَ يُسْأَلُ عَنْ هذا كَثِيراً، فَلَمْ تَسْمَعْهُ مِنْهُ؟ قَالَ: لاَ.

[الحديث ٣٧٧ ـ أطرافه في: ٤٤٨، ٩١٧، ٢٠٩٤، ٢٥٦٩].

٣٧٨ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حُمَيدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَقَطَ عَنْ فَرَسِهِ، فَجُحِشَتْ سَاقُهُ، أَوْ كَتِفُهُ، وَآلَى مِنْ نِسَائِهِ شَهْراً، فَجَلَسَ فِي مَشْرُبَةٍ لَهُ، دَرَجَتُهَا مِنْ جُذُوعٍ، فَأَتَاهُ أَصْحَابُهُ يَعُودُونَهُ، فَصَلَّى بِهِمْ جَالِساً وَهُمْ قِيَامٌ، فَلِما سَلَّمَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً». وَنَزَلَ لِتِسْعٍ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّكَ آلَيتَ شَهْراً؟ فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

[الحديث ٣٧٨ ـ أطرافه في: ٦٨٩، ٧٣٢، ٧٣٣، ٨٠٥، ١١١٤، ١٩١١، ٢٤٦٩، ٥٢٠١، ٥٢٨٩، ٦٦٨٤].

١٩ ـ بابٌ إذا أصابَ ثوبُ المُصلِّي امرأتَهُ إذا سَجَدَ

٣٧٩ ـ حدّثنا مُسَدَّدٌ، عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سُلَيمَانُ الشَّيبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عن مَيمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنا حِذَاءَهُ، وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ. قَالَتْ: وَكَانَ يُصَلِّي عَلَى الخُمْرَةِ.

[طرفه في: ٣٣٣].

٢٠ ـ بابُ الصَّلاةِ على الحَصير

وَصَلَّى جَابِرٌ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ قَائِماً، وَقَالَ الحَسَنُ: قَائِماً مَا لَمْ تَشُقَّ عَلَى أَصْحَابِكَ، تَدُورُ مَعَهَا، وَإِلاَّ فَقَاعِداً.

٣٨٠ ـ حدّثنا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ

٣٨٠ـ قوله: «فلأصلي» بهذا الضبط وفي رواية فلأصلي بكسر اللام وسكون الياء وللأربعة فلأصلي بفتح اللام مع سكون الياء انظر الشارح.

ـ قوله: لُبِسَ بهذا الضبط في الشارح.

long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two Rak'a-prayer and then left."

[21] Performing the prayer on the small mat

381- Abdullah Ibn Shaddad reported: Maimuna "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer on a small mat (just sufficient for one's face and hands while prostrating in the prayer).

[22] Performing the prayer on the bed

Anas was reported to have prayed on his bed.

He said that they (the companions) used to pray behind The Messenger of Allah "Allah's blessing and peace be upon him"; and some of them would prostrate on his garment.

382- A'isha "Allah be pleased with her" narrated: "I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite his Qiblah.

In prostration he pushed my legs and I withdrew them. When he stood, I stretched them." A'isha added: "In those days the homes were without lights."

383- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" prayed while I was lying like a dead body on his family bed between him and his Qiblah.

384- Urwa reported that The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) performed prayer while A'isha was lying between him and the Qiblah, on their bed.

[23] Prostrating on the clothes because of the scorching heat

385- Anas Ibn Malik "Allah be pleased with him" reported: We used to pray with The Prophet "Allah's blessing and peace be upon him" and some of us used to place the ends of their clothes at the place of prostration because of torrid heat.

أَنسِ بْنِ مَالِك: أَنَّ جَدَّتَهُ مُلَيكَةَ، دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَلأُصَلِّ لَكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا، قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ وَالْيَتِيمَ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ.

[الحديث ٣٨٠ ـ أطرافه في: ٧٢٧، ٨٦٠، ٨٧١، ٨٧٤، ١١٦٤]

٢١ ـ بابُ الصلاةِ على الخُمْرَةِ

٣٨١ ـ حدثنا أبو الوليد قال: حدثنا شعبة قال: حدثنا سليمان الشيباني، عن عبد الله بن شداد، عن ميمونة قالت: كان النبي ﷺ يصلي على الخُمرة.

[طرفه في: ٣٣٣].

٢٢ ـ بابُ الصَّلاةِ عَلَى الفِرَاشِ

وَصَلَّى أَنَسٌ عَلَى فِرَاشِهِ، وَقَالَ أَنَس: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ، فَيَسْجُدُ أَحَدُنَا عَلَى ثَوْبِهِ.

٣٨٢ ـ حدثنا إسماعيل قال: حدثني مالك، عن أبي النضر، مولى عمر بن عبيد الله، عن أبي سلمة بن عبد الرحمن، عن عائشة زوج النبي ﷺ أنها قالت: كنت أنام بين يدي رسول الله ﷺ ورجلاي في قبلته، فإذا سجد غمزني فقبضت رجلَيَّ، فإذا قام بسطتهما، قالت: والبيوت يومئذٍ ليس فيها مصابيح.

[الحديث ٣٨٢ ـ أطرافه في: ٣٨٣، ٣٨٤، ٥٠٨، ٥١١، ٥١٢، ٥١٣، ٥١٤، ٥١٥، ٥١٩، ٩٩٧، ١٢٠٩، ٦٢٧٦].

٣٨٣ ـ حدثنا يحيى بن بكير قال: حدثنا الليث، عن عقيل، عن ابن شهاب قال: أخبرني عُرْوَةُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رسول الله ﷺ كَانَ يُصَلِّي، وَهْيَ بَيْنَهُ وَبَيْنَ القِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ، اعْتِرَاضَ الجَنَازَةِ.

[طرفه في: ٣٨٢].

٣٨٤ ـ حدثنا عبد الله بن يوسف قال: حدثنا الليث، عن يزيد، عن عراك، عن عروة: أن النبي ﷺ كان يُصَلِّي، وَعَائِشَةُ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ القِبْلَةِ، عَلَى الفِرَاشِ الَّذِي يَنَامَانِ عَلَيْهِ.

[طرفه في: ٣٨٢].

٢٣ ـ بابُ السُّجُودِ عَلَى الثَّوْبِ فِي شِدَّةِ الحَرِّ

وَقَالَ الحَسَنُ: كَانَ القَوْمُ يَسْجُدُونَ عَلَى العِمَامَةِ وَالقَلَنْسُوَةِ، وَيَدَاهُ فِي كُمِّهِ.

٣٨٥ ـ حدثنا أبو الوليد، هشام بن عبد الملك، قال: حدثنا بشر بن المفضل قال: حدثني

٣٨٣ـ قوله: (الجنازة) بكسر الجيم وقد تفتح (شارح).

[24] Performing the prayer, with one's shoes on

386- Anas Ibn Malik "Allah be pleased with him" was reported to have been asked by Sa'eed Ibn Yazid Al'azdi whether The Prophet "Allah's blessing and peace be upon him" prayed as wearing his shoes. He replied: "yes, he did."

[25] Praying while wearing the socks (made from thick fabric or leather)

387- Jarir Ibn Abdullah "Allah be pleased with him" was reported to have urinated. Then he performed ablution and passed his (wet) hands over his Socks (made from thick fabric or leather), stood up and prayed. He was asked about it. He replied that he had seen The Prophet "Allah's blessing and peace be upon him" doing the same. This appealed to them in view of the fact that Jarir was one of those who embraced Islam very late.

388- Al'mogheera Ibn Sho'ba "Allah be pleased with him" told: I poured water for The Messenger of Allah "Allah's blessing and peace be upon him" to perform ablution. He passed his wet hands over the socks (made from thick fabric or leather); and then prayed.

[26] What about he, who does not prostrate perfectly

389- Hudhaifa "Allah be pleased with him" was reported to have seen a man who did not do his bowings and prostrations (in prayer) perfectly. After he had finished, Hudhaifa said to him: "You did not pray." (The sub-narrator Abu'wa'il said: I thought Hudhaifa had said to him: "If you died, you then would not be considered of those following Mohammad's sunna."

[27] Separating one's arms from the body during prostration

390- Abdullah Ibn Malik Ibn Buhaina "Allah be pleased with him" narrated: "Whenever The Prophet "Allah's blessing and peace be upon him" prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

[28] The virtue of facing the Qiblah

391- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever prays like us, faces our Qiblah, and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are under His protection."

غَالِبٌ القَطَّانُ، عَنْ بَكْرِ بنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ، فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ، مِنْ شِدَّةِ الحَرِّ، فِي مَكَانِ السُّجُودِ [الحديث ٣٨٥ ـ طرفاه في: ٥٤٢، ١٢٠٨].

٢٤ ـ بابُ الصَّلاةِ في النِّعالِ

٣٨٦ ـ حدثنا آدمُ بنُ أبي إِياسٍ قال: حدَّثنا شعبةُ قال: أخبرنا أبو مسلمة، سعيدُ بنُ يزيد الأزديُّ، قال: سألتُ أنسَ بنَ مالكٍ: أكانَ النبيُّ ﷺ يُصلِّي في نعليه؟ قال: نعم.

[الحديث ٣٨٦ ـ طرفه في: ٥٨٥٠].

٢٥ ـ بابُ الصَّلاةِ في الخِفافِ

٣٨٧ ـ حدثنا آدمُ قالَ: حدَّثنا شُعبةُ، عنِ الأعمشِ قالَ: سمعتُ إبراهيمَ يُحدِّثُ: عنْ همَّامِ ابنِ الحارثِ قال: رأيتُ جريرَ بنَ عبدِ اللهِ بالَ ثمَّ توضَّأَ، ومسحَ على خُفَّيه، ثمَّ قامَ فصلَّى، فسُئِلَ فقالَ: رأيتُ النبيَّ ﷺ صنعَ مثلَ هذا. قالَ إبراهيمُ، فكانَ يُعجِبُهُم، لأنَّ جريراً كانَ مِن آخِرِ مَن أسلَمَ.

٣٨٨ ـ حدثنا إسحاقُ بنُ نصرٍ قال: حدَّثَنا أبو أُسامةَ، عنِ الأعمشِ، عنْ مُسلمٍ، عنْ مَسرُوقٍ، عنِ المغيرةِ بنِ شُعبةَ قالَ: وضَّأتُ النبيَّ ﷺ، فمسحَ على خُفَّيهِ وصلَّى. [طرفه في: ١٨٢].

٢٦ ـ بابٌ إذا لمْ يُتِمَّ السُّجُودَ

٣٨٩ ـ أخبرَنا الصَّلتُ بنُ محمَّدٍ: أخبرَنا مهديٌّ، عنْ واصلٍ، عنْ أبي وائلٍ، عنْ حُذيفةَ: رأى رجلاً لا يُتِمُّ ركوعَه ولا سجودَه، فلمَّا قضى صلاتَه، قالَ لهُ حُذيفةُ: ما صلَّيتَ ـ قالَ: وأحسِبُهُ قالَ ـ لو مُتَّ مُتَّ على غيرِ سُنَّةِ محمَّدٍ ﷺ.

[الحديث ٣٨٩ ـ طرفاه في: ٧٩١، ٨٠٨].

٢٧ ـ بابٌ يُبْدِي ضَبْعَيهِ وَيُجافي في السُّجُودِ

٣٩٠ ـ أخبرَنا يحيى بنُ بُكيرٍ: حدَّثنا بكرُ بنُ مُضرَ، عنْ جعفرٍ، عنِ ابنِ هُرمُزَ، عنْ عبدِ اللهِ بنِ مالكٍ ابنِ بُحينةَ: أنَّ النبيَّ ﷺ كانَ إذا صلَّى فرَّجَ بينَ يديهِ، حتَّى يبدُوَ بياضُ إبطيهِ. وقالَ اللَّيثُ: حدَّثني جعفرُ بنُ ربيعةَ نحوَهُ. [الحديث ٣٩٠ ـ طرفاه في: ٨٠٧، ٣٥٦٤].

٢٨ ـ بابُ فَضْلِ اسْتِقْبالِ القِبْلَةِ

يَستقبِلُ بأطرافِ رجليهِ، قالَ أبو حُميدٍ، عنِ النبيِّ ﷺ.

٣٩١ ـ حدثنا عمرو بنُ عبَّاسٍ قال: حدَّثنا ابنُ المهديِّ قال: حدَّثنا منصورُ بنُ سعدٍ، عنْ ميمونِ بنِ سياهٍ، عنْ أنسِ بنِ مالكٍ قال: قال رسولُ اللهِ ﷺ: «مَنْ صلَّى صلاتَنا واستقبلَ قبلتَنا، وأكلَ ذبيحتَنا، فذلكَ المسلمُ، الذي لهُ ذمَّةُ اللهِ وذمَّةُ رسولهِ، فلا تُخفِروا اللهَ في ذمَّتِه».

[الحديث ٣٩١ ـ طرفاه في: ٣٩٢، ٣٩٣].

392- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight people until they testify that there is no God (to be worshipped) but Allah. If they said this, prayed like us, faced our Qiblah, and slaughtered as we slaughter (the animal according to Islamic law on which Allah's name was mentioned) then their blood and property would be kept (as being sacred) from me, except within the rights (of law); and their account would be with Allah."

393- Anas Ibn Malik "Allah be pleased with him" was asked by Maimun Ibn Seiyyah: "O Abu'hamza! What makes the life and property of a person sacred?" He replied: "Whoever says: There is no God to be worshipped but Allah , faces our Qiblah during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

[29] The Qiblah of people of Medina, Syria and the East

394- Abu'aiyub Al'ansari "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While defecating, neither face nor turn your back to the Qiblah but face either east or west." Abu'aiyub added: "When we arrived in Syria, we came across some lavatories facing the Qiblah; therefore we turned ourselves while using them and asked for Allah's forgiveness."

[30] Allah's saying: "make of Abraham's station a place of prayer" (The Heifer 125)

395- Abdullah Ibn Omar "Allah be pleased with both" was reported to have been asked about a man who circumambulated Ka'ba, but did not compass between Safa and Marwa: "Is he able to have sexual intercourse with his wife?" Abdullah Ibn Omar "Allah be pleased with both" replied: "The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'ba seven times, prayed two Rak'as behind Abraham's station, compassed between Safa and Marwa seven times. You have to take The Messenger of Allah as your good example."

396- Jaber Ibn Abdullah "Allah be pleased with both" was reported to have been asked about the same. He answered: "He should not come near (to have sexual intercourse with) her until he compasses between Safa and Marwa.

397- Mujahid narrated: Someone came to Ibn Omar and said: "Here is Allah's Apostle entering Ka'ba." Ibn Omar said: "I went there but The Prophet had come out of Ka'ba and I found Bilal standing between its two doors. I asked Bilal: Did the Prophet "Allah's blessing and peace be upon him" pray in

٣٩٢ ـ حدّثنا نعيمٌ قَالَ: حَدَّثَنا ابنُ المُبارَكِ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النّاسَ، حتّى يَقُولُوا: لاَ إِلٰهَ إلا اللّه، فَإذَا قَالُوهَا، وَصَلَّوْا صَلاتَنَا، وَاسْتَقْبَلُوا قِبْلَتَنا، وَذَبَحُوا ذَبِيحَتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوالُهُمْ، إلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللّهِ». [طرفه في: ٣٩١]

٣٩٣ ـ قَالَ ابنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيى: حَدَّثَنا حُمَيدٌ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ. وَقَالَ عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ قَالَ: حَدَّثَنَا حُمَيدٌ قَالَ: سَأَلَ مَيمُونُ بْنُ سِيَاهٍ: أَنَسَ بْنَ مَالِكٍ قَالَ: يَا أَبَا حَمْزَةَ، ما يُحَرِّمُ دَمَ العَبْدِ وَمَالَهُ؟ فَقَالَ: مَنْ شَهِدَ أَنْ لا إِلٰهَ إِلاَّ اللّهُ، وَاسْتَقْبَلَ قِبْلَتَنَا، وَصَلَّى صَلاتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَهُوَ المُسْلِمُ، لَهُ مَا لِلْمُسْلِمِ، وَعَلَيهِ مَا عَلَى المُسْلِمِ. [طرفه في: ٣٩١].

٢٩ ـ بابُ قِبْلَةِ أَهْلِ المَدِينَةِ، وَأَهْلِ الشَّأْمِ، وَالمَشْرِقِ

لَيس فِي المَشْرِقِ وَلاَ فِي المَغْرِبِ قِبْلَةٌ، لِقَولِ النَّبِيِّ ﷺ: «لاَ تَسْتَقْبِلُوا القِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَلكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

٣٩٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيد، عَنْ أَبِي أَيُّوبَ الأَنْصارِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذا أَتَيتُمُ الغائِطَ، فَلاَ تَسْتَقْبِلُوا القِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا، وَلكِنْ شَرِّقُوا أَوْ غَرِّبُوا». قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّأْمَ، فَوَجَدْنَا مَرَاحِيضَ بُنِيَتْ قِبَلَ القِبْلَةِ، فَنَنْحَرِفُ، وَنَسْتَغْفِرُ اللّهَ تَعَالى. وَعَنِ الزُّهْرِيِّ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٣٠ ـ بَابُ قَوْلِ اللّهِ تَعالى: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥]

٣٩٥ ـ حدّثنا الحُمَيدِيُّ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ، عَنْ رَجُلٍ طَافَ بِالبَيتِ العُمْرَةَ، وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ، فَطَافَ بِالبَيتِ سَبْعاً، وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللّهِ ﷺ إِسْوَةٌ حَسَنَةٌ.

[الحديث ٣٩٥ ـ أطرافه في: ١٦٢٣، ١٦٢٧، ١٦٤٥، ١٦٤٧، ١٧٩٣].

٣٩٦ ـ وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللّهِ فَقَالَ: لاَ يَقْرَبَنَّهَا، حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ.

[الحديث ٣٩٦ ـ أطرافه في: ١٦٢٤، ١٦٤٦، ١٧٩٤].

٣٩٧ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنْ سَيفٍ قَالَ: سَمِعْتُ مُجَاهِداً قَالَ: أُتِيَ ابْنُ عُمَرَ، فَقِيلَ لَهُ: هذا رَسُولُ اللّهِ ﷺ دَخَلَ الكَعْبَةَ، فَقَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ وَالنَّبِيُّ ﷺ قَدْ خَرَجَ،

٣٩٧ـ قوله: (على يساره) أي الداخل أو يسار البيت أو هو من الالتفات ولأبي ذر عن الكشميهني يسارك بالكاف وهي أنسب لقوله إذا دخلت (شارح).

Ka'ba? Bilal replied: Yes, he prayed two Rak'as between the two pillars which are on your left on entering Ka'ba. Then Allah's Apostle "Allah's blessing and peace be upon him" came out and offered a two-rak'a prayer facing Ka'ba."

398- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" entered Ka'ba, he invoked Allah in every side of it and did not pray till he came out of it. He prayed two Rak'as, facing Ka'ba. He said: "This is the Qiblah."

[31] Facing the Qiblah, wherever one is

Abu'huraira reported that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Face the Qiblah and then magnify Allah (if you intended to pray)."

399- Al'barra Ibn Azib "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" prayed facing Jerusalem for sixteen or seventeen months. But he loved to face Ka'ba. So Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (The Heifer "Al'baqara" 144) So the Prophet faced Ka'ba. The fools amongst the people namely "the Jews" said: "What has turned them from their Qiblah (of Jerusalem) which they formerly observed?" (Allah said): "Say: To Allah belongs the East and the West. He guides whom he will to a straight path ." (The Heifer 142) A man prayed with the Prophet (facing the Ka'ba) and went out. Having seen some of the Ansar performing the Asr prayer with their faces towards Jerusalem, he said: "I bear witness that I prayed with Allah's Apostle "Allah's blessing and peace be upon him" facing Ka'ba." So all the people turned their faces towards Ka'ba.

400- Jaber Ibn Abdullah "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to perform the (optional, non-obligatory) prayer while riding on his mount wherever it turned, and whenever he wanted to perform the compulsory prayer he dismounted and did it, facing the Qiblah.

401- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prayed (the narrator Ibrahim, reporting from Alqama from Ibn Mas'ood that he said: "I do not know whether he prayed more or less than usual"), and after he had finished the prayers he was asked: "O Allah's Apostle! Has there been any change in the prayers?" He said: "What is it?" The people said: "You have prayed so much and so much." So The Prophet "Allah's blessing and peace be upon him" bent his legs, faced the Qiblah and performed two prostration's "Sajda" (of forgetfulness) and finished his prayers with the end salutation, (by turning his face to right and left) saying: Allah's peace and mercy be unto you. When he turned his face to

وَأجِدْ بِلالاً قائِماً بين البَابَيْنِ، فَسألتُ بِلالاً فَقُلتُ: أَصلَّى النَّبيُّ ﷺ في الكَعْبَةِ؟ قالَ: نعَمْ، رَكْعتين، بين السَّارِيتين اللَّتين على يساره إذا دخلت، ثم خرج، فصلَّى في وجهِ الكعبةِ ركعتين.

[الحديث ٣٩٧ - أطرافه في: ٤٦٨، ٥٠٤، ٥٠٥، ٥٠٦، ١١٦٧، ١٥٩٨، ١٥٩٩، ٢٩٨٨، ٤٢٨٩، ٤٤٠٠].

٣٩٨ - حدثنا إسحاقُ بنُ نصرٍ قال: حَدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا ابْنُ جُرَيجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قالَ: لَمَّا دَخَلَ النَّبيُّ ﷺ البيتَ، دَعَا في نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ، فلمَّا خرجَ ركعَ ركعتينِ فِي قُبُلِ الكَعْبةِ، وقالَ: «هذه القِبْلَةُ».

[الحديث ٣٩٨ - أطرافه في: ١٦٠١، ٣٣٥١، ٣٣٥٢، ٤٢٨٨].

٣١ - بابُ التَّوَجُّهِ نَحْوَ القِبْلَةِ حَيْثُ كَانَ

وقالَ أبو هريرة: قال النبيُّ ﷺ: «اسْتَقْبِلِ القِبْلَةَ وكَبِّرْ».

٣٩٩ - حدثنا عَبْدُ اللَّهِ بنُ رجاءٍ قالَ: حَدَّثنا إسرائيلُ، عَنْ أبي إسحاقَ، عَنِ البراءِ بْنِ عازِبٍ، رَضِيَ اللَّهُ عَنْهُما، قالَ: كانَ رَسُولُ اللَّهِ ﷺ، صلَّى نحوَ بيتِ المَقْدِسِ، سِتَّةَ عشرَ أو سبعةَ عشرَ شهراً، وكانَ رسولُ اللَّهِ ﷺ يُحِبُّ أنْ يُوَجَّهَ إلى الكَعْبةِ، فأنزَلَ اللَّهُ ﴿قد نرى تقلُّب وجهك في السَّماءِ﴾ [البقرة: ١٤٤] فتوجَّهَ نحوَ الكعبةِ، وقالَ السُّفَهاءُ من النَّاسِ، وهُمُ اليَهُودُ: ﴿ما ولَّاهُم عن قِبْلَتِهِمُ الَّتي كانوا عليها قُلْ للَّهِ المشرقُ والمغربُ يهدي من يشاءُ إلى صراطٍ مُستقيم﴾ [البقرة: ١٤٢]، فصلَّى مَعَ النَّبيِّ ﷺ رجلٌ ثُمَّ خرجَ بعدَ ما صلَّى، فمرَّ على قومٍ من الأنصارِ في صلاةِ العصرِ، نحوَ بيتِ المقدسِ، فقالَ: هو يَشْهَدُ: أنَّه صلَّى مع رسولِ اللَّهِ ﷺ وأنَّهُ توجَّهَ نحوَ الكعبةِ، فتحرَّفَ القومُ، حتَّى توجَّهوا نحوَ الكعبةِ.

[طرفه في: ٤٠].

٤٠٠ - حدثنا مُسْلِمٌ قال: حَدَّثنا هِشامٌ قال: حَدَّثنا يَحيى بْنُ أبي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ، فَإِذَا أَرَادَ الفَرِيضَةَ، نزلَ فاسْتَقْبَلَ القِبْلَةَ.

[الحديث ٤٠٠ - أطرافه في: ١٠٩٤، ١٠٩٩، ٤١٤٠].

٤٠١ - حدثنا عُثْمانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى النَّبِيُّ ﷺ - قَالَ إبراهيمُ: لا أَدْرِي - زَادَ أَوْ نَقَصَ، فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ أحدث في الصَّلاةِ شيءٌ؟ قال: «وما ذاكَ»؟ قالُوا: صَلَّيتَ كَذا وَكَذا، فَثَنَى رِجْلَيْهِ، واسْتَقْبَلَ

٣٩٩- قوله: (ستة عشر شهراً أو سبعة عشر شهراً) ثبت شهراً الأول في نسخة الشارح وهو ساقط في بعض نسخ العيني.

us he said: "If there had been anything changed in the prayer, surely I would have informed you. But I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly. When he finishes it, he should offer two prostrations "Sajda" (of forgetfulness)."

[32] What about the Qiblah

and what about the opinion that if one forgetfully prayed in a direction other than the Qiblah, the repetition of the prayer would not be necessary

402- Omar Ibn Al'khattab "Allah be pleased with him" narrated: My Lord agreed with me in three things: 1 I said: "O Allah's Apostle! I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer" (for some of your prayers e.g. Two Rak'as of circumambulating Ka'ba). (Heifer "Al'baqara" 125) 2 Regarding the women's veil, I said: O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them. So the verse of the veiling of women was revealed. (Confederates "Al'ahzab" 31, 53). 3 Once the wives of The Prophet "Allah's blessing and peace be upon him" made a united front against him. I said to them: "It may be if he (The Prophet "Allah's blessing and peace be upon him") divorced you, his Lord (Allah) would give him instead of you wives better than you. So this verse (the same as I had said) was revealed." (Confederates "Al'ahzab" 5)

403- Ibn Omar "Allah be pleased with both" told: While people were performing the Morning (Fajr) prayer at the mosque of Quba, some person came to them and said: "Tonight, The Messenger of Allah "Allah's blessing and peace be upon him" was revealed (through a divine verse) that faces must be turned towards Ka'ba in prayer." They were praying with their faces towards Jerusalem. They turned, while being praying, towards Ka'ba, and continued the prayer.

404- Abdullah "Allah be pleased with him" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed The Dhuhr as five Rak'as. When they asked him: "Did any increase happen in the (Rak'as of the Dhuhr) prayer?" He said (surprisingly): "(No). what happened?" they said: "You prayed it as five Rak'as." Knowing this, he bent his legs and offered two prostrations (Sajda of forgetfulness).

[33] Scraping the sputum off the direction of the Qiblah in the mosque

405- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw some sputum in the direction of the Qiblah (on the wall of the mosque). He disliked it to the extent that the sign of disgust was apparent from his face. So he got up, scraped it off with his hand and said: "Whenever anyone of you stands for the prayer, he is speaking in

القِبْلَةَ، وَسَجَدَ سَجْدَتَينِ، ثُمَّ سَلَّمَ. فَلَمَّا أَقْبَلَ عَلَينا بِوَجْهِهِ قالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلاةِ شَيءٌ لَنَبَّأْتُكُمْ بِهِ، وَلكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاتِهِ، فَلْيَتَحَرَّى الصَّوابَ فَلْيُتِمَّ عَلَيهِ، ثُمَّ لِيُسَلِّمْ، ثُمَّ يَسْجُدُ سَجْدَتَينِ».

[الحديث ٤٠١ ـ أطرافه في: ٤٠٤، ١٢٢٦، ٦٦٧١، ٧٢٤٩].

٣٢ ـ باب مَا جَاءَ فِي القِبْلَةِ، وَمَنْ لا يَرَى الإِعَادَةَ عَلَى مَنْ سَهَا، فَصَلَّى إِلَى غَيرِ القِبْلَةِ

وَقَدْ سَلَّمَ النَّبِيُّ ﷺ فِي رَكْعَتَيِ الظُّهرِ، وَأَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ، ثُمَّ أَتَمَّ ما بَقِيَ.

٤٠٢ ـ حدّثنا عَمْرُو بْنُ عَوْنٍ قالَ: حَدَّثَنَا هُشَيمٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: قالَ عُمَرُ: وَافَقْتُ رَبِّي فِي ثَلاثٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلَّى، فَنَزَلَتْ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥]، وَآيَةُ الحِجَابِ، قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ، فَإِنَّهُ يُكَلِّمُهُنَّ البَرُّ وَالفَاجِرُ، فَنَزَلَتْ آيَةُ الحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي الغَيرَةِ عَلَيهِ، فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ، أَنْ يُبْدِلَهُ أَزْوَاجاً خَيراً مِنْكُنَّ، فَنَزَلَتْ هذِهِ الآيَةُ. [التحريم: ٥].

[الحديث ٤٠٢ ـ أطرافه في: ٤٤٨٣، ٤٧٩٠، ٤٩١٦].

حدّثنا ابْنُ أَبِي مَرْيَمَ قالَ: أَخْبَرَنَا يَحْيى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيدٌ قالَ: سَمِعْتُ أَنَساً بِهذا.

٤٠٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَينا النَّاسُ بِقُبَاءٍ فِي صَلاةِ الصُّبحِ، إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ، فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى الكَعْبَةِ.

[الحديث ٤٠٣ أطرافه في: ٤٤٨٨، ٤٤٩٠، ٤٤٩١، ٤٤٩٣، ٤٤٩٤، ٧٢٥١].

٤٠٤ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهرَ خَمْساً، فَقَالُوا: أَزِيدَ فِي الصَّلاةِ؟ قالَ: «وَمَا ذَاكَ»؟ قالوا: صَلَّيتَ خَمْساً! فَثَنَى رِجْلَيهِ، وَسَجَدَ سَجْدَتَينِ. [طرفه في: ٤٠١].

٣٣ ـ باب حَكِّ البُزَاقِ بِاليَدِ مِنَ المَسْجِدِ

٤٠٥ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ

٤٠٢ـ قوله: (وآية) بالرفع على الابتداء والخبر محذوف وبالنصب على الاختصاص وبالجر عطفاً على مقدر انظر الشارح.

٤٠٣ـ قوله: (فاستقبلوها) بصيغة الماضي وفي رواية: فاستقبلوها بصيغة الأمر انظر الشارح.

٤٠٥ـ قوله: (أو أن) بفتح الهمزة وكسرها كما في اليونينية ولأبي ذر عن الحموي والمستملي وأن (شارح).

private to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah but one can spit to the left or under his foot." The Prophet "Allah's blessing and peace be upon him" then took the corner of his sheet, spat in, and folded it. Then he said: "Or you can do like this."

406- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" saw sputum on the wall of the mosque in the direction of the Qiblah which he scraped off. He faced the people and said: "Whenever any one of you is praying, he mustn't spit in front of him in view of the fact that in the prayer Allah is in front of him."

407- A'isha "Allah be pleased with her" told: Allah's Apostle "Allah's blessing and peace be upon him" saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qiblah which he scraped off.

[34] Scraping with gravel the sputum off (the wall of) the direction of the Qiblah in the mosque

408- Abu'huraira and Abu'sa'eed Al'khudri "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque. He took gravel and scraped it off; and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

409- Abu'huraira and Abu'sa'eed narrated: (The same previous tradition).

[35] In prayer, one should not Spit on his right

410- both of Abu'huraira and Abu'sa'eed "Allah be pleased with them" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque.

He took gravel and scraped it off and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

411- Abu'huraira and Abu'sa'eed narrated: (The same previous tradition).

412- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One (in prayer) should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

رَأى نُخامَةً في القِبْلَة، فَشَقَّ ذلكَ عَلَيه، حَتَّى رُئِيَ في وَجْهِه، فَقامَ فَحَكَّهُ بِيَدِه، فَقالَ: «إنَّ أَحَدَكُمْ إذا قامَ في صَلاتِه، فَإنَّهُ يُناجي رَبَّه، أوْ: إنَّ رَبَّهُ بَينَهُ وَبَينَ القِبْلَة، فَلا يَبْزُقَنَّ أحَدُكُمْ قِبَلَ قِبْلَتِه، ولكِنْ عَنْ يَسارِه أوْ تَحتَ قَدَمَيه». ثُمَّ أخَذَ طَرَفَ رِدائِه، فَبَصَقَ فيه، ثُمَّ رَدَّ بَعْضَهُ عَلى بَعْض، فَقالَ: «أوْ يَفعَلُ هكذا».

[طرفه في: ٢٤١].

٤٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أخْبَرَنا مَالِكٌ، عَنْ نافِع، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أنَّ رَسُولَ اللَّهِ ﷺ رَأى بُصاقاً في جِدارِ القِبْلَة، فَحَكَّهُ، ثُمَّ أقْبَلَ عَلى النَّاسِ فَقالَ: «إذا كانَ أحَدُكُمْ يُصَلِّي، فَلا يَبْصُقْ قِبَلَ وَجْهِه، فَإنَّ اللهَ قِبَلَ وَجهِهِ إذا صَلَّى».

[الحديث ٤٠٦ ـ أطرافه في: ٧٥٣، ١٢١٣، ٦١١١].

٤٠٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أخْبَرَنا مَالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنينَ: أنَّ رَسُولَ اللَّهِ ﷺ رَأى في جِدارِ القِبْلَةِ مُخاطاً، أوْ بُصاقاً، أوْ نُخامَةً، فَحَكَّهُ.

٣٤ ـ باب حَكِّ المُخاطِ بالحَصى مِنَ المَسْجِدِ

٤٠٨، ٤٠٩ ـ حدّثنا مُوسى بْنُ إسْماعيلَ قالَ: أخْبَرَنا إبْراهِيمُ بْنُ سَعْدٍ: أخْبَرَنا ابْنُ شِهابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيرَةَ وَأبا سَعِيدٍ حَدَّثاهُ: أنَّ رَسُولَ اللَّهِ ﷺ رَأى نُخامَةً في جِدارِ المَسْجِد، فَتَناوَلَ حَصاةً فَحَكَّها، فَقالَ: «إذا تَنَخَّمَ أحَدُكُم، فَلا يَتَنَخَّمَنَّ قِبَلَ وَجْهِه، وَلا عَنْ يَمينِه، وَلْيَبْصُقْ عَنْ يَسارِه، أوْ تَحتَ قَدَمِهِ اليُسْرى».

[الحديث ٤٠٨ ـ أطرافه في: ٤١٠، ٤١١، ٤١٤، ٤١٦].

٣٥ ـ باب لا يَبْصُقْ عَنْ يَمِينِهِ فِي الصَّلاةِ

٤١٠، ٤١١ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيرَةَ، وَأبا سَعِيدٍ أخْبَراهُ: أنَّ رَسُولَ اللَّهِ ﷺ رَأى نُخامَةً في حائِطِ المَسْجِد، فَتَناوَلَ رَسُولُ اللَّهِ ﷺ حَصاةً فَحَتَّها، ثُمَّ قالَ: «إذا تَنَخَّمَ أحَدُكُم، فَلا يَتَنَخَّمْ قِبَلَ وَجْهِه، وَلا عَنْ يَمينِه، وَلْيَبْصُقْ عَنْ يَسارِه، أوْ تَحتَ قَدَمِهِ اليُسْرى».

[طرفه في: ٤٠٨، ٤٠٩].

٤١٢ ـ حدّثنا حَفْصُ بْنُ عُمَرَ قالَ: حَدَّثَنا شُعْبَةُ قالَ: أخْبَرَني قَتادَةُ قالَ: سَمِعْتُ أنَساً قالَ: قالَ النَّبِيُّ ﷺ: «لا يَتْفُلَنَّ أحَدُكُمْ بَينَ يَدَيه، وَلا عَنْ يَمينِه، وَلكِنْ عَنْ يَسارِه، أوْ تَحتَ رِجْلِهِ».

[طرفه في: ٢٤١].

٤١٢ـ قوله: لا يتفلن بكسر الفاء ويجوز الضم (شارح).

[36] One could spit only either on his left side or under his left foot

413- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A faithful believer, while in prayer, is speaking in private to his Lord, so he should spit neither in front of him nor on his right side but he could spit either on his left or under his foot."

414- Abu'sa'eed "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque. He took gravel and scraped it off and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

[37] The expiation of spitting in the mosque

415- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Spitting in the mosque is a sin, whose expiation is to bury (remove) it.”

[38] Burying the sputum in the mosque

416- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah. He should not spit on his right as there is an angel. But he can spit either on his left or under his left foot and (then) bury it (the sputum).

[39] If one (wanted to) spit (while praying in the mosque) he should do it in the corner of his sheet and then fold it

417- Anas “Allah be pleased with him” narrated: The Prophet saw expectoration (on the wall of the mosque) in the direction of the Qiblah which he scraped off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said: “If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qiblah. Therefore he should not spit towards his Qiblah, but he could spit either on his left or under his foot." Then he took the corner of his sheet in which he spat, folded it and said: "Or do like this."

[40] The imam is to urge people (in prayer) to be submissive and facing Qiblah

418- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do you consider or see that my face is towards the Qiblah? By Allah, neither your submissiveness nor your bowing is hidden from me. Surely I see you from my back."

٣٦ - باب ليَبْزُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ اليُسْرَى

٤١٣ - حدثنا آدمُ قال: حَدَّثَنَا شُعْبَةُ قال: حَدَّثَنَا قَتَادَةُ قال: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ المُؤْمِنَ إِذَا كَانَ فِي الصَّلاةِ، فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلاَ يَبْزُقَنَّ بَينَ يَدَيهِ، وَلاَ عَنْ يَمِينِهِ، وَلكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ».

[طرفه في: ٢٤١].

٤١٤ - حدثنا عليٌّ قال: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ أَبصَرَ نُخَامَةً فِي قِبْلَةِ المَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ بَينَ يَدَيهِ، أَوْ عَنْ يَمِينِهِ، وَلكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ اليُسْرَى. وَعَنِ الزُّهْرِيِّ، سَمِعَ حُمَيداً، عَنْ أَبِي سَعِيدٍ: نَحْوَهُ.

[طرفه في: ٤٠٩].

٣٧ - باب كَفَّارَةِ البُزَاقِ فِي المَسْجِدِ

٤١٥ - حدثنا آدمُ قال: حَدَّثَنَا شُعْبَةُ قال: حَدَّثَنَا قَتَادَةُ قال: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «البُزَاقُ فِي المَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

٣٨ - باب دَفْنِ النُّخَامَةِ فِي المَسْجِدِ

٤١٦ - حدثنا إِسْحَاقُ بْنُ نَصْرٍ قال: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ، فَلاَ يَبْصُقْ أَمَامَهُ، فَإِنَّمَا يُنَاجِي اللّهَ مَا دَامَ فِي مُصَلاَّهُ، وَلاَ عَنْ يَمِينِهِ، فَإِنَّ عَنْ يَمِينِهِ مَلَكاً، وَلْيَبْصُقْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ، فَيَدْفِنُهَا».

[طرفه في: ٤٠٨].

٣٩ - باب إِذَا بَدَرَهُ البُزَاقُ فَلْيَأْخُذْ بِطَرَفِ ثَوْبِهِ

٤١٧ - حدثنا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا زُهَيرٌ قَالَ: حَدَّثَنَا حُمَيدٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي القِبْلَةِ، فَحَكَّهَا بِيَدِهِ، وَرُئِيَ مِنْهُ كَرَاهِيَةٌ، أَوْ رُئِيَ كَرَاهِيَتُهُ لِذَلِكَ، وَشِدَّتُهُ عَلَيهِ، وَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ، فَإِنَّمَا يُنَاجِي رَبَّهُ، أَوْ رَبُّهُ بَينَهُ وَبَينَ قِبْلَتِهِ، فَلاَ يَبْزُقَنَّ فِي قِبْلَتِهِ، وَلكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَزَقَ فِيهِ، وَرَدَّ بَعْضَهُ عَلَى بَعْضٍ، قَالَ: «أَوْ يَفْعَلُ هكَذَا». [طرفه في: ٢٤١].

٤٠ - باب عِظَةِ الإِمَامِ النَّاسَ فِي إِتْمَامِ الصَّلاَةِ وَذِكْرِ القِبْلَةِ

٤١٨ - حدثنا عَبْدُ اللّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «هَل تَرَوْنَ قِبْلَتِي هَا هُنَا؟ فَوَاللّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلاَ

٤١٦- قوله: فيدفنها بالرفع والجزم والنصب انظر الشارح.

419- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” led us in a prayer and then got up on the pulpit and said: "In your prayer and bowing, I certainly see you from my back as I see you (when looking at you). "

[41] Could you say: it is the mosque of Banu (sons of) so and so

420- Abdullah Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" issued an order for a horse race. The trained horses were to run from a place called Al'hafya to Thaniyat Al'wada and the horses, which were not trained, were to run from Ath'thaniya to the mosque of Banu'zuraiq. Abdullah, according to the narration, was one of those who took part in the race.

[42] Distributing goods at the mosque

421- Anas "Allah be pleased with him" reported: Some goods came to Allah's Apostle "Allah's blessing and peace be upon him" from Bahrain. The Prophet "Allah's blessing and peace be upon him" ordered the people to spread them in the mosque, as it was the biggest amount of goods Allah's Apostle "Allah's blessing and peace be upon him" had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods from which he gave to everybody he saw. Al Abbas came to him and said: "O Allah's Apostle! Give me (something) too, because I afforded ransom for myself and Aqil.” Allah's Apostle "Allah's blessing and peace be upon him" told him to take. So he stuffed his garment with it. When he tried to carry it away he failed to do so. He said: "O Allah's Apostle! Order someone to help me in lifting it." The Prophet "Allah's blessing and peace be upon him" said: "No.” He then said to The Prophet "Allah's blessing and peace be upon him" : “Will you please help me to lift it?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No.” Then Al'abbas threw some of it and tried to carry it, (but he failed). He said: "O Allah's Apostle! Order someone to help me in lifting it." The Prophet "Allah's blessing and peace be upon him" said: "No.” He then said to The Prophet "Allah's blessing and peace be upon him" : “Will you please help me to lift it?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No.” Then he (Al’abbas) threw some of it and lifted it on his shoulders and went away. Allah's Apostle "Allah's blessing and peace be upon him" kept on watching him till he disappeared from his sight. He was astonished at his greediness. Allah's Apostle "Allah's blessing and peace be upon him" did not get up till the last derham (coin) was distributed.

[43] When one is called for a meal and when one responds to it

422- Anas “Allah be pleased with him” narrated: I found The Messenger of Allah “Allah’s blessing and peace be upon him” in the mosque along with some people. He said to me: "Did Abu’talha send you?" I said: "Yes.” He said: "For a meal?" I said: "Yes." Then he said to his companions: "Get up." They left, and I was ahead of them.

رُكُوعُكُمْ، إنِّي لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي»

[الحديث ٤١٨ ـ طرفه في: ٧٤١].

٤١٩ ـ حدَّثنا يَحيى بنُ صالح قال: حدَّثنا فُليح بنُ سُليمان، عن هِلال بن عليّ، عن أنس ابن مَالك قال: صَلَّى بنا النَّبيُّ ﷺ صَلاةً، ثُمَّ رَقِيَ المِنبَرَ، فَقالَ في الصَّلاةِ وفي الرُّكُوعِ: «إنِّي لأَرَاكُم مِنْ ورائي كَما أراكُم».

[الحديث ٤١٩ ـ طرفاه في: ٧٤٢، ٦٦٤٤].

٤١ ـ باب هَل يُقال: مَسْجِدُ بَني فُلانٍ؟

٤٢٠ ـ حدَّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قَالَ: أَخبَرَنا مَالِكٌ، عَنْ نَافِع، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَينَ الخَيلِ الَّتي أُضمِرَتْ مِنَ الحَفياءِ، وَأَمَدُهَا ثَنِيَّةُ الوَدَاعِ، وَسَابَقَ بَينَ الخَيلِ الَّتي لَمْ تُضمَّرْ مِنَ الثَّنِيَّةِ إلَى مَسْجِدِ بَنِي زُرَيقٍ، وأَنَّ عَبدَ اللَّهِ بنَ عُمرَ كَانَ فِيمَنْ سَابَقَ بِهَا.

[الحديث ٤٢٠ ـ أطرافه في: ٢٨٦٨، ٢٨٦٩، ٢٨٧٠، ٧٣٣٦].

٤٢ ـ باب القِسْمَةِ، وَتَعْلِيقِ القِنْوِ في المَسْجِدِ

قال أبو عبد آ: القِنْوُ العِذقُ، والاثْنَانِ قِنْوَانِ، والجماعة أيضاً قِنوانٌ، مِثْل صِنْوٍ وصِنْوَانٍ.

٤٢١ ـ وقال إبراهيم: عَنْ عبدِ العَزيزِ بنِ صُهيبٍ، عَنْ أنسٍ رضيَ اللَّهُ عنهُ قالَ: أُتيَ النَّبيُّ ﷺ بِمالٍ مِنَ البَحْرَينِ، فقالَ: «انثُرُوهُ في المَسْجِد». وكَانَ أَكْثَرَ مَالٍ أُتيَ به رَسُولُ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إلَى الصَّلاةِ وَلَمْ يَلتَفِتْ إِلَيه، فَلَمَّا قَضَى الصَّلاةَ جَاءَ فَجَلَسَ إِلَيهِ، فَما كَانَ يَرى أحداً إلاَّ أَعطاهُ، إذْ جَاءَهُ العَبَّاسُ فقَالَ: يا رَسُولَ اللَّهِ، أَعطِنِي، فإنِّي فَادَيتُ نَفسِي وفَاديتُ عَقِيلاً، فقَالَ له رَسُولُ اللَّهِ ﷺ: «خُذْ». فَحثَا فِي ثَوبِهِ، ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَستَطِعْ، فقَالَ: يَا رَسُولَ اللَّهِ، اؤمُرْ بَعْضَهُمْ يَرْفَعْهُ إِلَيَّ، قَالَ: «لا» قَالَ: فَارْفَعْهُ أَنْتَ عَلَيَّ، قَالَ: «لا». فَنَثَرَ مِنْهُ، ثُمَّ ذَهَبَ يُقِلُّهُ، فَقَالَ: يا رَسُولَ اللَّهِ، اؤْمُرْ بَعضَهُمْ يَرْفَعْهُ عَلَيَّ، قَالَ: «لا». قَالَ: فَارفَعْهُ أَنْتَ عَلَيَّ، قَالَ: «لا». فنثَرَ مِنهُ، ثُمَّ احتَمَلَه، فألقاهُ على كاهِلِه، ثُمَّ انطلَقَ، فما زالَ رَسُولُ اللَّهِ ﷺ يُتبِعُهُ بَصرَه حَتَّى خَفِيَ عَلينا، عجباً مِنْ حِرصِه، فما قامَ رَسُولُ اللَّهِ ﷺ وَثَمَّ مِنْهَا دِرْهَمٌ.

[الحديث ٤٢١ ـ طرفاه في: ٣٠٤٩، ٣١٦٥].

٤٣ ـ باب مَنْ دَعَا لِطَعَامٍ فِي المَسْجِدِ وَمَنْ أَجَابَ فِيهِ

٤٢٢ ـ حدَّثنا عَبْدُ اللَّهِ بنُ يوسُف: أخبرَنا مالكٌ، عَنْ إسحاق بنِ عَبدِ اللَّه: سَمِعَ أنساً قالَ: وَجَدْتُ النَّبيَّ ﷺ في المَسْجِدِ مَعَهُ نَاسٌ، فَقُمْتُ، فَقَالَ لِي: «آرسَلَكَ أَبُو طَلحَةَ؟». قُلتُ: نَعَمْ، فَقَالَ: «لِطَعَامٍ؟». قُلتُ: نَعَمْ، فَقَالَ لِمَنْ مَعَهُ: «قُومُوا». فَانطَلَقَ وَانطَلَقتُ بَينَ أَيدِيهِم.

---

٤٢٠ ـ قوله: لم تضمر وفي رواية لم تضمر بسكون الضاد وتخفيف الميم (شارح)

[44] Settling disputes in the mosque; and taking oaths from the man and his wife of accusing and denying her committing adultery

423- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A man said: "O Allah's Apostle! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I witnessed them (the man and his wife) in the mosque, taking oaths, the husband accusing, and the wife denying adultery).

[45] When one enters into another's home to pray wherever the latter wants or wherever the former is ordered to pray

424- Itban Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to my house and said: "Where do you like me to pray?" I pointed to a certain place. The Prophet then magnified Allah, and we aligned behind him and he offered a two-Rak'a prayer.

[46] Taking a part of one's home as a mosque

425- Mahmud Ibn Ar'rabie narrated: Itban Ibn Malik "Allah be pleased with him" who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and one of the Ansar who took part in the battle of Badr, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered two Rak'as, and ended it with the end salutation. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said: "Where is Malik Ibn Ad'dukhaishin or Ibn Ad'dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger. Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen

[الحديث ٤٢٢ ـ أطرافه في: ٣٥٧٨، ٥٣٨١، ٥٤٥٠، ٦٦٨٨].

٤٤ ـ باب القضاء واللِّعَانِ في المَسْجِد، بَيْنَ الرِّجَالِ وَالنِّسَاءِ

٤٢٣ ـ حدّثنا يَحْيى قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ: أَرَأَيتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ فَتلاعَنا في المَسْجِد، وَأَنا شاهِدٌ.

[الحديث ٤٢٣ ـ أطرافه في: ٤٧٤٥، ٤٧٤٦، ٥٢٥٩، ٥٣٠٨، ٥٣٠٩، ٦٨٥٤، ٧١٦٥، ٧١٦٦، ٧٣٠٤].

٤٥ ـ باب إِذَا دَخَلَ بَيتاً يُصَلِّي حَيثُ شَاءَ، أَوْ حَيثُ أُمِرَ، وَلا يَتَجَسَّسُ

٤٢٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ فِي مَنْزِلِهِ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟». قَالَ: فَأَشَرْتُ لَهُ إِلَى مَكَانٍ، فَكَبَّرَ النَّبِيُّ ﷺ، وَصَفَفْنَا خَلفَهُ، فَصَلَّى رَكْعَتَيْنِ.

[الحديث ٤٢٤ ـ أطرافه في: ٤٢٥، ٦٦٧، ٦٨٦، ٨٣٨، ٨٤٠، ١١٨٦، ٤٠٠٩، ٤٠١٠، ٥٤٠١، ٦٤٢٣، ٦٩٣٨].

٤٦ ـ باب المَسَاجِدِ فِي البُيُوتِ

وَصَلَّى البَرَاءُ بْنُ عَازِبٍ في مَسْجِده في دَاره جَمَاعَةً.

٤٢٥ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، مِمَّنْ شَهِدَ بَدراً مِنَ الأَنْصارِ: أَنَّهُ أَتَى رَسُولَ اللهِ ﷺ فقالَ: يَا رَسُولَ اللهِ، قَدْ أَنْكَرْتُ بَصَرِي، وَأَنا أُصَلِّي لِقَوْمِي، فَإِذا كَانَتِ الأَمْطارُ، سَالَ الوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ، أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَغَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ البَيْتَ، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟». قَالَ: فَأَشَرْتُ لَهُ إِلَى نَاحِيَةٍ مِنَ البَيْتِ، فَقَامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَّنَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ: فَثَابَ فِي البَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ، فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوِ ابْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُلْ ذَلِكَ، أَلا تَرَاهُ قَدْ قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى

باب ٤٦ ـ قوله: (في مسجده) وللأربعة (في مسجد) شارح.

٤٢٥ـ قوله: (فتصلي) بالسكون أو بالنصب وقوله: فأتخذه بالرفع على الاستئناف أو بالنصب كما في الفرع عطفاً على الفعل المنصوب انظر الشارح.

him helping and advising hypocrites." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no God (to be worshipped) but Allah" just for Allah's sake."

[47] Starting everything, such as entering the mosque or anything else, from the right (or with the right side, hand or foot)

Abdullah Ibn Omar "Allah be pleased with both" was reported to have used to enter the mosque starting with his right foot, and getting out starting with his left one.

426- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to start every thing from the right whenever it was possible in all his affairs, such as washing, combing or wearing shoes.

[48] Is it permissible to build mosques in place of the graves of the disbelievers of the period of Ignorance after being dug out

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah would curse the Jews because they built the places of worship at their prophets graves."

427- A'isha "Allah be pleased with her" narrated: Both of Ommu'salama and Ommu'habiba mentioned a church they had seen in Ethiopia in which there were pictures. They told The Prophet "Allah's blessing and peace be upon him" about it, who commented: "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Judgement."

428- Anas "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at Awali of Medina amongst a tribe called Banu'amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banun'najjar and they came armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu'bakr riding behind him and all Banun'najjar around him till he dismounted at the courtyard of Abu'aiyub's house. The Prophet "Allah's blessing and peace be upon him" loved to pray wherever he was even if he was at sheepfolds , since the time for prayer was due. Later on he ordered that a mosque should be built and sent for some people of Banun'najjar and said: "O Banun'najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it, and some of it was unlevelled and there were some date-palm trees in it.

وَجهَهُ وَنَصِيحَتَهُ إِلَى المُنَافِقِينَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، يَبْتَغِي بِذلِكَ وَجهَ اللَّهِ». قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الحُصَينَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذلِكَ.

[طرفه في: ٤٢٤].

٤٧ ـ باب التَّيَمُّنِ فِي دُخُولِ المَسْجِدِ وَغَيرِهِ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرِجْلِهِ اليُمْنَى، فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ اليُسْرَى.

٤٢٦ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ، فِي شَأْنِهِ كُلِّهِ، فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ.

٤٨ ـ بابٌ هَل تُنْبَشُ قُبُورُ مُشْرِكِي الجَاهِلِيَّةِ، وَيُتَّخَذُ مَكَانُهَا مَسَاجِدَ؟

لِقَوْلِ النَّبِيِّ ﷺ: «لَعَنَ اللَّهُ اليَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». وَمَا يُكْرَهُ مِنَ الصَّلاَةِ فِي القُبُورِ. وَرَأَى عُمَرُ أَنَسَ بْنَ مَالِكٍ يُصَلِّي عِنْدَ قَبْرٍ، فَقَالَ: القَبْرَ القَبْرَ، وَلَمْ يَأْمُرْهُ بِالإِعَادَةِ.

٤٢٧ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ، ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالحَبَشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرَتَا لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّ أُولئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِداً، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولئِكَ شِرَارُ الخَلْقِ عِنْدَ اللَّهِ يَوْمَ القِيَامَةِ».

[الحديث ٤٢٧ ـ أطرافه في: ٤٣٤، ١٣٤١، ٣٨٧٣].

٤٢٨ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، فَنَزَلَ أَعْلَى المَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِي السُّيُوفِ، كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الغَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ المَسْجِدِ، فَأَرْسَلَ إِلَى مَلإٍ مِنْ بَنِي النَّجَّارِ، فَقَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ هذا». قَالُوا: لاَ وَاللَّهِ، لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ، فَقَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ المُشْرِكِينَ، وَفِيهِ خَرِبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ المُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالخَرِبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ

باب ٤٨ ـ قوله: مساجد بالنصب مفعولاً ثانياً ليتخذ المبني للمفعول ومكانها مفعول أول مرفوع نائب عن الفاعل وفي رواية مساجد بالرفع نائباً عن الفاعل شارح مختصراً.

٤٢٨ـ قوله: وإنه بكسر الهمزة وفي فرع اليونينية بفتحها (شارح).

ـ قوله: خرب بفتح الخاء المعجمة وكسر الراء ولأبي ذر بكسر الخاء وفتح الراء (شارح).

The Prophet "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet "Allah's blessing and peace be upon him" was with them and he kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansar and the emigrants. "

[49] Performing prayer in the sheep folds

429- Abud'daiyyah reported that Anas had told: "The Messenger of Allah "Allah's blessing and peace be upon him" prayed at the sheep folds." Later on, I heard him saying: "He (The Messenger of Allah) prayed in the sheep folds before building the mosque."

[50] Performing prayer in front of camels

430- Abdullah Ibn Omar "Allah be pleased with both" was reported to have prayed in front of his camel.

He said that he had seen The Prophet "Allah's blessing and peace be upon him" doing the same.

[51] (The impossibility of) Praying in front of the fire or something of those, which were worshipped

Anas told: The Prophet "Allah's blessing and peace be upon him" said: "The (Hell) fire was shown to me while I was praying."

431- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed and Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer. He said: "I have been shown the Hellfire (now) and I never saw a worse and more horrible sight than that I have seen today."

[52] It is hateful to pray at graves

432- Abdullah Ibn Omar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer some of your prayers (other than the obligatory) at home, and do not take your houses as graves."

[53] (It is impermissible) to pray at the places of (those) sunk down or tortured (by Allah)

433- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not enter (the places) of those people where Allah's punishment had fallen unless you do so while weeping.

If you do not weep, do not enter (the places of those people) lest Allah's curse and punishment which fell upon them may fall upon you."

الْمَسْجِد، وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَة، وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ، وَهْوَ يَقُولُ:

«اللَّهُمَّ لا خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»

[طرفه في: ٢٣٤].

٤٩ ـ باب الصَّلاةِ في مَرَابِضِ الغَنَم

٤٢٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ قال: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في مَرَابِضِ الغَنَمِ، ثُمَّ سمِعْتُهُ بَعْدُ يَقُولُ: كانَ يُصَلِّي في مَرَابِضِ الغَنَمِ، قَبْلَ أَنْ يُبْنَى المَسْجِدُ.

[طرفه في: ٢٣٤].

٥٠ ـ باب الصَّلاةِ في مَوَاضِعِ الإِبِلِ

٤٣٠ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ قال: أَخْبَرَنا سُلَيمانُ بْنُ حَيَّانَ قال: حَدَّثَنا عُبَيدُ اللَّه، عَنْ نَافِعٍ قالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي إِلَى بَعِيرِهِ، وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[الحديث ٤٣٠ ـ طرفه في: ٥٠٧].

٥١ ـ باب مَنْ صَلَّى وَقُدَّامَهُ تَنُّورٌ أَوْ نَارٌ، أَوْ شَيءٌ مِمَّا يُعْبَدُ فَأَرَادَ بِهِ اللَّهَ

وَقالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسٌ قالَ: قَالَ النَّبِيُّ ﷺ: «عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أُصَلِّي».

٤٣١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قالَ: انْخَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «أُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَراً كالْيَوْمِ قَطُّ أَفْظَعَ». [طرفه في: ٢٩]

٥٢ ـ باب كَرَاهِيَةِ الصَّلاةِ في المَقَابِرِ

٤٣٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاتِكُمْ، وَلا تَتَّخِذُوهَا قُبُوراً».

[الحديث ٤٣٢ ـ طرفه في: ١١٨٧].

٥٣ ـ باب الصَّلاةِ في مَوَاضِعِ الخَسْفِ والعَذَابِ

وَيُذْكَرُ أَنَّ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ كَرِهَ الصَّلاةَ بِخَسْفِ بَابِلَ.

٤٣٣ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا تَدْخُلُوا عَلَى هؤُلاَءِ المُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلا تَدْخُلُوا عَلَيْهِمْ، لا يُصِيبُكُمْ ما أَصَابَهُمْ».

[الحديث ٤٣٣ ـ أطرافه في: ٣٣٨٠، ٣٣٨١، ٤٤١٩، ٤٤٢٠، ٤٧٠٢].

[54] Praying in The monastery

Omar Ibn Al'khattab was reported to have said: "We (Muslims) do not enter your churches for what it contains of statues and pictures." On the other hand, Ibn Abbas was reported to have prayed in them except in the one which had those statues and pictures.

434- A'isha "Allah be pleased with her" told: Ommu'salama "Allah be pleased with her" mentioned a church called Mariya she had seen in Ethiopia in which there were pictures. She told The Prophet "Allah's blessing and peace be upon him" about it, who commented: "If any religious or pious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Judgement."

[55]

435- both of A'isha and Abdullah Ibn Abbas "Allah be pleased with them" narrated: When the last moment of the life of Allah's Apostle "Allah's blessing and peace be upon him" came he started putting his square garment on his face. When he felt hot and short of breath he took it off his face and said: "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet "Allah's blessing and peace be upon him" was warning (Muslims) of what those had done.

436- both of A'isha and Ibn Abbas narrated: (the same previous tradition).

437- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Might Allah curse the Jews. They built the places of worship at their prophets graves."

[56] The Prophet's saying: "The earth was made for me (and my followers) a place of prayer, in addition to being pure" (for anyone wanting to perform a prayer in its due time)

438- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five things which were not given to any one else before me. 1 Allah made me victorious by awe, (by frightening my enemies) for a distance covered in one month. 2 The earth has been made for me (and for my followers) a place for prayer, in addition to being pure for anyone wanting to perform prayer at its due time. 3 The booty has been made lawful for me; though it was not lawful for anyone else before me. 4 I have been given the right of intercession (on the Day of Judgement). 5 Every Prophet used to be sent to his nation only but I have been sent to all mankind."

[57] The woman's sleep in the mosque

439- A'isha "Allah be pleased with her" narrated: There was a black slave girl belonging to an Arab tribe; and they manumitted her but she remained with them. The slave girl said: "Once one of their girls (of that tribe) came out

٥٤ ـ باب الصَّلاةِ في البِيعَةِ

وقال عُمرُ رَضِيَ اللّهُ عنهُ: إنَّا لا نَدخلُ كنائسَكُم، مِنْ أَجلِ التَّماثيلِ التي فيهَا، الصُّورَ. وَكَانَ ابْنُ عَبَّاسٍ يُصَلّي في البِيعَةِ، إلاَّ بِيعةً فيهَا تَمَاثيلُ.

٤٣٤ ـ حدثنا مُحمدٌ قال: أخبرنا عبدةُ، عن هِشامِ بنِ عُروةَ، عن أبيهِ، عن عائشةَ: أنَّ أمَّ سلمةَ ذكرتْ لِرَسولِ اللّهِ ﷺ كنيسةً رأتْها بأرضِ الحبشةِ، يقالُ لَها: ماريةُ، فذكرتْ لهُ ما رأتْ فيهَا مِنَ الصُّوَرِ، فَقَالَ رَسولُ اللّهِ ﷺ: «أُولئِكَ قَومٌ إذا مَاتَ فيهِمُ العَبدُ الصَّالحُ، أوِ الرَّجلُ الصَّالحُ، بنَوا علَى قَبرِهِ مَسْجِداً، وَصَوَّرُوا فيهِ تِلكَ الصُّوَرَ، أُولئكَ شِرارُ الخَلقِ عِندَ اللّهِ».

[طرفه في: ٤٢٧].

٥٥ ـ باب

٤٣٥، ٤٣٦ ـ حدثنا أبو اليَمانِ قال: أخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ عُتْبَةَ: أَنَّ عَائِشَةَ وَعَبدَ اللَّهِ بنَ عَبَّاسٍ قَالاَ: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لهُ على وَجهِهِ، فإذا اغتَمَّ بِها كَشفَها عن وَجهِهِ، فَقَالَ وَهوَ كَذلِكَ: «لَعْنَةُ اللَّهِ عَلَى اليَهُودِ وَالنَّصارى، اتَّخَذوا قُبورَ أَنْبِيائِهِمْ مَساجِدَ». يُحَذِّرُ مَا صَنَعُوا.

[الحديث ٤٣٥ ـ أطرافه في: ١٣٣٠، ١٣٩٠، ٣٤٥٣، ٣٤٥٤، ٤٤٤١، ٤٤٤٣، ٤٤٤٤، ٥٨١٥، ٥٨١٦].

٤٣٧ ـ حدثنا عبدُ اللّهِ بنُ مَسلمةَ، عن مَالكٍ، عن ابنِ شِهابٍ، عن سَعيدِ بنِ المُسَيَّبِ، عَن أبي هُريرةَ: أنَّ رَسُولَ اللّهِ ﷺ قال: «قاتَلَ اللّهُ اليَهودَ، اتَّخذوا قُبورَ أنبيائهِم مَساجدَ».

[الحديث ٤٣٧ ـ أطرافه في: ٣٤٥٤، ٤٤٤٤، ٥٨١٦]

٥٦ ـ باب قَوْلِ النَّبِيِّ ﷺ: «جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وطَهُوراً»

٤٣٨ ـ حدثنا مُحَمَّدُ بْنُ سِنانٍ قال: حَدَّثَنا هُشَيمٌ قال: حَدَّثَنا سَيَّارٌ، هُوَ أَبُو الحَكَمِ، قَالَ: حَدَّثَنَا يَزيدُ الفَقيرُ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبدِ اللَّهِ قَالَ: قَالَ رَسولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمساً، لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِياءِ قَبْلِي: نُصِرتُ بالرُّعْبِ مَسِيرَةَ شَهرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وطَهُوراً، وأَيُّما رَجُلٍ مِنْ أُمَّتِي أَدرَكَتْهُ الصَّلاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الغَنائِمُ، وكَانَ النَّبِيُّ يُبْعَثُ إِلى قَوْمِهِ خاصَّةً، وبُعِثْتُ إِلى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ».

[طرفه في: ٣٣٥].

٥٧ ـ باب نَوْمِ المَرْأَةِ فِي المَسْجِدِ

٤٣٩ ـ حدثنا عُبَيدُ بْنُ إِسْماعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ وَلِيدَةً كَانَتْ سَوْداءَ لِحَيٍّ مِنَ العَرَبِ، فَأَعتَقُوها فَكانَتْ مَعَهُمْ، قالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ،

باب ٥٤ ـ قوله: الصور ذكر فيها الشارح الرفع والنصب والجر فانظره.

wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it Lying there. Mistaking it for a piece of meat, it flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searching my private parts." The slave girl further said: "By Allah! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf, which fell amongst them. I told them: "This is what you accused me of and I was innocent and now this is it."" A'isha "Allah be pleased with her" added: That slave girl came to Allah's Apostle "Allah's blessing and peace be upon him" and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she visited me, she had a talk with me and whenever she sat with me, she recited the following: "The day of the scarf was one of the wonders of our Lord, verily He rescued me from the disbelievers town." A'isha added: Once I asked her: "what is the matter with you? Whenever you sit with me, you always recite these poetic verse." On that she told me the whole story.

[58] Men's sleep in the mosque

440- Nafi reported: Abdullah Ibn Omar "Allah be pleased with both" told that he had used to sleep in the mosque when he was still young and unmarried.

441- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

442- Abu'huraira "Allah be pleased with him" reported: I saw seventy of As'suffa men none of whom had an upper garment.

They had either loin-cloths or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels. They used to gather them with their hands lest their private parts might become naked.

عَلَيهَا وِشَاحٌ أَحْمَرُ مِن سُيُورٍ، قَالَتْ: فَوَضَعَتْهُ، أَوْ وَقَعَ مِنهَا، فَمَرَّتْ بِه حُدَيَّاةٌ وَهُوَ مُلْقىً، فَحَسِبَتْهُ لَحماً فَخَطِفَتْهُ، قَالَتْ: فَالتَمَسُوهُ فَلَمْ يَجِدُوهُ، قَالَتْ: فَاتَّهَمُونِي بِهِ، قَالَتْ: فَطَفِقُوا يُفَتِّشُونَ، حَتَّى فَتَّشُوا قُبُلَها، قَالَتْ: وَاللَّهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ الحُدَيَّاةُ فَأَلْقَتْهُ، قَالَتْ: فَوَقَعَ بَينَهُمْ، قَالَتْ: فَقُلتُ هذا الَّذِي اتَّهَمْتُمُونِي بِهِ، زَعَمْتُمْ وَأَنَا مِنهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ، قَالَتْ: فَجَاءَتْ إِلى رَسُولِ اللَّهِ ﷺ فَأَسْلَمَت، قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِبَاءٌ فِي المَسْجِدِ أَوْ حِفشٌ، قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحَدَّثُ عِندِي، قَالَتْ: فَلا تَجلِسُ عِندِي مَجْلِساً، إِلاَّ قَالَتْ:

وَيَومَ الوِشَاحِ مِنْ أَعَاجِيبِ رَبِّنَا ... أَلا إِنَّهُ مِنْ بَلْدَةِ الكُفْرِ أَنْجَانِي

قَالَتْ عَائِشَةُ: فَقُلتُ لَهَا: مَا شَأْنُكِ، لا تَقْعُدِينَ مَعِي مَقْعَداً إِلاَّ قُلتِ هذا؟ قَالَتْ: فَحَدَّثَتْنِي بِهذا الحَدِيثِ. [الحديث ٤٣٩ ـ طرفه في: ٣٨٣٥].

٥٨ ـ باب نَوْمِ الرِّجالِ فِي المَسْجِدِ

وقَالَ أَبُو قِلابَةَ، عَنْ أَنَسٍ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ، عَلَى النَّبِيِّ ﷺ فَكَانُوا فِي الصُّفَّةِ. وَقَالَ عَبْدُ الرَّحْمنِ بْنُ أَبِي بَكْرٍ: كَانَ أَصْحَابُ الصُّفَةِ الفُقَرَاءُ.

٤٤٠ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثنا يَحيى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ: أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ أَعْزَبُ لاَ أَهْلَ لَهُ، فِي مَسْجِدِ النَّبِيِّ ﷺ.

[الحديث ٤٤٠ ـ أطرافه في: ١١٢١، ١١٥٦، ٣٧٣٨، ٣٧٤٠، ٧٠١٥، ٧٠٢٨، ٧٠٣٠].

٤٤١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ قال: حَدَّثنا عَبدُ العَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قال: جَاءَ رَسُولُ اللَّهِ ﷺ بَيتَ فاطِمَةَ، فَلَمْ يَجِدْ عَلِيّاً فِي البَيتِ، فَقَالَ: «أَينَ ابْنُ عَمِّكِ؟» قَالَتْ: كَانَ بَيْنِي وَبَينَهُ شَيءٌ، فغاضَبَنِي فَخَرَجَ، فَلَمْ يَقِلْ عِندِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لإِنسَانٍ: «انظُرْ أَينَ هُوَ». فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي المَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنهُ وَيَقُولُ: «قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ».

[الحديث ٤٤١ أطرافه في: ٣٧٠٣، ٦٢٠٤، ٦٢٨٠]

٤٤٢ ـ حدّثنا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ فُضَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: رَأَيتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ، ما مِنهُم رَجُلٌ عَلَيهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنهَا مَا يَبْلُغُ نِصْفَ السَّاقَينِ، وَمِنهَا مَا يَبْلُغُ الكَعْبَينِ، فَيَجْمَعُهُ بِيَدِهِ، كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ.

٥٩ ـ باب الصَّلاةِ إِذا قَدِمَ مِنْ سَفَرٍ

وَقَالَ كَعْبُ بْنُ مَالِكٍ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالمَسْجِدِ فَصَلَّى فِيهِ.

باب ٥٨ ـ قوله: الفقراء بالنصب خبر كان أو بالرفع اسمها وأصحاب خبر مقدم (شارح).

[59] Performing prayer at one's arrival from his travel

443- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I went to the Prophet in the mosque (the sub-narrator Mas'ar thought that Jabir had said, "In the forenoon").

He ordered me to pray two Rak'as.

He owed me some money which he repaid to me and gave more than what was due to me.

[60] One should pray two Rak'as whenever he enters the mosque

444- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you enters the mosque, he should pray two Rak'as before sitting down."

[61] Passing wind (or making sound) in the mosque

445- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The angels keep on asking Allah to forgive anyone of you, as long as he is at his praying place, provided that he does not pass wind (or make sound).

They say: O Allah! Forgive him, O Allah! Bestow your mercy upon him."

[62] Constructing the mosque

446- Abdullah Ibn Omar "Allah be pleased with both" reported: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu'bakr did not alter it.

Omar expanded it on the same pattern as it was in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" by using adobes, leaves of date-palms and changing the pillars into wooden ones.

Othman changed it by expanding it to a great extent.

He built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

٤٤٣ ـ حدّثنا خَلادُ بْنُ يَحْيى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: أَتَيتُ النَّبِيَّ ﷺ وَهُوَ فِي المَسْجِدِ، قَالَ مِسْعَرٌ: أُرَاهُ قَالَ: ضُحىً، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» وَكَانَ لِي عَلَيهِ دَيْنٌ، فَقَضَانِي وَزَادَنِي.

[الحديث ٤٤٣ ـ أطرافه في: ١٨٠١، ٢٠٩٧، ٢٣٠٩، ٢٣٨٥، ٢٣٩٤، ٢٤٠٦، ٢٤٧٠، ٢٦٠٣، ٢٦٠٤، ٢٧١٨، ٢٨٦١، ٢٩٦٧، ٣٠٨٧، ٣٠٨٩، ٣٠٩٠، ٤٠٥٢، ٥٠٧٩، ٥٠٨٠، ٥٢٤٣، ٥٢٤٤، ٥٢٤٥، ٥٢٤٦، ٥٢٤٧، ٥٣٦٧، ٦٣٨٧].

٦٠ ـ باب إِذَا دَخَلَ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ

٤٤٤ ـ حدّثنا عَبْدُ اللهِ بنُ يوسُفَ قالَ: أَخبرَنا مالِكٌ، عَن عامِرِ بنِ عَبْدِ اللهِ بنِ الزُّبيرِ، عَن عَمْرِو بنِ سُلَيمٍ الزُّرَقِيِّ، عَن أَبي قَتادَةَ السَّلَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا دَخَلَ أَحَدُكُمُ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَينِ قَبْلَ أَنْ يَجْلِسَ».

[الحديث ٤٤٤ ـ طرفه في: ١١٦٣].

٦١ ـ باب الحَدَثِ فِي المَسْجِدِ

٤٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «المَلائِكَةُ تُصَلِّي عَلى أَحَدِكُم، مادامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، ما لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ».

[طرفه في: ١٧٦]

٦٢ ـ باب بُنْيانِ المَسْجِدِ

وَقالَ أَبُو سَعِيدٍ: كانَ سَقْفُ المَسْجِدِ مِنْ جَرِيدِ النَّخْلِ. وَأَمَرَ عُمَرُ بِبِناءِ المَسْجِدِ، وَقالَ: أَكِنَّ النَّاسَ مِنَ المَطَرِ، وَإِيَّاكَ أَنْ تُحَمِّرَ أَوْ تُصَفِّرَ، فَتَفْتِنَ النَّاسَ. وَقالَ أَنَسٌ: يَتَبَاهَوْنَ بِهَا، ثُمَّ لاَ يَعْمُرُونَهَا إِلاَّ قَلِيلاً. وَقالَ ابْنُ عَبَّاسٍ: لَتُزَخْرِفُنَّهَا كما زَخْرَفَتِ اليَهُودُ وَالنَّصَارَى.

٤٤٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْراهِيمَ بْنِ سَعْدٍ قالَ: حَدَّثَنِي أَبِي، عَنْ صالِحِ بْنِ كَيْسانَ قالَ: حَدَّثَنَا نافِعٌ: أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ: أَنَّ المَسْجِدَ كانَ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيّاً بِاللَّبِنِ، وَسَقْفُهُ الجَرِيدُ، وَعُمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئاً، وَزادَ فِيهِ

باب ٦٠ ـ قوله: (فليركع ركعتين) زاد في رواية ابن عساكر قبل أن يجلس (شارح).

٤٤٦ـ قوله: (وعمده خشب النخل) بهذا الضبط ويجوز فتح العين والميم في عمد وضم الخاء والشين في خشب (شارح).

ـ قوله: (وسقفه) بهذا الضبط عطفاً على جعل وفي فرع اليونينية وسقفه بإسكان القاف وفتح الفاء عطفاً على عمده وضبطه البرماوي وسقّفه بتشديد القاف (شارح).

[63] Muslims Co-operation in building the mosque

and Allah's saying: "It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular Prayers, and practise regular Charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance." (The Repentance "At'tawba" 17:18)

447- Ikrima reported: Ibn Abbas said to me and to his son Ali: "Go to Abu'sa'eed and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his upper garment, which he wore and sat down and started narrating till he came to the topic of the construction of the mosque. He said: "We were carrying one adobe at a time while Ammar was carrying two. The Prophet "Allah's blessing and peace be upon him" saw him and started removing the dust from his body saying: "May Allah be Merciful to Ammar. He will be killed by the tyrant faction. He invites them (His murderers, the rebels) to Paradise and they will invite him to Hell-fire." Ammar said: "I seek refuge with Allah from affliction."

[64] Seeking for the help of the carpenter in building the mosque or preparing the wooden pulpit

448- Sahl "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent somebody to a woman telling her to "Order her slave carpenter, to prepare a wooden pulpit for him to sit on."

449- Jaber "Allah be pleased with him" reported: A woman said: "O Allah's Apostle! Shall I get something built for you to sit on as I have a slave who is a carpenter?" He replied: "Yes, if you like." So she had that pulpit built.

[65] (The rewards of) he, who built a mosque for the sake of Allah

450- Othman Ibn Affan "Allah be pleased with him" was reported to have said when people argued too much about his intention to reconstruct the mosque of Allah's Apostle "Allah's blessing and peace be upon him": "You have talked too much. I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever built a mosque (the sub-narrator said: I thought he had said: "For the sake of Allah Almighty"), Allah would build for him a similar place in Paradise.""

[66] Taking hold of the arrow heads (when they are passed by somebody) in the mosque

451- Jaber Ibn Abdullah "Allah be pleased with both" told: A man passed

عُمَرُ، وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، بِاللَّبِنِ وَالجَرِيدِ، وَأَعَادَ عُمُدَهُ خَشَباً، ثُمَّ غَيَّرَهُ عُثْمَانُ، فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً، وَبَنَى جِدَارَهُ بِالحِجَارَةِ المَنْقُوشَةِ وَالقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ، وَسَقَفَهُ بِالسَّاجِ.

٦٣ ـ باب التَّعَاوُنِ فِي بِنَاءِ المَسْجِدِ

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿ما كانَ لِلمُشرِكينَ أنْ يَعْمُرُوا مَساجِدَ اللَّهِ شاهِدِينَ على أنفُسِهِمْ بالكُفرِ أولئكَ حَبِطَتْ أعْمالُهُمْ وَفي النَّارِ هُمْ خالِدُونَ * إنَّما يَعْمُرُ مَساجِدَ اللَّهِ مَنْ آمَنَ باللَّهِ واليَوْمِ الآخِرِ وأقامَ الصَّلاةَ وآتى الزَّكاةَ ولَمْ يَخْشَ إلاَّ اللَّهَ فَعَسى أولئِكَ أنْ يَكُونُوا مِنَ المُهْتَدِينَ﴾ [التوبة: ١٧ ـ ١٨].

٤٤٧ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ مُخْتَارٍ قال: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ: قالَ لِي ابْنُ عَبَّاسٍ وَلابْنِهِ عَلِيٍّ: انْطَلِقَا إلَى أبِي سَعِيدٍ، فَاسْمَعَا مِنْ حَدِيثِهِ، فَانْطَلَقْنَا، فَإذَا هُوَ فِي حائِطٍ يُصْلِحُهُ، فَأخَذَ رِدَاءَهُ فَاحْتَبَى، ثُمَّ أنْشَأَ يُحَدِّثُنَا، حَتَّى أتَى ذِكْرُ بِنَاءِ المَسْجِدِ، فَقَالَ: كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً، وَعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرَآهُ النَّبِيُّ ﷺ، فَيَنْفُضُ التُّرَابَ عَنْهُ، وَيَقُولُ: «وَيحَ عَمَّارٍ، تَقْتُلُهُ الفِئَةُ البَاغِيَةُ، يَدْعُوهُمْ إلَى الجَنَّةِ، وَيَدْعُونَهُ إلَى النَّارِ». قالَ: يَقُولُ عَمَّارٌ: أعُوذُ بِاللَّهِ مِنَ الفِتَنِ. [الحديث ٤٤٧ ـ طرفه في: ٢٨١٢].

٦٤ ـ باب الاسْتِعَانَةِ بِالنَّجَّارِ وَالصُّنَّاعِ فِي أعْوَادِ المِنْبَرِ وَالمَسْجِدِ

٤٤٨ ـ حدّثنا قُتَيبَةُ قال: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أبِي حازِمٍ، عَنْ سَهْلٍ قال: بَعَثَ رَسُولُ اللَّهِ ﷺ إلَى امْرَأةٍ: «مُرِي غُلامَكِ النَّجَّارَ، يَعْمَلْ لِي أعْوَاداً، أجْلِسُ عَلَيهِنَّ». [طرفه في: ٣٧٧].

٤٤٩ ـ حدّثنا خَلادٌ قال: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ أيمَنَ، عَنْ أبِيهِ، عَنْ جابِرٍ: أنَّ امْرَأةً قالَتْ: يَا رَسُولَ اللَّهِ، ألا أجْعَلُ لَكَ شَيئاً تَقْعُدُ عَلَيهِ، فَإنَّ لِي غُلاماً نَجَّاراً؟ قالَ: «إنْ شِئْتِ». فَعَمِلَتِ المِنْبَرَ. [الحديث ٤٤٩ ـ أطرافه في: ٩١٨، ٢٠٩٥، ٣٥٨٤، ٣٥٨٥].

٦٥ ـ باب مَنْ بَنَى مَسْجِداً

٤٥٠ ـ حدّثنا يَحْيَى بْنُ سُلَيمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أخْبَرَنِي عَمْرٌو: أنَّ بُكَيراً حَدَّثَهُ: أنَّ عاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ: أنَّهُ سَمِعَ عُبَيدَ اللَّهِ الخَوْلانِيَّ: أنَّهُ سَمِعَ عُثْمانَ بْنَ عَفَّانَ يَقُولُ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إنَّكُمْ أكْثَرْتُمْ، وَإنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِداً ـ قالَ بُكَيرٌ: حَسِبْتُ أنَّهُ قالَ ـ يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الجَنَّةِ».

٦٦ ـ باب يَأْخُذُ بِنُصُولِ النَّبْلِ إذَا مَرَّ فِي المَسْجِدِ

٤٥١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنَا سُفْيَانُ قالَ: قُلْتُ لِعَمْرٍو: أسَمِعْتَ جابِرَ بْنَ عَبْدِ

٤٤٧ـ قوله: فينفض في رواية فنفض وللأصيلي فجعل ينفض ا هـ من الشارح مختصراً.

through the mosque carrying arrows. Allah's Apostle "Allah's blessing and peace be upon him" said to him: “take hold of them by their heads. "

[67] Passing in the mosque

452- Abu’burda reported from his father (Abu'moosa "Allah be pleased with him"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever passes through our mosques or markets with arrows should take hold of them by their heads lest he might injure a Muslim."

[68] Reciting poetry in the mosque

453- Abu’salama Ibn Abdur’rahman Ibn Awf reported that he had heard Hassan Ibn Thabit "Allah be pleased with him" asking Abu'huraira: "I beseech you By Allah! Tell me the truth whether you heard The Prophet "Allah's blessing and peace be upon him" saying: O Hassan! Reply on behalf of Allah's Apostle. O Allah! Help him with the Holy Spirit." Abu'huraira said: "Yes. "

[69] Spears holders in the mosque

454- Urwa reported: A’isha "Allah be pleased with her" narrated: Once I saw Allah's Apostle "Allah's blessing and peace be upon him" at the door of my room while some Ethiopians were playing (with their spears) in the mosque. Allah's Apostle "Allah's blessing and peace be upon him" was screening me with his garment so as to enable me to see their show.

455- Urwa reported: A’isha “Allah be pleased with her” narrated: I saw The Prophet “Allah’s blessing and peace be upon him” while The Ethiopians were playing in the mosque (and she added in this narration according to Ibrahim Ibn Al’mundher) (showing their skill) with spears.

[70] Discussing the (questions of) selling and buying in the mosque

456- A’isha “Allah be pleased with her” reported: Barira came to seek for my help regarding her manumission. I told her: “If you like, I would pay your price to your masters provided that your allegiance would be for me." Her masters said: "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her loyalty would be for us. "When Allah’s Apostle came, I spoke to him about it. He said: "Buy and manumit her. No doubt one’s allegiance is for the person who manumitted him." Then Allah’s Apostle stood

اللَّهِ يَقُولُ: مَرَّ رَجُلٌ فِي المَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا»؟

[الحديث ٤٥١ ـ طرفاه في: ٧٠٧٣، ٧٠٧٤].

٦٧ ـ باب المُرُورِ فِي المَسْجِدِ

٤٥٢ ـ حدثنا موسى بْنُ إِسماعِيل قال: حَدَّثنا عَبدُ الوَاحِدِ قال: حَدَّثنا أَبُو بُرْدَة بْنُ عَبدِ اللهِ قال: سَمِعْتُ أَبَا بُرْدَة، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا، أَوْ أَسْوَاقِنَا، بِنَبْلٍ، فَلْيَأْخُذْ عَلَى نِصَالِهَا، لاَ يَعْقِرْ بِكَفِّهِ مُسْلِماً».

[الحديث ٤٥٢ ـ طرفه في: ٧٠٧٥].

٦٨ ـ باب الشِّعْرِ فِي المَسْجِدِ

٤٥٣ ـ حدثنا أَبُو اليَمانِ الحَكَمُ بْنُ نَافِعٍ قال: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ يَسْتَشْهِدُ أَبَا هُرَيرَةَ: أَنْشُدُكَ اللَّهَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ القُدُسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[الحديث ٤٥٣ ـ طرفاه في: ٣٢١٢، ٦١٥٢].

٦٩ ـ باب أَصْحَابِ الحِرَابِ فِي المَسْجِدِ

٤٥٤ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْماً عَلَى بَابِ حُجْرَتِي وَالحَبَشَةُ يَلْعَبُونَ فِي المَسْجِدِ، وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ.

[الحديث ٤٥٤ ـ أطرافه في: ٤٥٥، ٩٥٠، ٩٨٨، ٢٩٠٦، ٣٥٢٩، ٣٩٣١، ٥١٩٠، ٥٢٣٦].

٤٥٥ زَادَ إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ وَالحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ.

[طرفه في: ٤٥٤].

٧٠ ـ باب ذِكْرِ البَيْعِ وَالشِّرَاءِ عَلَى المِنْبَرِ فِي المَسْجِدِ

٤٥٦ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا، فَقَالَتْ: إِنْ شِئْتِ أَعْطَيْتُ أَهْلَكِ وَيَكُونُ الوَلاَءُ لِي، وَقَالَ أَهْلُهَا: إِنْ شِئْتِ أَعْطَيْتِهَا مَا بَقِيَ ـ وَقَالَ سُفْيَانُ مَرَّةً: إِنْ شِئْتِ أَعْتَقْتِهَا ـ وَيَكُونُ الوَلاَءُ لَنَا، فَلَمَّا

٤٥٢ـ قوله: لا يعقر بالجزم ويجوز الرفع (شارح).

٤٥٦ـ قوله: «شروطاً ليس» في رواية «ليست» (شارح).

ـ قوله: فصعد المنبر وفي رواية على المنبر (شارح).

on the pulpit (or Allah's Apostle came up the pulpit as Sufyan once said), and said: "What about some people who impose conditions which are not present in Allah's Book?

Whoever imposes conditions which are not in Allah's Book, his conditions will be invalid even if he put them a hundred times."

[71] Settling the disputes in the mosque

457- Abdullah Ibn Ka'b Ibn Malik reported that Ka'b Ibn Malik required Ibn Abu'hadrad to pay the debts which he owed to him; and their voices grew louder. Allah's Apostle "Allah's blessing and peace be upon him" heard that while he was in his home.

So he came to them raising the curtain of his room and said: "O Ka'b!" He replied: "I am at your service, O Allah's Apostle!" He said: "O Ka'b! Reduce your debt to one half," gesturing with his hand. He (Ka'b) said: "O Allah's Apostle! I have done so." Then Allah's Apostle "Allah's blessing and peace be upon him" said (to Ibn Abu'hadrad): "Get up and pay the debt to him."

[72] Sweeping and cleaning the mosque

458- Abu'huraira "Allah be pleased with him" reported: A black man or a black woman used to sweep the mosque and he or she died.

The Prophet "Allah's blessing and peace be upon him" asked about her (or him). He was told that she (or he) had died.

He said: "Why did you not inform me? Show me his (or her) grave." So he went to his (or her) grave and offered his (or her) funeral prayer.

[73] Banning the wine sale in the mosque

459- A'isha "Allah be pleased with her" narrated: When the verses of usury in the Sura of The Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" got out and recited them to people.

At the same time, he banned the wine sale.

جاءَ رَسُولُ اللَّهِ ﷺ ذَكَّرَتْهُ ذلكَ، فَقالَ: «ابْتَاعِيهَا فَأَعْتِقِيهَا، فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ». ثُمَّ قامَ رَسُولُ اللَّهِ ﷺ عَلَى المِنْبَرِ - وَقَالَ سُفيانُ مَرَّةً: فَصَعِدَ رَسُولُ اللَّهِ ﷺ عَلَى المِنْبَرِ - فَقالَ: «ما بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيسَ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطاً لَيسَ فِي كِتَابِ اللَّهِ فَلَيسَ لَهُ، وَإِنِ اشْتَرَطَ مِئَةَ مَرَّةٍ». قَالَ عَلِيٌّ: قَالَ يَحْيى، وَعَبْدُ الوهَّابِ، عَنْ يَحْيى، عَنْ عَمْرَةَ. وَقَالَ جَعْفَرُ بْنُ عَوْنٍ: عَنْ يَحْيى قَالَ: سَمِعْتُ عَمْرَةَ قَالَتْ: سَمِعْتُ عائِشَةَ، رَوَاهُ مالِكٌ، عَنْ يَحْيى، عَنْ عَمْرَةَ: أَنَّ بَرِيرَةَ، وَلَمْ يَذْكُرْ: صَعِدَ المِنْبَرَ.

[الحديث ٤٥٦ ـ أطرافه في: ١٤٩٣، ٢١٥٥، ٢١٦٨، ٢٥٣٦، ٢٥٦٠، ٢٥٦١، ٢٥٦٣، ٢٥٦٤، ٢٥٦٥، ٢٥٧٨، ٢٧١٧، ٢٧٢٦، ٢٧٢٩، ٢٧٣٥، ٥٠٩٧، ٥٢٧٩، ٥٢٨٤، ٥٤٣٠، ٦٧١٧، ٦٧٥١، ٦٧٥٤، ٦٧٥٨، ٦٧٦٠].

٧١ ـ باب التَّقَاضِي وَالمُلاَزَمَةِ في المَسْجِدِ

٤٥٧ ـ حدثنا عبدُ اللَّهِ بنُ محمدٍ قال: حدَّثنا عُثمانُ بنُ عُمرَ قال: أخبرنا يُونُسُ، عن الزُّهرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ كَعْبٍ: أَنَّهُ تَقاضَى ابْنَ أَبي حَدْرَدٍ دَيناً كانَ لَهُ عَلَيهِ فِي المَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُما حَتَّى سَمِعَها رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيتِهِ، فَخَرَجَ إِلَيهِما، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنادَى: «يَا كَعْبُ» قَالَ: لَبَّيكَ يا رَسُولَ اللَّهِ، قَالَ: «ضَعْ مِنْ دَينِكَ هذا». وأَوْمَأَ إِلَيهِ: أَيِ الشَّطْرَ، قَالَ: لَقَدْ فَعَلْتُ يا رَسُولَ اللَّهِ، قَالَ: «قُمْ فَاقْضِهِ». [الحديث ٤٥٧ ـ أطرافه في: ٤٧١، ٢٤١٨، ٢٤٢٤، ٢٧٠٦، ٢٧١٠].

٧٢ ـ باب كَنْسِ المَسْجِدِ، وَالتِقَاطِ الخِرَقِ وَالقَذَى وَالعِيدَانِ

٤٥٨ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ قال: حدَّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أَبي رَافِعٍ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَجُلاً أَسْوَدَ، أَوِ امْرَأَةً سَوْدَاءَ، كانَ يَقُمُّ المَسْجِدَ، فَمَاتَ، فَسَأَلَ النَّبِيُّ ﷺ عَنْهُ، فَقالُوا: ماتَ، قَالَ: «أَفَلاَ كُنْتُمْ آذَنْتُمُونِي بِهِ، دُلُّونِي عَلَى قَبْرِهِ، أَوْ قَالَ قَبْرِها». فَأَتَى قَبْرَها فَصَلَّى عَلَيها. [الحديث ٤٥٨ - طرفاه في: ٤٦٠، ١٣٣٧].

٧٣ ـ باب تَحْرِيمِ تِجَارَةِ الخَمْرِ فِي المَسْجِدِ

٤٥٩ ـ حدثنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قَالَتْ: لَمَّا أُنْزِلَ الآياتُ مِنْ سُورَةِ البَقَرَةِ في الرِّبا، خَرَجَ النَّبِيُّ ﷺ إِلَى المَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ تِجارَةَ الخَمْرِ. [الحديث ٤٥٩ ـ أطرافه في: ٢٠٨٤، ٢٢٢٦، ٤٥٤٠، ٤٥٤١، ٤٥٤٢، ٤٥٤٣].

٤٥٧ـ قوله: حتى سمعها ولغير الأصيلي وأبي ذرّ سمعهما وقوله: سجف بكسر السين وفتحها (شارح).

٤٥٩ـ قوله: في الربوا بالقصر وإنما كتب بالواو كالصلاة للتفخيم على لغة وزيدت الألف بعدها تشبيهاً بواو الجمع والمراد قوله تعالى: ﴿الذين يأكلون الربوا﴾

ـ قوله: إلى المسجد لم يوجد في متن الشارح القسطلاني مع مطابقته للترجمة.

[74] The mosque's servants

Ibn Abbas mentioned in this connection Allah's saying: "Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service: so accept this of me: for thou hearest and knowest all things." (Al Imran 35)

460- Abu'huraira "Allah be pleased with him" reported: There was a black woman (or man); and I (Abu'huraira) thought it was rather a woman, who used to serve sweeping and cleaning the mosque. (He mentioned the same tradition according to which The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for her in the grave).

[75] Binding the arrested or captured man in the mosque's pillars

461- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Last night a big demon from the Jinns came to me and wanted to interrupt (or confuse) my prayer, but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning. But I remembered the statement of my brother Solomon: "O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)." (Sad 35)." (Rawh, the sub-narrator, said: It (the demon) was dismissed as humiliated).

[76] One's taking a bath when he embraces Islam

and what about binding the captured man to the (pillars) of the mosque

462- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some horsemen to Najd and they brought a man called Thumama Ibn Uthal from Banu'hanifa. They fastened him to one of the pillars of the mosque. The Prophet came and ordered them to release Thumama. He went to some date-palms near the mosque, and took a bath. Then he entered the mosque again and said: "There is no God (to be worshipped) but Allah an Mohammad is His Apostle". (In this way he embraced Islam).

[77] Putting up a tent in the mosque for patients

463- A'isha "Allah be pleased with her" reported: On the battle of the Trench the medial arm vein of Sa'd Ibn Mu'adh was injured and The Prophet "Allah's blessing and peace be upon him" pitched a tent in the mosque to look after him. There was another tent for Banu'ghaffar in the mosque to which the blood started flowing from Sa'd's tent. They shouted: "O occupants of the tent! What is coming from you to us?" They found that Sa'd wound was bleeding abundantly and Sa'd died in his tent.

[78] Getting the camel into the mosque for some reason

464- Ommu'salama "Allah be pleased with her" narrated: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to perform circumambulation behind the people while riding. I did so

٧٤ ـ باب الخَدَم للمَسْجِدِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿نَذَرْتُ لَكَ ما فِي بَطْنِي مُحَرَّرًا﴾ [آل عمران: ٣٥] لِلمَسْجِدِ يَخْدُمُهَا.

٤٦٠ ـ حدّثنا أَحْمَدُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ امْرَأَةً، أَوْ رَجُلاً، كانَتْ تَقُمُّ المَسْجِدَ، وَلاَ أُرَاهُ إِلاَّ امْرَأَةً، فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى عَلَى قَبْرِهَا. [طرفه في: ٤٥٨].

٧٥ ـ باب الأَسِيرِ أَوِ الغَرِيمِ يُرْبَطُ في المَسْجِدِ

٤٦١ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ قالَ: أَخْبَرَنا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ ـ أَوْ كَلِمَةً نَحْوَها ـ لِيَقْطَعَ عَلَيَّ الصَّلاةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سارِيَةٍ مِنْ سَوارِي المَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُروا إِلَيهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيمانَ: رَبِّ هَبْ لِي مُلكاً لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي» قالَ رَوْحٌ: فَرَدَّهُ خاسِئاً.

[الحديث ٤٦١ ـ أطرافه في: ١٢١٠، ٣٢٨٤، ٣٤٢٣، ٤٨٠٨].

٧٦ ـ باب الاِغْتِسالِ إِذا أَسْلَمَ، وَرَبْطِ الأَسِيرِ أَيضاً فِي المَسْجِدِ

وَكانَ شُرَيحٌ يَأْمُرُ الغَرِيمَ أَنْ يُحْبَسَ إِلى سارِيَةِ المَسْجِدِ.

٤٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنا سَعِيدُ بْنُ أَبِي سَعِيدٍ سَمِعَ أَبا هُرَيرَةَ قالَ: بَعَثَ النَّبِيُّ ﷺ خَيلاً قِبَلَ نَجْدٍ فَجاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقالُ لَهُ ثُمامَةُ بْنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوارِي المَسْجِدِ، فَخَرَجَ إِلَيهِ النَّبِيُّ ﷺ فَقالَ: «أَطْلِقُوا ثُمامَةَ». فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ، فَقالَ: أَشْهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ.

[الحديث ٤٦٢ ـ أطرافه في: ٤٦٩، ٢٤٢٢، ٢٤٢٣، ٤٣٧٢].

٧٧ ـ باب الخَيمَةِ فِي المَسْجِدِ لِلمَرْضَى وَغَيرِهِمْ

٤٦٣ ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيمَةً فِي المَسْجِدِ، لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ، وَفِي المَسْجِدِ خَيمَةٌ مِنْ بَنِي غِفارٍ، إِلاَّ الدَّمُ يَسِيلُ إِلَيهِمْ، فَقالُوا: يا أَهْلَ الخَيمَةِ، ما هذا الَّذِي يَأْتِينا مِنْ قِبَلِكُمْ؟ فَإِذا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَماتَ فِيها.

[الحديث ٤٦٣ ـ أطرافه في: ٢٨١٣، ٣٩٠١، ٤١١٧، ٤١٢٢].

٧٨ ـ باب إِدْخالِ البَعِيرِ فِي المَسْجِدِ لِلعِلَّةِ

وَقالَ ابْنُ عَبَّاسٍ: طَافَ النَّبِيُّ ﷺ عَلَى بَعِيرٍ.

٤٦٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba and reciting the Sura of at'tur, starting with "By at'tur! And by a certain lined book!"

[79]

465- Anas Ibn Malik "Allah be pleased with him" reported: Two of the companions of The Prophet "Allah's blessing and peace be upon him" departed from him on a dark night. They were led by two lights like lamps (ahead of them from Allah as a miracle) lighting the way in front of them.

When they parted, each of them was accompanied by one of these lights till he reached his home.

[80] The wicket and the passageway in the mosque

466- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" delivered a sermon and said: "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu'bakr wept. I said to myself: "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Apostle "Allah's blessing and peace be upon him" himself. Abu'bakr knew more than us. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'bakr! Don't weep." The Prophet "Allah's blessing and peace be upon him" added: "Abu'bakr has favoured me much with his property and company. If I were to take a blossom friend from mankind I would certainly have taken Abu'bakr; but the Islamic brotherhood and companionship is sufficient. Close all the gates in the mosque but that of Abu'bakr."

467- Abdullah Ibn Abbas "Allah be pleased with both" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said: "There is no one who had favoured me with life and property more than Abu'bakr Ibn Abu'quhafa.

If I were to take a blossom friend, I would certainly have taken Abu'bakr; but the Islamic brotherhood is better. Close all the wickets in this mosque except that of Abu'bakr."

نَوْفَل، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، قَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ البَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ. [الحديث ٤٦٤ ـ أطرافه في: ١٦١٩، ١٦٢٦، ١٦٣٣، ٤٨٥٣].

٧٩ ـ باب

٤٦٥ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ المِصْبَاحَيْنِ، يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ، حَتَّى أَتَى أَهْلَهُ.

[الحديث ٤٦٥ ـ طرفاه في: ٣٦٣٩، ٣٨٠٥].

٨٠ ـ باب الخَوْخَةِ وَالمَمَرِّ فِي المَسْجِدِ

٤٦٦ ـ حدثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّ اللَّهَ خَيَّرَ عَبْداً بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ». فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ فِي نَفْسِي: مَا يُبْكِي هَذَا الشَّيْخَ؟ إِنْ يَكُنِ اللَّهُ خَيَّرَ عَبْداً بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ العَبْدَ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، قَالَ: «يَا أَبَا بَكْرٍ لَا تَبْكِ، إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلَامِ وَمَوَدَّتُهُ، لَا يَبْقَيَنَّ فِي المَسْجِدِ بَابٌ إِلَّا سُدَّ، إِلَّا بَابَ أَبِي بَكْرٍ».

[الحديث ٤٦٦ ـ طرفاه في: ٣٦٥٤، ٣٩٠٤].

٤٦٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، عَاصِبٌ رَأْسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلَى المِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمَنَّ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذاً مِنَ النَّاسِ خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنْ خُلَّةُ الإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا المَسْجِدِ، غَيْرَ خَوْخَةِ أَبِي بَكْرٍ».

[الحديث ٤٦٧ ـ أطرافه في: ٣٦٥٦، ٣٦٥٧، ٦٧٣٨].

٨١ ـ باب الأَبْوَابِ وَالغَلَقِ لِلْكَعْبَةِ وَالمَسَاجِدِ

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ

---

٤٦٦ ـ قوله: إلا باب بالنصب والرفع (شارح).

[81] What about doors and locks of Ka'ba and other mosques

468- Abdullah Ibn Omar "Allah be pleased with both" reported: "The Prophet "Allah's blessing and peace be upon him" arrived in Mecca and sent for Othman Ibn Talha. He opened the gate of Ka'ba and The Prophet "Allah's blessing and peace be upon him", Bilal, Usama Ibn Zaid and Othman Ibn Talha entered Ka'ba. They closed its door. They stayed there for an hour, and then came out." Ibn Omar added: "I quickly went to Bilal and asked him (whether The Prophet "Allah's blessing and peace be upon him" had prayed). Bilal replied: He prayed in it. I asked: Where? He replied: Between the two pillars." Ibn Omar added: "I forgot to ask how many Rak'as he (The Prophet "Allah's blessing and peace be upon him") had prayed in Ka'ba."

[82] The Pagan's getting into the mosque

469- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some horsemen to Najd and they brought a man called Thumama Ibn Uthal from Banu'hanifa. They fastened him to one of the pillars of the mosque.

[83] Raising the voice in mosques

470- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: I was standing in the mosque when somebody threw a gravel at me. I looked and found that he was Omar Ibn Al'khattab. He said to me: "Fetch those two men to me." When I did, he asked them: "Who are you? (Or) where do you come from?" They replied: "We are from Ta'if." Omar said: "Had you been from this (town of) Medina I would have punished you because of raising your voices in the mosque of Allah's Apostle."

471- Abdullah Ibn Ka'b Ibn Malik reported that Ka'b Ibn Malik required Ibn Abu'hadrad to pay the debts which he owed to him; and their voices grew louder. Allah's Apostle "Allah's blessing and peace be upon him" heard that while he was in his home. So he came to them raising the curtain of his room and said: "O Ka'b Ibn Malik! O Ka'b Ibn Malik! " He replied: "I am at your service, O Allah's Apostle!" He told him, gesturing with his hand to reduce his debt to one half. He (Ka'b) said: "O Allah's Apostle! I have done so." Then Allah's Apostle "Allah's blessing and peace be upon him" said (to Ibn Abu'hadrad): "Get up and pay the debt to him."

472- Ibn Omar "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was on the pulpit, a man asked him how to offer the night prayers. He replied: "Pray two Rak'as at a time and then two and then two and so on. If you are afraid of catching the dawn, pray one

لِي ابْنُ أَبِي مُلَيكَةَ : يَاعَبْدَ المَلِكِ، لَوْ رأيتَ مَسَاجِدَ ابْنِ عَبَّاسٍ وَأَبْوَابَهَا.

٤٦٨ ـ حدّثنا أبو النُّعمان وقتيبة قالا: حدّثنا حمّاد، عن أيّوب، عن نافع، عن ابنِ عُمَرَ: أنَّ النَّبيَّ ﷺ قدِمَ مَكَّةَ، فَدَعا عُثمانَ بْنَ طَلحَةَ، فَفَتَحَ البابَ، فَدَخَلَ النَّبيُّ ﷺ، وَبِلالٌ، وأُسامَةُ ابنُ زيدٍ، وَعُثمانُ بنُ طَلحَةَ، ثُمَّ أُغلِقَ البابُ، فَلَبِثَ فيهِ ساعَةً، ثُمَّ خَرَجُوا. قَالَ ابْنُ عُمَرَ: فَبَدَرْتُ فَسأَلتُ بلالاً، فقال: صَلَّى فيه، فقلتُ: في أيٍّ؟ قال: بينَ الأُسطوانتين. قَالَ ابنُ عُمَرَ: فَذَهَبَ عَلَيَّ أَنْ أَسأَلَهُ كَمْ صَلَّى.

[طرفه في: ٣٩٧].

٨٢ ـ باب دُخُولِ المُشْرِكِ المَسْجِدَ

٤٦٩ ـ حدّثنا قتيبةُ قال: حدّثنا الليثُ، عن سعيدِ بنِ أبي سعيدٍ: أنّه سمعَ أبا هُريرةَ يقولُ: بَعَثَ رَسُولُ اللّهِ ﷺ خَيلاً قِبَلَ نَجْدٍ، فَجاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطوهُ بِسارِيَةٍ مِن سَوارِي المَسْجِدِ. [طرفه في: ٤٦٢].

٨٣ ـ باب رَفْعِ الصَّوْتِ فِي المَسَاجِدِ

٤٧٠ ـ حدّثنا عليُّ بْنُ عبدِ اللّهِ قالَ: حَدَّثَنا يَحيَى بْنُ سَعيدٍ قالَ: حَدَّثَنَا الجُعَيدُ بْنُ عَبْدِ الرَّحْمٰنِ قالَ: حَدَّثَنِي يزيدُ بنُ خُصَيفَةَ، عن السَّائِبِ بنِ يزيدَ قالَ: كُنتُ قائماً في المَسْجِدِ، فحصبني رجلٌ، فنظرتُ فإذا عمرُ بنُ الخطاب، فقال: اذهب فأْتِنِي بهذينِ، فجئتُه بهما، قال: مَن أنتُما، أو: مِن أينَ أنتُما؟ قالا: من أهلِ الطائف، قالَ: لَوْ كُنتُما من أهلِ البَلَدِ لأَوْجَعْتُكُمَا، ترفعَانِ أصواتَكُمَا في مَسْجِدِ رَسُولِ اللّهِ ﷺ.

٤٧١ ـ حدّثنا أحمدُ قال: حدّثنا ابنُ وهبٍ: قالَ أخبرني يونسُ بنُ يزيدَ، عن ابن شهابٍ: حَدَّثَنِي عَبْدُ اللّهِ بْنُ كَعْبِ بْنِ مالكٍ: أنَّ كَعْبَ بْنَ مالِكٍ أخْبَرَهُ: أنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْناً لَهُ عَلَيهِ، في عَهْدِ رَسُولِ اللّهِ ﷺ في المَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا، حَتَّى سَمِعَهَا رَسُولُ اللّهِ ﷺ وَهُوَ فِي بَيتِهِ، فَخَرَجَ إِليهِمَا رَسُولُ اللّهِ ﷺ حَتَّى كَشَفَ سِجْفَ حُجْرَتِه، وَنَادَى: «يَا كَعْبَ بْنَ مالك، يا كَعْبُ». قَالَ: لَبَّيكَ يا رَسُولَ اللّهِ، فَأَشَارَ بِيَدِهِ أَنْ: «ضَعِ الشَّطْرَ مِنْ دَينِكَ». قَالَ كَعْبٌ: قَدْ فَعَلتُ يَا رَسُولَ اللّهِ، قَالَ رَسُولُ اللّهِ ﷺ: «قُمْ فَاقْضِهِ».

[طرفه في: ٤٥٧].

٨٤ ـ باب الحِلَقِ وَالجُلُوسِ فِي المَسْجِدِ

٤٧٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ، عَنْ عُبَيدِ اللّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ

٤٦٨ـ قوله: ثم أغلق الباب وفي رواية ثم أغلق الباب مبنياً للفاعل ونصب الباب (شارح).

٤٧١ـ قوله: (سمعها) وللأصيلي سمعهما (شارح)

ـ قوله: (يا كعب بن مالك) الأول مضموم منادى مفرد والثاني منصوب منادى مضاف.

Rak'a, which will be the odd for all the Rak'as you have offered." Ibn Omar said: "The last Rak'a of the night prayer should be odd, for The Prophet "Allah's blessing and peace be upon him" ordered it to be so."

[84] Sitting in the mosque

473- Ibn Omar "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" while he was delivering the sermon and asked him how to offer the night prayers. He replied: "Pray two Rak'as at a time and then two and then two and so on. If you are afraid of catching the dawn, pray one Rak'a, which will be the odd for all the Rak'as you have offered." Ibn Omar said: "The last Rak'a of the night prayer should be odd, for The Prophet "Allah's blessing and peace be upon him" ordered it to be so."

474- Abu'waqid Al'laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. (The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while until) one of them found a place in the circle and sat there while the other sat behind the gathering. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him. The second felt shy from Allah, so Allah sheltered Him in His mercy (by not punishing him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

[85] One's lying and stretching his leg in the mosque

475- Abbad Ibn Tamim reported: his uncle had told that he had had seen The Messenger of Allah "Allah's blessing and peace be upon him" lying on the mosque, putting one of his two legs over the other.

Sa'eed Ibn Al'musaiyyab reported that both of Omar and Othman "Allah be pleased with them" used to do so.

[86] Building the mosque on the way, in such a way as to cause no harm to anyone

476- A'isha "Allah be pleased with her" narrated: I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abu'bakr thought of constructing a mosque in the courtyard of his house and he did so, in which he used to pray and recite The Holy Qur'an. The pagan women and their

قال: سأل رجلٌ النبيَّ ﷺ وهو على المنبر: ما ترى في صلاة الليل؟ قال: «مثنى مثنى، فإذا خشي الصُّبحَ صلى واحدةً، فأوترتْ له ما صلى». وإنه كان يقول: اجعلوا آخر صلاتكم وتراً، فإنَّ النبيَّ ﷺ أمر به.

[الحديث ٤٧٢ _ أطرافه في: ٤٧٣، ٩٩٠، ٩٩٣، ٩٩٥، ١١٣٧].

٤٧٣ _ حدثنا أبو النُّعمان قال: حدثنا حمَّاد، عن أيوب، عن نافع، عن ابن عمر: أن رجلاً جاء إلى النبيِّ ﷺ وهو يخطبُ، فقال: كيف صلاةُ الليل؟ فقال: «مثنى مثنى، فإذا خشيت الصُّبحَ فأوتِر بواحدة، توترُ لك ما قد صليت». قال الوليد بن كثير: حدثني عبيد الله بن عبد الله: أنَّ ابنَ عمرَ حدَّثهم: أنَّ رجلاً نادى النبيَّ ﷺ وهُوَ في المسْجِد.

[طرفه في: ٤٧٢]

٤٧٤ _ حدثنا عبدُ الله بن يوسف قال: أخبرنا مالك، عن إسحاق بن عبد الله بن أبي طلحة: أنَّ أبا مُرَّةَ مَوْلَى عقيل بن أبي طالب أخبَرَهُ عن أبي واقدٍ اللَّيثيِّ قال: بينما رَسُولُ الله ﷺ في المسجد، فأقبل ثلاثةُ نفرٍ، فأقبل اثنان إلى رسول الله ﷺ وذهب واحدٌ. فأمَّا أحدُهُما فرأى فُرْجةً فجلس، وأمَّا الآخرُ فجلس خلفَهُمْ، فلمَّا فرَغ رسولُ الله ﷺ قال: «ألا أُخبرُكُم عن النَّفر الثلاثةِ؟ أمَّا أحدهم فأوى إلى الله فآواه الله، وأمَّا الآخرُ فاستحيا فاستحيا الله منه، وأمَّا الآخرُ فأعرض فأعرض الله عنه».

[طرفه في: ٦٦]

٨٥ _ باب الاستلقاء في المسْجِد، ومدِّ الرِّجْلِ

٤٧٥ _ حدثنا عبدُ الله بنُ مسلمةَ، عن مالك، عن ابن شهاب، عن عبَّاد بن تميم، عن عمه: أنَّه رأى رسول الله ﷺ مُستلقياً في المسجد، واضعاً إحدى رجليه على الأخرى. وعن ابن شهاب، عن سعيد بن المسيَّب، قال: كان عمرُ وعثمانُ يفعلان ذلك.

[الحديث ٤٧٥ _ طرفاه في: ٥٩٦٩، ٦٢٨٧].

٨٦ _ باب المسْجِد يكونُ في الطَّريق مِنْ غير ضررٍ بالنَّاس

وبه قال الحسنُ وأيوبُ ومالكٌ.

٤٧٦ _ حدثنا يحيى بنُ بُكير قال: حدَّثنا اللَّيثُ، عن عُقيل، عن ابن شهاب قال: أخبرني عُروةُ بنُ الزُّبير: أنَّ عائشةَ زوجَ النبيِّ ﷺ قالت: لم أعقل أبويَّ إلا وهما يدينان الدِّينَ، ولم يمرَّ علينا يومٌ إلا يأتينا فيه رسولُ الله ﷺ، طرفي النَّهار: بُكرةً وعشيَّةً، ثم بدا لأبي بكر، فابتنى مسجداً بفناء داره، فكان يُصلي فيه ويقرأ القرآن، فيقف عليه نساءُ المشركين وأبناؤهم، يعجبون منه وينظرون إليه، وكان أبو بكر رجلاً بكَّاءً، لا يملك عينيه إذا قرأ القرآن، فأفزع ذلك أشراف

(توتر) بالرفع على الاستئناف أو بالجزم جواب الأمر (شارح).

children used to stand by him looking at him surprisingly. Abu'bakr was a Softhearted man and could not help weeping while reciting The Qur'an. The chiefs of the Quraish pagans became afraid of (the fact) that (their children and women might be influenced by the recitation of Qur'an).

[87] Praying in the business centre

477- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's home or in a business centre. That is because if one performs ablution perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step, which he takes towards the mosque, Allah upgrades him a degree in reward and crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer. The angels keep on asking for Allah's forgiveness for him, saying: O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind."

[88] Interlacing one's fingers in the mosque

478- Ibn Omar (or Amr) narrated: The Prophet "Allah's blessing and peace be upon him" clasped his hands, by interlacing his fingers.

479- Ibn Omar (or Amr) narrated: (The same previous tradition).

480- Abdullah (Ibn Amr) told: The Messenger of Allah "Allah's blessing and peace be upon him" said (to me asking): "O Abdullah Ibn Amr! What will be your situation when you will be left with the sediments of (worst) people?" (because they will be in dispute with each other).

481- Abu'moosa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) The Prophet "Allah's blessing and peace be upon him" clasped his hands, by interlacing his fingers.

482- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers (Abu'huraira named that prayer but I (the sub narrator Ibn Sirin) forgot it). He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left, clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. People, who were in a hurry , left the mosque through its gates. They wondered whether the prayer was reduced. Amongst them were Abu'bakr and Omar, but they hesitated to ask The Prophet "Allah's blessing and peace be upon him". A long-handed man called Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him" : "O Allah's Apostle! Have you forgotten or has the prayer been reduced?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." The

قُرَيشٍ مِنَ المُشرِكِينَ.

[الحديث ٤٧٦ - أطرافه في: ٢١٣٨، ٢٢٦٣، ٢٢٩٧، ٣٩٠٥، ٤٠٩٣، ٥٨٠٧، ٦٠٧٩].

٨٧ـ باب الصَّلاةِ في مَسْجِدِ السُّوقِ

وصَلَّى ابنُ عَوْنٍ في مَسْجِدٍ في دارٍ يُغْلَقُ عليهِمُ البابُ.

٤٧٧ ـ حدّثنا مُسَدَّدٌ قالَ: حدَّثَنا أَبُو مُعاويَةَ، عَنِ الأعمَشِ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «صلاةُ الجَمِيعِ تَزِيدُ عَلى صَلاتِهِ في بَيتِهِ، وصَلاتِهِ في سُوقِهِ، خَمساً وعِشرِينَ دَرَجَةً، فإنَّ أَحَدَكُمْ إذا تَوَضَّأَ فأَحْسَنَ، وأَتَى المَسْجِدَ، لا يُرِيدُ إلاَّ الصَّلاةَ، لَمْ يَخْطُ خَطوَةً إلا رَفَعَهُ اللَّهُ بِها دَرَجَةً، وحَطَّ عَنْهُ خَطِيئَةً، حَتَّى يَدْخُلَ المَسْجِدَ، وإذا دَخَلَ المَسْجِدَ، كانَ في صَلاةٍ ما كانَتْ تَحبِسُهُ، وتُصَلِّي ـ يَعْنِي ـ عَلَيهِ المَلائِكَةُ، ما دامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، ما لَمْ يُحْدِثْ فِيهِ».

[طرفه في: ١٧٦].

٨٨ـ باب تَشْبِيكِ الأصَابعِ في المَسْجِدِ وَغَيرِهِ

٤٧٨ و٤٧٩ ـ حدّثنا حامِدُ بْنُ عُمَرَ، عَنْ بِشْرٍ: حَدَّثَنا عاصِمٌ: حَدَّثَنا واقِدٌ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ، أو ابنِ عَمْرٍو: شَبَّكَ النَّبِيُّ ﷺ أَصَابِعَهُ.

[الحديث ٤٧٩ ـ طرفه في: ٤٨٠].

٤٨٠ ـ وقالَ عاصِمُ بنُ عَلِيّ: حَدَّثَنا عاصِمُ بْنُ مُحَمَّدٍ: سَمِعْتُ هذا الحَدِيثَ مِنْ أَبِي، فَلَمْ أَحْفَظْهُ، فَقَوَّمَهُ لِي وَاقِدٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَبِي وَهُوَ يَقُولُ: قالَ عَبْدُ اللَّهِ: قالَ رَسُولُ اللَّهِ ﷺ: «يا عَبْدَ اللَّهِ بْنَ عَمْرٍو، كَيفَ بِكَ إذا بَقِيتَ في حُثالَةٍ مِنَ النَّاسِ». بِهذا.

٤٨١ ـ حدّثنا خَلاَّدُ بْنُ يَحْيى قالَ: حَدَّثَنا سُفْيانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسى، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ المُؤْمِنَ لِلمُؤْمِنِ كالبُنْيانِ، يَشُدُّ بَعْضُهُ بَعْضاً». وَشَبَّكَ أَصابِعَهُ.

[الحديث ٤٨١ ـ طرفاه في: ٢٤٤٦، ٦٠٢٦].

٤٨٢ ـ حدّثنا إِسْحاقُ قالَ: حَدَّثَنا ابْنُ شُمَيلٍ: أَخْبَرَنا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ قالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ إِحْدَى صَلاتَي العَشِيِّ ـ قالَ ابْنُ سِيرِينَ: سَمَّاهَا أَبُو هُرَيرَةَ، وَلكِنْ نَسِيتُ أَنا ـ قالَ: فَصَلَّى بِنا رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَقامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي المَسْجِدِ، فاتَّكَأَ

٤٨٢ـ قوله: السرعان بهذا الضبط فاعل خرج أي أوائل الناس الذين يتسارعون وضبطه الأصيلي سرعان بضم السين وإسكان الراء جمع سريع ككثيب وكثبان (شارح).

ـ قوله: قصرت الصلاة بهذا الضبط على البناء للفاعل أو قصرت بضم القاف وكسر الصاد على البناء للمفعول (شارح).

Prophet "Allah's blessing and peace be upon him" added: "is what Dhul'yadain has said true?" They said: "Yes, it is true." The Prophet "Allah's blessing and peace be upon him" stood up again and led people, completing the remaining prayer, forgotten by him, finishing with the end salutation. He said: "Allah is greater." Then he prostrated as he used to do or longer than that. He then raised his head saying: "Allah is greater ." he then again said: "Allah is greater", and prostrated as he used to do or longer than that. Then he raised his head and said: "Allah is greater." Then, he ended the prayer with the end salutation.

[89] The places and mosques on the way of Medina, wherein The Messenger of Allah performed prayer

483- Moosa Ibn Uqba told: "I saw Salim Ibn Abdullah (Ibn Omar) looking for some places on the way where he prayed. He narrated that his father used to pray there, and that he (his father Abdullah Ibn Omar) had seen the Prophet "Allah's blessing and peace be upon him" praying at those very places."

On the other hand, Nafi narrated that Ibn Omar had said: "I used to pray at those places." Moosa the narrator added: "I asked Salim who said: I agree with Nafi concerning those places, except a mosque in Sharaf Ar'rawha."

484- Moosa Ibn Uqba reported from Nafi that Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pass by Dhul'hulaifa (a certain village) under a huge Samura (a kind of trees) on his way from, or to, Mecca for performing pilgrimage. Whenever he returned through this way At nights, he used to come to the place of Batha, far from the mosque of Hijara, which was established later, and even far from the location wherein it was built. He used to camp till the next morning. Therein, existed a deep valley , full of sand, where The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer. Abdullah Ibn Omar "Allah be pleased with both" used to perform prayer there until sometime later. But, this place was interred by a torrent.

485- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah" Allah's blessing and peace be upon him" had performed prayer at the smaller mosque which was near the greater one at Sharaf Ar'rawha. Abdullah Ibn Omar knew the very location in which The Messenger of Allah "Allah's blessing and peace be upon him" prayed at this mosque. He said: "It is at your right side as you are standing ." This smaller mosque lies in the edge of the right road on your way to Mecca, about a reach of stone throwing far from the greater mosque.

486- Abdullah Ibn Omar "Allah be pleased with both" was reported to have prayed at a certain location of Rawha at the end of which, a mosque was built. Abdullah left for this location, wherein The Messenger of Allah "Allah's blessing and peace be upon him" used to pray. Abdullah used not to perform the prayer in this mosque; but he used to make it on his back, to the left while praying. Abdullah used to pray there The Noon (Dhuhr) whenever he came to, or from, Mecca. Even, if he came sometime earlier than the prayer's due time, he used to wait there till the prayer's time came.

عليها كأنه غضبان، ووضع يده اليمنى على اليسرى، وشبك بين أصابعه، ووضع خده الأيمن على ظهر كفه اليسرى، وخرجت السرعان من أبواب المسجد، فقالوا: قصرت الصلاة؟ وفي القوم أبو بكر وعمر، فهابا أن يكلماه، وفي القوم رجل في يديه طول، يقال له: ذو اليدين، قال: يا رسول الله، أنسيت أم قصرت الصلاة؟ قال: «لم أنس ولم تقصر». فقال: «أكما يقول ذو اليدين»؟ فقالوا: نعم، فتقدم فصلى ما ترك، ثم سلم، ثم كبر وسجد مثل سجوده أو أطول، ثم رفع رأسه وكبر، ثم كبر وسجد مثل سجوده أو أطول، ثم رفع رأسه وكبر. فربما سألوه: ثم سلم؟ فيقول: نبئت أن عمران بن حصين قال: ثم سلم.

[الحديث ٤٨٢ أطرافه في: ٧١٤، ٧١٥، ١٢٢٧، ١٢٢٨، ١٢٢٩، ٦٠٥١، ٧٢٥٠].

٨٩ - باب المساجد التي على طرق المدينة، والمواضع التي صلى فيها النبي ﷺ

٤٨٣ - حدثنا محمد بن أبي بكر المقدمي قال: حدثنا فضيل بن سليمان قال: حدثنا موسى بن عقبة قال: رأيت سالم بن عبد الله يتحرى أماكن من الطريق فيصلي فيها، ويحدث أن أباه كان يصلي فيها، وأنه رأى النبي ﷺ يصلي في تلك الأمكنة. وحدثني نافع، عن ابن عمر: أنه كان يصلي في تلك الأمكنة. وسألت سالماً، فلا أعلمه إلا وافق نافعاً في الأمكنة كلها، إلا أنهما اختلفا في مسجد بشرف الروحاء.

[الحديث ٤٨٣ - أطرافه في: ١٥٣٥، ٢٣٣٦، ٧٣٤٥].

٤٨٤ - حدثنا إبراهيم بن المنذر قال: حدثنا أنس بن عياض قال: حدثنا موسى بن عقبة: عن نافع أن عبد الله أخبره: أن رسول الله ﷺ، كان ينزل بذي الحليفة حين يعتمر، وفي حجته حين حج، تحت سمرة، في موضع المسجد الذي بذي الحليفة، وكان إذا رجع من غزو، كان في تلك الطريق، أو حج أو عمرة، هبط من بطن واد، فإذا ظهر من بطن واد، أناخ بالبطحاء التي على شفير الوادي الشرقية، فعرس ثم حتى يصبح، ليس عند المسجد الذي بحجارة، ولا على الأكمة التي عليها المسجد، كان ثم خليج يصلي عبد الله عنده، في بطنه كثب، كان رسول الله ﷺ ثم يصلي، فدحا السيل فيه بالبطحاء، حتى دفن ذلك المكان، الذي كان عبد الله يصلي فيه.

[الحديث ٤٨٤ - أطرافه في: ١٥٣٢، ١٥٣٣، ١٧٩٩].

٤٨٥ - وأن عبد الله بن عمر حدثه: أن النبي ﷺ صلى حيث المسجد الصغير، الذي دون المسجد الذي بشرف الروحاء، وقد كان عبد الله يعلم المكان الذي كان صلى فيه النبي ﷺ، يقول: ثم عن يمينك، حين تقوم في المسجد تصلي، وذلك المسجد على حافة الطريق اليمنى، وأنت ذاهب إلى مكة، بينه وبين المسجد الأكبر رمية بحجر، أو نحو ذلك.

٤٨٦ - وأن ابن عمر كان يصلي إلى العرق الذي عند منصرف الروحاء، وذلك العرق انتهاء طرفه على حافة الطريق، دون المسجد الذي بينه وبين المنصرف، وأنت ذاهب إلى مكة، وقد

487- Abdullah Ibn Omar "Allah be pleased with both" narrated That The Messenger of Allah "Allah's blessing and peace be upon him" had performed prayer under a huge tree near Ruwaisa, on the right side of the road. However, its upper end was broken now.

488- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had prayed at the edge of Tal'a, behind (the place of) Arj.

There existed a mosque and two or three graves on the right side of the road. Abdullah used to go for prayer there after the sunrise.

489- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had come down to a valley with some trees on the left side of the road, near the place of Harshi. Abdullah used to pray under one of them, the tallest, and the nearest to the road.

490- Abdullah Ibn Omar "Allah be pleased with both" narrated That The Messenger of Allah "Allah's blessing and peace be upon him" camped at a valley near Mar Az'zahran before Medina, to the left of the road, while you are going to Mecca. It was only a stone throwing between the camp of The Messenger of Allah and the road.

491- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to descend at Dhu'tiwa, on his way to Mecca. He used to stay the night till the morning, when he got up to catch The Dawn prayer. He prayed on a great hill, other than the place in which the mosque was built later.

492- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had received the mountain which is between you and Ka'ba, on the way to Mecca, wherein he performed prayer. He made the mosque, which was established there, at the edge of the huge hill, on the left. South of that, The Messenger of Allah prayed on the black hill.

If you let only ten cubits or so from the huge hill then you would come to the place in which you could pray, facing the mountain which is between you and Ka'ba.

ابْتُنِيَ ثَمَّ مَسْجِدٌ، فَلَمْ يَكُنْ عَبْدُ اللَّهِ يُصَلِّي فِي ذلِكَ المَسْجِدِ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ، وَيُصَلِّي أَمَامَهُ إِلَى العِرْقِ نَفْسِهِ. وَكَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الرَّوْحَاءِ، فَلاَ يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذلِكَ المَكَانَ، فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ، فَإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بِسَاعَةٍ، أَوْ مِنْ آخِرِ السَّحَرِ، عَرَّسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ.

٤٨٧ ـ وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ، دُونَ الرُّوَيْثَةِ، عَنْ يَمِينِ الطَّرِيقِ وَوِجَاهَ الطَّرِيقِ، فِي مَكَانٍ بَطْحٍ سَهْلٍ، حَتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِمِيلَيْنِ، وَقَدِ انْكَسَرَ أَعْلاَهَا فَانْثَنَى فِي جَوْفِهَا، وَهِيَ قَائِمَةٌ عَلَى سَاقٍ، وَفِي سَاقِهَا كُثُبٌ كَثِيرَةٌ.

٤٨٨ ـ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ، صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ العَرْجِ، وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ، عِنْدَ ذلِكَ المَسْجِدِ قَبْرَانِ أَوْ ثَلاَثَةٌ، عَلَى القُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ، عِنْدَ سَلَمَاتِ الطَّرِيقِ، بَيْنَ أُولئِكَ السَّلَمَاتِ، كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ العَرْجِ، بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالهَاجِرَةِ، فَيُصَلِّي الظُّهْرَ فِي ذلِكَ المَسْجِدِ.

٤٨٩ ـ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ، نَزَلَ عِنْدَ سَرَحَاتٍ عَنْ يَسَارِ الطَّرِيقِ، فِي مَسِيلٍ دُونَ هَرْشَى، ذلِكَ المَسِيلُ لاَصِقٌ بِكُرَاعِ هَرْشَى، بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى سَرْحَةٍ، هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ، وَهِيَ أَطْوَلُهُنَّ.

٤٩٠ ـ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ، كَانَ يَنْزِلُ فِي المَسِيلِ الَّذِي فِي أَدْنَى مَرِّ الظَّهْرَانِ، قِبَلَ المَدِينَةِ، حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ، يَنْزِلُ فِي بَطْنِ ذلِكَ المَسِيلِ عَنْ يَسَارِ الطَّرِيقِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الطَّرِيقِ إِلاَّ رَمْيَةٌ بِحَجَرٍ.

٤٩١ ـ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ، كَانَ يَنْزِلُ بِذِي طُوًى، وَيَبِيتُ حَتَّى يُصْبِحَ، يُصَلِّي الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، وَمُصَلَّى رَسُولِ اللَّهِ ﷺ ذلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي المَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلكِنْ أَسْفَلَ مِنْ ذلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ.

[الحديث ٤٩١ ـ طرفاه في: ١٧٦٧، ١٧٦٩].

٤٩٢ ـ وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الجَبَلِ، الَّذِي بَيْنَهُ وَبَيْنَ الجَبَلِ الطَّوِيلِ نَحْوَ الكَعْبَةِ، فَجَعَلَ المَسْجِدَ الَّذِي بُنِيَ ثَمَّ يَسَارَ المَسْجِدِ بِطَرَفِ الأَكَمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ، تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي مُسْتَقْبِلَ الفُرْضَتَيْنِ مِنَ الجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الكَعْبَةِ.

٤٨٧ـ قوله: ووجاه بكسر الواو وضمها والهاء خفض عطفاً على يمين أو نصب على الظرفية وبطح بسكون الطاء وكسرها (شارح).

٤٩٢ـ قوله: أسفل بالنصب على الظرفية وبالرفع خبر مبتدأ محذوف (شارح)

[90] The imam's taking something as a wall in front of him in prayer applies to his followers

493- Abdullah Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people) of the row while they were offering their prayers.

I let the she-ass loose to graze and entered the row, but nobody objected to that.

494- Ibn Omar "Allah be pleased with both" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" came out on the feast day, he used to order that a short spear be planted in front of him and then he used to pray facing it with the people behind him. He used to do the same while on a journey. After The Prophet "Allah's blessing and peace be upon him", this practice was adopted by the Muslim rulers (who followed his traditions).

495- Ibn Abu'juhaifa reported from his father that The Prophet "Allah's blessing and peace be upon him" led them , and prayed two Rak'as for The Noon (Dhuhr) and then two others for The Afternoon (Asr) at Al'batha with a short spear (planted) in front of him while women and donkeys were passing before him (beyond that stick).

[91] The distance between the wall and the place of prayer

496- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The distance between the prayer place of Allah's Apostle "Allah's blessing and peace be upon him" and the wall was just sufficient for a sheep to pass through.

497- Salama narrated: The distance between the praying place of Allah's Messenger "Allah's blessing and peace be upon him" and the wall was hardly sufficient for a sheep to pass through .

[92] Praying behind a spear

498- Abdullah reported that (sometimes) a spear was planted in front of The Messenger of Allah "Allah's blessing and peace be upon him" (as a wall) to pray behind it.

أَبْوَابُ سُتْرَةِ المُصَلِّي

٩٠ ـ باب سُتْرَةُ الإِمَامِ سُتْرَةُ مَنْ خَلفَهُ

٤٩٣ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قال: أخبرنا مالكٌ، عن ابنِ شِهابٍ، عن عُبيدِ اللهِ بنِ عبدِ اللهِ بنِ عُتْبةَ، عن عبدِ اللهِ بنِ عبَّاسٍ أنَّه قال: أقبلتُ راكبًا على حمارٍ أتانٍ، وأنا يومئذٍ قد ناهزْتُ الاحْتِلامَ، ورسولُ اللهِ ﷺ يُصلِّي بالنَّاسِ بمنىً إلى غيرِ جِدارٍ، فمررْتُ بينَ يدَي بعضِ الصَّفِّ، فنزلتُ وأرسلتُ الأتانَ ترتعُ، ودخلتُ في الصَّفِّ، فلمْ يُنكرْ ذلكَ عليَّ أحدٌ.

[طرفه في: ٧٦]

٤٩٤ ـ حدثنا إسحاقُ قال: حدَّثنا عبدُ اللهِ بنُ نُميرٍ قال: حدَّثنا عُبيدُ اللهِ، عن نافعٍ، عن ابنِ عُمرَ: أنَّ رسولَ اللهِ ﷺ كانَ إذا خرجَ يومَ العيدِ، أمرَ بالحربةِ فتوضعُ بينَ يديهِ، فيُصلِّي إليها والنَّاسُ وراءَهُ، وكانَ يفعلُ ذلكَ في السَّفرِ، فمِنْ ثَمَّ اتَّخذَها الأُمَراءُ.

[الحديث ٤٩٤ ـ أطرافه في: ٤٩٨، ٩٧٢، ٩٧٣].

٤٩٥ ـ حدثنا أبو الوليدِ قال: حدَّثنا شُعبةُ، عن عَوْنِ بنِ أبي جُحَيفةَ قال: سَمِعتُ أبي: أنَّ النَّبيَّ ﷺ صلَّى بهمْ بالبطحاءِ وبينَ يديهِ عنَزةٌ، الظُّهرَ ركعتينِ، والعصرَ ركعتينِ، يَمُرُّ بينَ يديهِ المرأةُ والحِمارُ.

[طرفه في: ١٨٧].

٩١ ـ باب قدرِ كم ينبغي أنْ يكونَ بينَ المُصلِّي والسُّتْرَةِ

٤٩٦ ـ حدثنا عمرُو بنُ زُرارةَ قال: أخبرَنا عبدُ العزيزِ بنُ أبي حازمٍ، عن أبيهِ، عن سَهْلٍ قال: كانَ بينَ مُصلَّى رسولِ اللهِ ﷺ وبينَ الجدارِ ممرُّ الشَّاةِ.

[الحديث طرفه في: ٧٣٣٤].

٤٩٧ ـ حدثنا المكِّيُّ قالَ: حدَّثنا يزيدُ بنُ أبي عُبيدٍ، عن سلمةَ قالَ: كانَ جدارُ المسجدِ عندَ المنبرِ ما كادتِ الشَّاةُ تجوزُها.

٩٢ ـ باب الصَّلاةِ إلى الحَرْبَةِ

٤٩٨ ـ حدثنا مُسدَّدٌ قالَ: حدَّثنا يحيى، عن عُبيدِ اللهِ: أخبرَني نافعٌ، عن عبدِ اللهِ: أنَّ النَّبيَّ ﷺ كانَ يُركزُ لهُ الحربةُ، فيُصلِّي إليها.

[طرفه في: ٤٩٤]

[93] Praying behind a short spear (or stick)

499- Ibn Abu'juhaifa narrated that he had heard his father saying: "The Messenger of Allah "Allah's blessing and peace be upon him" came to us at midday and water was brought for his ablution. He performed ablution and led us in Dhuhr and Asr prayers with a short spear (or stick) planted in front of him (as a wall), while women and donkeys were passing beyond it."

500- Anas Ibn Malik "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" went for answering the call of nature, I and another boy used to go after him with a staff, a stick or a short spear, and a tumbler of water. Whenever he finished answering the call of nature we handed that tumbler of water to him.

[94] Taking a wall (in prayer) in Mecca and the other towns

501- Abu'juhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came out at midday and offered a two-rak'a Dhuhr and Asr prayers at Al'batha with a short spear (or stick) planted in front of him (as a wall). He performed ablution and the people took the remaining water left following his ablution with which they rubbed their bodies.

[95] Praying behind the pillar

Omar was reported to have said: "The praying men are more entitled to get the front pillars to pray behind them than those who talk (as sitting down) by them."

Omar was reported to have seen a man praying between two pillars. He made him come close to a front pillar and ordered him to pray behind it.

502- Yazid Ibn Abu'obaid reported: I accompanied Salama Ibn Al'akwa "Allah be pleased with him" who used to pray behind the pillar which was near the place where the Mus'haf (manuscript of The Holy Qur'an) was kept. I said: "O Abu'muslim! I see you always seeking to pray behind this pillar." He replied: "I saw Allah's Apostle "Allah's blessing and peace be upon him" always seeking to pray near that pillar."

503- Anas "Allah be pleased with him" narrated: I saw the most well-known companions of the Prophet "Allah's blessing and peace be upon him" hurrying towards the pillars at the Maghrib prayer until the Prophet came.

[96] Praying alone between the two front pillars

504- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" entered Ka'ba along with Usama Ibn

٩٣ ـ باب الصَّلاةِ إِلَى العَنَزَةِ

٤٩٩ ـ حدثنا آدم قال: حدَّثنا شُعبَةُ قال: حدَّثنا عَوْنُ بْنُ أَبِي جُحَيفَةَ قالَ: سَمِعْتُ أَبِي قالَ: خَرَجَ عَلَينا رَسُولُ اللهِ ﷺ بِالهَاجِرَةِ، فَأُتِيَ بِوَضُوءٍ فَتَوَضأَ، فَصَلَّى بِنا الظُّهرَ وَالعَصْرَ، وَبَينَ يَدَيهِ عَنَزَةٌ، وَالمَرْأَةُ والحِمارُ يَمُرُّونَ مِنْ وَرَائِهَا.

[طرفه في: ١٨٧].

٥٠٠ ـ حدثنا مُحمَّدُ بْنُ حاتِمِ بْنِ بَزِيعٍ قالَ: حدَّثنا شاذَانُ، عَنْ شُعْبَةَ، عَنْ عَطاءِ بْنِ أَبِي مَيمُونَةَ قالَ: سمِعْتُ أَنَسَ بْنَ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ إِذا خَرجَ لِحاجَتِهِ، تَبِعْتُهُ أَنَا وَغُلامٌ، وَمَعَنا عُكَّازَةٌ، أَوْ عَصاً، أَوْ عَنَزَةٌ، وَمَعَنا إِدَاوَةٌ، فَإِذا فَرَغَ مِنْ حاجَتِهِ نَاوَلْنَاهُ الإِدَاوَةَ.

[طرفه في: ١٥٠].

٩٤ ـ باب السُّتْرَةِ بِمَكَّةَ وَغَيرِهَا

٥٠١ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ أَبِي جُحَيفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بِالهَاجِرَةِ، فَصَلَّى بالبَطْحاءِ: الظُّهرَ وَالعَصْرَ رَكْعَتَينِ، وَنَصَبَ بَينَ يَدَيهِ عَنَزَةً، وَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِوَضُوئِهِ.

[طرفه في: ١٨٧].

٩٥ ـ باب الصَّلاةِ إِلَى الأُسْطُوانَةِ

وَقَالَ عُمَرُ: المُصَلُّونَ أَحَقُّ بالسَّوَارِي مِنَ المُتَحَدِّثِينَ إِلَيهَا. وَرَأَى عُمَرُ رَجُلاً يُصَلِّي بَينَ أُسْطُوَانَتَين، فَأَدْنَاهُ إِلَى سَارِيَةٍ، فَقَالَ: صَلِّ إِلَيهَا.

٥٠٢ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيدٍ قَالَ: كُنتُ آتِي مَعَ سَلَمَةَ بْنِ الأَكْوَعِ، فَيُصَلِّي عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ المُصْحَفِ، فَقُلتُ: يَا أَبَا مُسْلِمٍ، أَرَاكَ تَتَحَرَّى الصَّلاَةَ عِنْدَ هذِهِ الأُسْطُوَانَةِ؟ قَالَ: فَإِنِّي رَأَيتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلاةَ عِنْدَهَا.

٥٠٣ ـ حدثنا قَبِيصَةُ قالَ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسٍ، قَالَ: لَقَدْ رَأَيتُ كِبَارَ أَصْحَابِ النَّبِيِّ ﷺ يَبْتَدِرُونَ السَّوارِيَ عِنْدَ المَغْرِبِ. وَزادَ شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَنَسٍ: حَتَّى يَخْرُجَ النَّبِيُّ ﷺ.

[الحديث ٥٠٣ ـ طرفه في: ٦٢٥].

٩٦ ـ باب الصَّلاةِ بَينَ السَّوَارِي فِي غَيرِ جَمَاعَةٍ

٥٠٤ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ قَالَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ

٥٠٤ـ قوله: (كنت) ولابن عساكر وكنت (شارح).

ـ قوله: (أثره) بهذا الضبط أو بكسر ثم سكون والذي في اليونينية الفتح لا غير (شارح).

Zaid, Othman Ibn Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter Ka'ba. I asked Bilal: "Where did The Prophet "Allah's blessing and peace be upon him" pray?" Bilal replied: "Between the two front Pillars."

505- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” entered Ka’ba along with Usama Ibn Zaid, Othman Ibn Talha and Bilal. Closing the door behind them, they remained there for a long time. I asked Bilal when he came out: “What did the Prophet do?” He replied: “He offered prayer with one pillar to his left and one to his right and three behind.” In those days Ka’ba was supported by six pillars." Malik said: "There were two (instead of one) pillars on his (the Prophet’s) right."

[97]

506- Nafi reported that whenever Abdullah (Ibn Omar) entered Ka’ba he moved forward, letting its door behind him. Then he walked forward to the front wall from which he let about three cubits where he prayed. In this way, he used to look for the very location wherein The Messenger of Allah “Allah’s blessing and peace be upon him” had prayed, as Bilal told him. He said: “There would be no harm if one prayed in which side he wanted in The Shrine

(of Ka’ba).”

[98] Praying in front of the mount, sheep, and so

507- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to make his she-camel sit across and pray facing it. I (the sub-narrator Nafi) asked: "What would The Prophet "Allah's blessing and peace be upon him" do if the she-camel was provoked and moved?" He said: "He would take its saddle, put it in front of him, and pray facing its back part (as a wall).” Ibn Omar used to do the same.

[99] Praying in front of the bed

508- A’isha "Allah be pleased with her" narrated: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, The Prophet "Allah's blessing and peace be upon him" would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt.

النَّبِيُّ ﷺ البَيْتَ، وَأُسَامَةُ بْنُ زَيْدٍ، وَعُثْمَانُ بْنُ طَلْحَةَ، وَبِلالٌ، فَأَطَالَ، ثُمَّ خَرَجَ، كُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلَى أَثَرِهِ، فَسَأَلْتُ بِلالاً أَيْنَ صَلَّى؟ قَالَ: بَيْنَ العَمُودَيْنِ المُقَدَّمَيْنِ.

[طرفه في: ٣٩٧].

٥٠٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الكَعْبَةَ وَأُسَامَةُ بْنُ زَيْدٍ، وَبِلالٌ، وَعُثْمَانُ بْنُ طَلْحَةَ الحَجَبِيُّ، فَأَغْلَقَهَا عَلَيْهِ، وَمَكَثَ فِيهَا، فَسَأَلْتُ بِلالاً حِينَ خَرَجَ: مَا صَنَعَ النَّبِيُّ ﷺ؟ قَالَ: جَعَلَ عَمُوداً عَنْ يَسَارِهِ، وَعَمُوداً عَنْ يَمِينِهِ، وَثَلاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ البَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى. وَقَالَ لَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، وَقَالَ: عَمُودَيْنِ عَنْ يَمِينِهِ.

[طرفه في: ٣٩٧].

٩٧ ـ باب

٥٠٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ كَانَ إِذَا دَخَلَ الكَعْبَةَ، مَشَى قِبَلَ وَجْهِهِ حِينَ يَدْخُلُ، وَجَعَلَ البَابَ قِبَلَ ظَهْرِهِ، فَمَشَى حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاثَةِ أَذْرُعٍ صَلَّى، يَتَوَخَّى المَكَانَ الَّذِي أَخْبَرَهُ بِهِ بِلالٌ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِيهِ، قَالَ: وَلَيْسَ عَلَى أَحَدِنَا بَأْسٌ، إِنْ صَلَّى فِي أَيِّ نَوَاحِي البَيْتِ شَاءَ.

[طرفه في: ٣٩٧].

٩٨ ـ باب الصَّلاةِ إِلَى الرَّاحِلَةِ وَالبَعِيرِ وَالشَّجَرِ وَالرَّحْلِ

٥٠٧ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حدّثنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا، قُلْتُ أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ؟ قَالَ: كَانَ يَأْخُذُ هذَا الرَّحْلَ فَيُعَدِّلُهُ، فَيُصَلِّي إِلَى آخِرَتِهِ، أَوْ قَالَ: مُؤْخِرِهِ، وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ.

٩٩ ـ باب الصَّلاةِ إِلَى السَّرِيرِ

٥٠٨ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَعَدَلْتُمُونَا بِالكَلْبِ وَالحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ،

٥٠٥ـ قوله: (ومكث) بفتح الكاف وضمها (شارح).

٥٠٦ـ قوله: (أن صلى) بكسر همزة أن وفتحها (شارح).

٥٠٧ـ قوله: (أخرته) بفتح الهمزة والمعجمة والراء من غير مد ويجوز المد لكن مع كسر الخاء وقوله: مؤخره بضم الميم ثم واو ومعجمة مفتوحتين وكسر الراء من غير همز وفي بعض الأصول مؤخره كذلك لكن مع الهمزة (شارح).

[100] If one passes before a praying man, he must be pushed away

Ibn Omar was reported to have pushed (some person trying to pass in front of him) while he was reciting the declaration (Tashahhud of the prayer). He (Ibn Omar) said: "If he (the passer-by) refuses, he (the praying man) should use force against him."

509- Abu'sa'eed Al'khudri "Allah be pleased with him" was reported to have prayed on Friday, behind something to hide him from people. A young man from Abu'mu'ait's sons wanted to pass in front of him, but Abu'sa'eed repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu'sa'eed pushed him with a greater force. The young man abused Abu'sa'eed and went to Marwan and complained of Abu'sa'eed who followed the young man to Marwan. Marwan asked him: "O Abu'sa'eed! What has happened between you and the son of your brother?" Abu'sa'eed said to him: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "If anybody amongst you is praying behind something as a wall and somebody tries to pass in front of him, then he should repulse him. If he refuses, he should use force against him for he is a Satan.""

[101] The sin of he, who passes in front of a man in prayer

510- Busr Ibn Sa'eed reported that Zaid Ibn Khalid had sent him to Abu'juhaim to know what The Messenger of Allah "Allah's blessing and peace be upon him" had said concerning the sin of he, who passed in front of the praying man. Abu'juhaim "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the person who passes in front of another in prayer knew the magnitude of his sin, he would prefer to wait for 40 rather than to pass in front of him." The sub narrator Abun'nadr said: "I do not remember exactly whether he said 40 days, months or years."

[102] One's facing his companion or another while praying

Othman was reported to have disliked one's facing another while praying

511- Masruq reported that The things which annul the prayers were mentioned before A'isha. They said: "Prayer is annulled by a dog, a donkey and a woman (in state of passing in front of the praying people)." A'isha "Allah be pleased with her" said: "You have made us (women) dogs. I saw the Prophet "Allah's blessing and peace be upon him" praying while I used to lie in my bed between him and the Qiblah. Whenever I was in need of something, I would slip away; because I disliked to face him."

فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي، فَأَكْرَهُ أَنْ أُسَنِّحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَي السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[طرفه في: ٣٨٢]

١٠٠ ـ باب يَرُدُّ المُصَلِّي مَنْ مَرَّ بين يديه

وردَّ ابنُ عُمَرَ فِي التَّشَهُّدِ، وَفِي الكَعْبَةِ، وَقَالَ: إِنْ أَبَى إِلاَّ أَنْ تُقَاتِلَهُ فَقَاتِلْهُ.

٥٠٩ ـ حدثنا أبو معمرٍ قال: حدَّثنا عبدُ الوارثِ قال: حدَّثنا يونسُ، عن حُميدِ بنِ هلالٍ، عَنْ أَبِي صَالِحٍ: أَنَّ أَبَا سعيدٍ قال: قالَ النَّبِيُّ ﷺ (ح). وَحَدَّثنا آدمُ بنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنا سُلَيمانُ بنُ المُغِيرَةِ قالَ: حَدَّثَنا حُمَيدُ بنُ هِلالٍ العَدَوِيُّ قالَ: حَدَّثَنا أَبُو صَالِحٍ السَّمَّانُ قَالَ: رَأَيتُ أَبا سعيدٍ الخُدْرِيَّ فِي يومِ جُمُعَةٍ، يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيطٍ أَنْ يَجْتَازَ بينَ يديهِ، فدفعَ أبو سعيدٍ في صدرِهِ، فنظرَ الشابُّ فلمْ يجدْ مساغاً إلا بينَ يديهِ، فعادَ لِيَجْتَازَ، فدفعَهُ أبو سعيدٍ أشدَّ مِنَ الأُولَى، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيهِ ما لَقِيَ من أَبِي سعيدٍ، ودخلَ أبو سعيدٍ خلفَهُ على مروانَ، فقالَ: مالكَ ولابنِ أخيكَ يا أبا سعيدٍ؟ قالَ: سمعتُ النَّبِيَّ ﷺ يقولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[الحديث ٥٠٩ ـ طرفه في: ٣٢٧٤]

١٠١ ـ باب إِثْمِ المارِّ بينَ يدي المُصَلِّي

٥١٠ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قال: أخبرنا مالكٌ، عن أبي النضرِ، مولى عمرَ بنِ عبيدِ اللهِ، عن بُسْرِ بنِ سعيدٍ: أن زيدَ بنَ خالدٍ أرسلَهُ إلى أبي جُهيمٍ، يسألُهُ: ماذا سمعَ مِنْ رسولِ اللهِ ﷺ فِي المَارِّ بَينَ يَدَيِ المُصَلِّي؟ فَقَالَ أَبُو جُهَيمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ المَارُّ بَينَ يَدَيِ المُصَلِّي مَاذَا عَلَيهِ، لكانَ أنْ يقفَ أربعينَ خيراً لهُ مِنْ أنْ يَمُرَّ بينَ يديهِ». قالَ أبو النضرِ: لا أدري، أقالَ أربعينَ يوماً، أو شهراً، أو سنةً.

١٠٢ ـ باب اسْتِقْبَالِ الرَّجُلِ صَاحِبَهُ أَوْ غَيْرَهُ فِي صَلاتِهِ وَهُوَ يُصَلِّي

وكرهَ عثمانُ أنْ يُسْتَقْبَلَ الرَّجُلُ وهُوَ يُصَلِّي. وَإِنَّمَا هذا إِذَا اشْتَغَلَ بِهِ، فَأَمَّا إِذَا لَمْ يَشْتَغِلْ، فَقَدْ قَالَ زَيدُ بْنُ ثَابِتٍ: مَا بَالَيتُ، إِنَّ الرَّجُلَ لاَ يَقْطَعُ صَلاَةَ الرَّجُلِ.

٥١١ ـ حدثنا إِسْمَاعِيلُ بْنُ خَلِيلٍ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، يَعْنِي ابْنَ صُبَيحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّهُ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاَةَ، فَقَالُوا: يَقْطَعُهَا الكَلْبُ وَالحِمَارُ وَالمَرْأَةُ، قَالَتْ: لَقَدْ جَعَلْتُمُونَا كِلاباً، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، وَإِنِّي لَبَينَهُ وبينَ القِبْلَةِ، وأَنا مُضْطَجِعَةٌ على السَّرِيرِ، فتكونُ لِي الحَاجَةُ، فأكرهُ أَنْ أَسْتَقْبِلَهُ، فَأَنْسَلُّ انْسِلالاً. وعَنِ

باب ١٠١ ـ قوله: المار بين يديه لم يوجد في بعض النسخ.

[103] Praying behind the sleeping person

512- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray the odd Rak'a, he would wake me up to pray it.

[104] Performing (the extra) voluntary prayers behind the woman

513- A'isha "Allah be pleased with her" narrated: "I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite his Qiblah. In prostration he pushed my legs and I withdrew them. When he stood, I stretched them." A'isha added: "In those days the homes were without lights."

[105] What about the opinion that nothing annuls one's prayer

514- Masruq reported that The things which annul the prayers were mentioned before A'isha. They said: "Prayer is annulled by a dog, a donkey and a woman (in state of passing in front of the praying people)." A'isha "Allah be pleased with her" said: "You have made us (women) like donkeys and dogs. I saw the Prophet "Allah's blessing and peace be upon him" praying while I used to lie in my bed between him and the Qiblah. Whenever I was in need of something, I disliked to sit lest I would trouble The Prophet by facing him. So, I would slip away by the side of his feet."

515- Shihab was asked by his nephew about what annuls the prayer. He replied: Nothing annuls it (the prayer). Urwa Ibn Az'zubair told me that A'isha (the wife of the Prophet) had said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to get up at night and pray while I used to lie across between him and the Qiblah on his family's bed."

[106] Carrying a baby on one's neck during prayer

516- Abu'quatada "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" prayed when he was carrying Omama Bint "daughter of" both of Zainab, Bint "daughter of" Allah's Apostle "Allah's blessing and peace be upon him", and Abul'ass Ibn Ar'rabie Ibn Abdu'shams (her husband). When he prostrated, he put her down and when he stood, he carried her (on his neck).

الأَعْمَش، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ: نَحْوَهُ.

[طرفه في: ٣٨٢].

١٠٣ ـ باب الصَّلاةِ خَلفَ النَّائِم

٥١٢ ـ حدّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيى قالَ: حدَّثنا هِشامٌ قالَ: حدَّثَنِي أبي، عنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي وأنا راقِدَةٌ، مُعْتَرِضَةٌ على فِرَاشِهِ، فإذا أرادَ أنْ يُوتِرَ أيقَظَنِي فأَوْتَرْتُ.

[طرفه في: ٣٨٢].

١٠٤ ـ باب التَّطَوُّعِ خَلفَ المَرْأَة

٥١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّه، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ وَرِجْلايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي، فَقَبَضْتُ رِجْلَيَّ، فَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[طرفه في: ٣٨٢]

١٠٥ ـ باب مَنْ قالَ: لا يَقْطَعُ الصَّلاةَ شيءٌ

٥١٤ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ (ح). قَالَ الأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاةَ، الكَلْبُ وَالحِمَارُ وَالمَرْأَةُ، فَقَالَتْ: شَبَّهْتُمُونَا بِالحُمُرِ وَالكِلابِ! وَاللَّهِ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ القِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ، فَأُوذِيَ النَّبِيَّ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

٥١٥ ـ حدّثنا إِسْحَاقُ قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ: أَنَّهُ سَأَلَ عَمَّهُ عَنِ الصَّلاةِ يَقْطَعُهَا شَيْءٌ؟ فَقَالَ: لا يَقْطَعُهَا شَيْءٌ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ، وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ القِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ.

١٠٦ ـ باب إذا حَمَلَ جارِيَةً صَغِيرَةً عَلى عُنُقِهِ في الصَّلاةِ

٥١٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ، بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلأَبِي العَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ

٥١٤ـ قوله: مضطجعة بالرفع خبر لقولها وأنا المبتدأ المقدر وفي رواية بالنصب حال من عائشة. شارح مختصراً.

٥١٦ـ قوله: حامل أمامة بتنوين حامل وبإضافته لأمامة فيجوز في بنت زينب الفتح والكسر بالاعتبارين اهـ من الشارح باختصار.

[107] Praying beside a bed of a menstruating woman

517- Maimuna Bint "daughter of" Al'harith (The Prophet's wife) narrated: My bed was beside the praying place of the Prophet "Allah's blessing and peace be upon him". Sometimes his garment fell on me (during his prostration) while I was lying in my bed.

518- Maimuna "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray while I was sleeping beside him during my menstruation. In prostration his garment used to touch me.

[108] Could one push his wife (in state of her sleeping before him during his prayer) to be able to prostrate

519- A'isha "Allah be pleased with her" narrated: What a bad it is that you people have made us (women) equal to dogs and donkeys! No doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" praying while I used to lie between him and the Qiblah. When he wanted to prostrate, he pushed my legs which I withdrew.

[109] The woman could remove the dirt off a praying man's back

520- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: While Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba, there were some Quraish people sitting in a gathering. One of them said: "Don't you see this who is (doing deeds just for) showing off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) Of the slaughtered camels of the family of so and so and then wait till he prostrates to put them in between his shoulders?" The most wicked one amongst them (Uqba Ibn Abu'mu'ait) went (and brought them). When Allah's Apostle "Allah's blessing and peace be upon him" prostrated, he put them between his shoulders. The Prophet "Allah's blessing and peace be upon him" remained in prostration; and they laughed so much that they fell on each other. A passer-by went to Fatima, who was a young girl in those days. She came running and The Prophet "Allah's blessing and peace be upon him" was still in prostration. She removed them and cursed Quraish people on their faces. When Allah's Apostle "Allah's blessing and peace be upon him" completed his prayer, he

وضعَهَا، وإذَا قَامَ حَمَلَهَا.

[الحديث ٥١٦ ـ طرفه في: ٥٩٩٦].

١٠٧ ـ باب إِذا صَلَّى إِلى فِراشٍ فيه حَائضٌ

٥١٧ ـ حدثنا عَمْرو بنُ زُرارَة قالَ: أخبرَنا هُشَيم، عنِ الشَّيبانِي، عن عَبدِ اللّهِ بنِ شدَّادِ بنِ الهادِ قال: أخبرَتْني خالَتي مَيمونةُ بنتُ الحارِثِ قالت: كانَ فِراشِي حِيالَ مُصلَّى النبيِّ ﷺ. فرُبَّما وقَعَ ثَوبُهُ عليَّ وأنا على فِراشِي.

[طرفه في: ٣٣٣].

٥١٨ ـ حدّثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا الشَّيبَانِيُّ سُلَيمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ مَيمُونَةَ تَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، وَأَنَا إِلَى جَنْبِهِ نَائِمَةٌ، فَإِذَا سَجَدَ أَصَابَنِي ثَوْبُهُ، وَأَنَا حَائِضٌ. وَزَادَ مُسَدَّدٌ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سُلَيمَانُ الشَّيبَانِيُّ: وَأَنَا حَائِضٌ.

[طرفه في: ٣٣٣].

١٠٨ ـ باب هَل يَغْمِزُ الرَّجُلُ امْرَأَتَهُ عِنْدَ السُّجُودِ لِكَي يَسْجُدَ؟

٥١٩ ـ حدّثنا عَمْرُو بْنُ عَلِيّ قَالَ: حَدَّثَنَا يَحْيى قَالَ: حَدَّثَنَا عُبَيدُ اللَّهِ قَالَ: حَدَّثَنَا القَاسِمُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: بِئْسَما عَدَلتُمُونَا بِالكَلبِ وَالحِمَارِ، لَقَدْ رَأَيتُنِي وَرَسُولُ اللَّهِ ﷺ يُصَلِّي، وَأَنَا مُضطَجِعَةٌ بَينَهُ وَبَينَ القِبْلَةِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلَيَّ، فَقَبَضْتُهُمَا.

[طرفه في: ٣٨٢].

١٠٩ ـ باب المَرْأَةِ تَطْرَحُ عَنِ المُصَلِّي شَيئاً مِنَ الأَذَى

٥٢٠ ـ حدّثنا أَحْمَدُ بْنُ إِسْحاقَ السُّورَمَارِيُّ قَالَ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ مُوسى قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَينَمَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي عِنْدَ الكَعْبَةِ، وَجَمْعُ قُرَيشٍ فِي مَجَالِسِهِمْ، إِذْ قَالَ قَائِلٌ مِنهُمْ: أَلا تَنْظُرُونَ إِلَى هذا المُرَائِي، أَيُّكُمْ يَقُومُ إِلَى جَزُورِ آلِ فُلاَنٍ، فَيَعْمِدُ إِلَى فَرْثِهَا وَدَمِهَا وَسَلاَهَا، فَيَجِيءُ بِهِ، ثُمَّ يُمْهِلُهُ، حَتَّى إِذَا سَجَدَ، وَضَعَهُ بَينَ كَتِفَيهِ؟ فَانْبَعَثَ أَشْقَاهُمْ، فَلَمَّا سَجَدَ رَسُولُ اللَّهِ ﷺ وَضَعَهُ بَينَ كَتِفَيهِ، وَثَبَتَ النَّبِيُّ ﷺ سَاجِداً، فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ، فَانْطَلَقَ مُنْطَلِقٌ إِلَى فَاطِمَةَ عَلَيهَا السَّلاَمُ، وَهْيَ جُوَيرِيَةٌ، فَأَقْبَلَتْ تَسْعى، وَثَبَتَ النَّبِيُّ ﷺ سَاجِداً، حَتَّى أَلْقَتْهُ عَنْهُ، وَأَقْبَلَتْ عَلَيهِمْ تَسُبُّهُمْ، فَلَمَّا قَضى رَسُولُ اللَّهِ ﷺ الصَّلاَةَ، قَالَ: «اللَّهُمَّ عَلَيكَ بِقُرَيشٍ، اللَّهُمَّ

٥٢٠ـ قوله: فيعمد برفع الدال ونصبها (شارح).

ـ قوله: (وأُتبع أصحاب) بهذا الضبط ولأبي ذر بفتح الهمزة وكسر الموحدة بصيغة الأمر وأصحاب نصب على المفعولية.

said: “O Allah! Take revenge on Quraish.” He said so thrice and added: “O Allah! Take revenge on Amr Ibn Hesham, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al'walid Ibn Utba, Omaiyya Ibn Khalaf, Uqba Ibn Abu'mu'ait and Omara Ibn Al'walid." Abdullah added: "By Allah! I saw all of them dead in the battlefield of Badr and they were dragged and thrown in the Qalib (a well) at Badr. Allah's Apostle "Allah's blessing and peace be upon him" then said: Allah's curse has descended upon the people of the Qalib (well).”

عَلَيكَ بِقُرَيشٍ، اللَّهُمَّ عَلَيكَ بِقُرَيشٍ، ثُمَّ سَمَّى «اللَّهُمَّ عَلَيكَ بِعَمْرِو بْنِ هِشَام، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيبَةَ بْنِ رَبِيعَةَ، وَالوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيطٍ، وَعُمَارَةَ بْنِ الوَلِيدِ». قَالَ عَبْدُ اللَّهِ: فَوَاللَّهِ، لَقَدْ رَأَيْتُهُمْ صَرعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى القَلِيبِ، قَلِيبِ بَدْرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَأُتْبِعَ أَصْحَابُ القَلِيبِ لَعْنَةً».

[طرفه في: ٢٤٠].

(9) The Book of Prayer Times

[1] The prayer times and their virtue

and Allah's saying: "for such Prayers are enjoined on Believers at stated times." (The Women 103) in this way Allah appointed stated times for the prayers to be performed in them

521- Omar Ibn Abdul'aziz was reported to have once delayed the prayer. Urwa Ibn Az'zubair entered into him and said: Did not you know that Abu'mas'ood Al'ansari "Allah be pleased with him" had gone to Al'mogheera Ibn Sho'ba who once delayed the prayer in Iraq, and said to him: "O, Mogheera! What did you have done? Did not you know that Gabriel "peace be unto him" came down and prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him, and then, he prayed, with The Prophet "Allah's blessing and peace be upon him" praying after him, then he performed prayer, and the Messenger of Allah "Allah's blessing and peace be upon him" followed him, then he prayed, and The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer after him, and lastly he prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him; then he said: "With this I was ordered"?" Omar Ibn Abdul'aziz replied: I know this tradition according to which Gabriel came to establish for The Prophet the prayer times. Urwa commented: So narrated Bashir Ibn Abu'mas'ood from his father.

522- Urwa narrated: A'isha told me that The Prophet of Allah "Allah's blessing and peace be upon him" had used to perform Asr prayer with the sunlight still inside her room.

[2] Allah's saying: "Turn ye back in repentance to Him, and fear Him: establish regular Prayers, and be not ye among those who join gods with Allah." (The Romans "Ar'rum" 31)

523- Ibn Abbas "Allah be pleased with both" narrated: The delegate of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him". They said: " We are from such-and-such branch of Rabie'a. We cannot come to you except in the sacred months. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind." The Prophet said: "I ordered you to do four things and forbade you from four things. I ordered you to believe in Allah Alone (and he explained it to them): That is To testify that there is no God to be worshipped but Allah and that I am Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbade you four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٩ ـ كِتَابُ مَوَاقِيتِ الصَّلاةِ

١ ـ باب مَوَاقِيتِ الصَّلاةِ وَفَضْلِهَا

وَقَوْلِهِ: ﴿إِنَّ الصَّلاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً﴾ [النساء: ١٠٣]: وَقَّتَهُ عَلَيْهِم.

٥٢١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلاةَ يَوْماً، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاةَ يَوْماً، وَهُوَ بِالْعِرَاقِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ فَقَالَ: مَا هذا يَا مُغِيرَةُ، أَلَيْسَ قَدْ عَلِمْتَ: أَنَّ جِبْرِيلَ ﷺ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «بِهذا أُمِرْتُ». فَقَالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ مَا تُحَدِّثُ، أَوَ أَنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقْتَ الصَّلاةِ؟ قَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[الحديث ٥٢١ ـ طرفاه في: ٣٢٢١، ٤٠٠٧].

٥٢٢ ـ قَالَ عُرْوَةُ: وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ.

[الحديث ٥٢٢ ـ أطرافه في: ٥٤٤، ٥٤٥، ٥٤٦، ٣١٠٣].

٢ ـ باب ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلاةَ وَلا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ [الروم: ٣١]

٥٢٣ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبَّادٌ، هُوَ ابْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّا مِنْ هذا الْحَيِّ مِنْ رَبِيعَةَ، وَلَسْنَا نَصِلُ إِلَيْكَ إِلا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِشَيْءٍ نَأْخُذْهُ عَنْكَ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا، فَقَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانِ بِاللَّهِ». ثُمَّ فَسَّرَهَا لَهُمْ: «شَهَادَةَ أَنْ لا إِلَهَ إِلا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامَ الصَّلاةِ، وَإِيتَاءَ الزَّكَاةِ، وَأَنْ تُؤَدُّوا إِلَيَّ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُقَيَّرِ، وَالنَّقِيرِ».

٥٢١ـ ش ـ (أو أن) بكسر همزة أن وفتحها (شارح).

[3] Giving the pledge of allegiance for performing the prayer (perfectly)

524- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: To offer prayers perfectly; to pay the obligatory charity; and, in addition, to be sincere and true (in duty) to every Muslim.

[4] The prayer is expiation

525- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: “Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?” I said: “I know it as The Prophet "Allah's blessing and peace be upon him" had said it.” Omar said: “No doubt you are bold.” I said: “The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).” Omar said: “I did not mean that. But I asked about that affliction which will spread like the waves of the sea.” I said: “O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it.” Omar asked: “Will it be broken or opened?” I replied: “It will be broken.” Omar said: Then it will never be closed again.”” The sub-narrator added: “we asked Hudhaifa whether Omar knew that door. He replied: “He knew it as well as one knows that there will be night before the tomorrow morning. I narrated a tradition that was free from any misunderstanding.” The sub-narrator said: we felt shy to ask Hudhaifa about the door. So, we urged Masruq to ask him. Hudhaifa said: "The door was Omar himself."

526- (Abdullah) Ibn Mas'ood "Allah be pleased with him" reported: A man kissed a woman (unlawfully) and then went to The Prophet "Allah's blessing and peace be upon him" and informed him. Allah revealed: “And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)” (Hud 114). The man asked Allah's Apostle "Allah's blessing and peace be upon him": "Is it for me?" He said: "It is for all of my nation."

[5] The virtue of the prayer in its due time

527- Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: I asked The Prophet "Allah's blessing and peace be upon him": "Which good deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: “To participate in Jihad (Holy War) in Allah's cause." Abdullah added: "I asked only about that and if I had asked more, The Prophet "Allah's blessing and peace be upon him" would have told me more."

[طرفه في: ٥٣].

٣ ـ باب البَيعَةِ عَلَى إقَامَةِ الصَّلاةِ

٥٢٤ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: حَدَّثَنَا يَحْيى قَالَ: حَدَّثَنا إسماعيلُ قَالَ: حَدَّثَنا قَيسٌ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصحِ لِكُلِّ مُسْلِمٍ.

[طرفه في: ٥٧].

٤ ـ بابٌ الصَّلاةُ كَفَّارَةٌ

٥٢٥ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنِ الأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: سَمِعْتُ حُذَيفَةَ قَالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الفِتْنَةِ؟ قُلتُ: أَنَا، كَمَا قَالَهُ. قَالَ: إِنَّكَ عَلَيهِ ـ أَوْ عَلَيهَا ـ لَجَرِيءٌ، قُلتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، تُكَفِّرُها الصَّلاةُ وَالصَّوْمُ وَالصَّدَقَةُ والأَمْرُ وَالنَّهْيُ، قَالَ: لَيسَ هذا أُرِيدُ، وَلكِنِ الفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ البَحْرُ، قَالَ: لَيس عَلَيكَ مِنْهَا بَأْسٌ يا أَمِيرَ المُؤْمِنِينَ، إِنَّ بَينَكَ وَبَينَهَا بَاباً مُغْلَقاً. قَالَ: أَيُكْسَرُ أَمْ يُفتَحُ؟ قَالَ: يُكْسَرُ، قَالَ: إِذاً لا يُغْلَقُ أَبَداً، قُلنَا: أَكَانَ عُمَرُ يَعْلَمُ البَابَ؟ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ الغَدِ اللَّيلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيسَ بالأَغالِيطِ، فَهِبْنَا أَنْ نَسْأَلَ حُذَيفَةَ، فَأَمَرْنَا مَسْرُوقاً فَسَأَلَهُ، فَقَالَ: البَابُ عُمَرُ.

[الحديث ٥٢٥ ـ أطرافه في: ١٤٣٥، ١٨٩٥، ٣٥٨٦، ٧٠٩٦].

٥٢٦ ـ حدّثنا قُتَيبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ سُلَيمَانَ التَّيمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلاً أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ: ﴿أَقِمِ الصَّلاةَ طَرَفَيِ النَّهارِ وَزُلَفاً مِنَ اللَّيلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود: ١١٤] فَقَالَ الرَّجُلُ: يا رَسُولَ اللَّهِ، أَلِي هذا؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ».

[الحديث ٥٢٦ ـ طرفه في: ٤٦٨٧].

٥ ـ باب فَضْلِ الصَّلاةِ لِوَقْتِهَا

٥٢٧ ـ حدّثنا أبو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الوَلِيدُ بْنُ العَيزَارِ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هذهِ الدَّارِ، وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلتُ النَّبِيَّ ﷺ: أَيُّ العَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلاةُ عَلَى وَقْتِهَا». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الوَالِدَينِ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

[الحديث ٥٢٧ أطرافه في: ٢٧٨٢، ٥٩٧٠، ٧٥٣٤].

٥٢٥ـ قوله: (لا يغلق) بالنصب بإذاً وللكشميهني بالرفع (شارح).

[6] The five prayers are as expiation

528- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "If there was a river at the door of anyone of you in which he took a bath five times a day, would you notice any dirt on him?" They said: "Not a trace of dirt would remain." The Prophet "Allah's blessing and peace be upon him" added: "That is the example of the five prayers with which Allah erases evil deeds."

[7] Missing the prayer times

529- Anas "Allah be pleased with him" said: "I do find (at present) nothing which is as it was (practiced) at the time of the Prophet." Somebody said: "The prayer (is as it was.)" Anas said: "Have you not lost in the prayer what you have wasted?"

530- Az'zuhri reported that he visited Anas Ibn Malik at Damascus. He found him weeping and asked him about (the reason) of weeping. He replied: "I do not know anything which I used to know during the lifetime of Allah's Apostle except this prayer which is being lost (not offered as it must be)."

[8] The praying man speaks secretly to his lord

531- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Quatada said: "He should not spit in front of him but on his left or under his feet." Sho'ba said: "He should spit neither in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet said: "He should spit neither in the direction of his Qiblah nor on his right but on his left or under his foot."

532- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do the prostration (Sajda) properly and do not put your forearms flat with elbows touching the ground like a dog. If you want to spit, you should not spit in front, nor on the right of you; for the person in prayer is speaking in private to his Lord."

[9] Delaying the prayer of Noon (Dhuhr) when it is very hot

533- Abu'huraira and Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "In very hot weather delay the Dhuhr prayer till it becomes (fairly) cooler because the

٦ ـ باب الصَّلَوَاتُ الخَمْسُ كَفَّارَةٌ

٥٢٨ ـ حدّثنا إبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحمدِ بْنِ إبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَراً بِبَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْساً، ما تَقُولُ: ذٰلِكَ يُبْقِي مِنْ دَرَنِهِ»؟ قالُوا: لاَ يُبْقِي مِنْ دَرَنِهِ شَيئاً، قَالَ: «فَذٰلِكَ مِثْلُ الصَّلَوَاتِ الخَمْسِ، يَمْحُو اللَّهُ بِهِ الخَطايا».

٧ ـ باب تَضْيِيعِ الصَّلَاةِ عَنْ وَقْتِهَا

٥٢٩ ـ حدّثنا مُوسَى بْنُ إسْماعِيلَ قَالَ: حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيْلاَنَ، عَنْ أَنَسٍ قَالَ: ما أَعْرِفُ شَيْئاً مِمَّا كانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. قِيلَ: الصَّلاَةُ؟ قالَ: أَلَيْسَ ضَيَّعْتُمْ ما ضَيَّعْتُمْ فِيهَا.

٥٣٠ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا عَبْدُ الوَاحِدِ بْنُ وَاصِلٍ، أَبُو عُبَيدَةَ الحَدَّادُ، عَنْ عُثْمانَ بْنِ أَبِي رَوَّادٍ، أَخِي عَبْدِ العَزِيزِ، قَالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: دَخَلتُ عَلَى أَنَسِ بْنِ مالِكٍ بِدِمَشْقَ، وَهُوَ يَبْكِي، فَقُلْتُ: ما يُبْكِيكَ؟ فَقَالَ: لاَ أَعْرِفُ شَيْئاً مِمَّا أَدْرَكْتُ إلاَّ هٰذِهِ الصَّلاَةَ، وَهٰذِهِ الصَّلاَةُ قَدْ ضُيِّعَتْ. وَقَالَ بَكْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ البُرْسَانِيُّ: أَخْبَرَنا عُثْمانُ بْنُ أَبِي رَوَّادٍ، نَحْوَهُ.

٨ ـ باب المُصَلِّي يُنَاجِي رَبَّهُ عَزَّ وَجَلَّ

٥٣١ ـ حدّثنا مُسْلِمُ بْنُ إبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إنَّ أَحَدَكُمْ إذَا صَلَّى يُنَاجِي رَبَّهُ، فَلاَ يَتْفِلَنَّ عَنْ يَمِينِهِ، وَلٰكِنْ تَحْتَ قَدَمِهِ اليُسْرَى». وَقَالَ سَعِيدٌ، عَنْ قَتَادَةَ: «لاَ يَتْفِلُ قُدَّامَهُ أَوْ بَيْنَ يَدَيْهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ». وَقَالَ شُعْبَةُ: «لاَ يَبْزُقْ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». وَقَالَ حُمَيْدٌ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: «لاَ يَبْزُقْ فِي القِبْلَةِ وَلاَ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ».

[طرفه في: ٢٤١]

٥٣٢ ـ حدّثنا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إبْرَاهِيمَ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَبْسُطْ ذِرَاعَيهِ كالكَلْبِ، وَإذَا بَزَقَ فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ، وَلاَ عَنْ يَمِينِهِ، فَإنَّهُ يُنَاجِي رَبَّهُ».

[طرفه في: ٢٤١].

٩ ـ باب الإبْرَادُ بالظُّهْرِ فِي شِدَّةِ الحَرِّ

٥٣٣، ٥٣٤ ـ حدّثنا أَيُّوبُ بْنُ سُلَيمانَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيمانَ: قَالَ صَالِحُ بْنُ

٥٢٨ـ قوله: مثل بفتح الميم والمثلثة أو بالكسر والسكون (شارح).

٥٣١ـ قوله: فلا يتفلن بكسر الفاء في الفرع ويجوز ضمها (شارح).

severity of heat is from the raging of the Hell-fire."

534- Abu'huraira and Abdullah Ibn Omar narrated: (The same tradition).

535- Abu'dharr "Allah be pleased with him" narrated: The Mu'adhdhin (call maker) of the Prophet "Allah's blessing and peace be upon him" pronounced the Adhan (call) for the Dhuhr prayer but the Prophet said: "Let it be cooler, let it be cooler." Or he (The Prophet) said: "Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (somewhat) cooler and the shadows of hillocks appear."

536- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "In very hot weather delay the Dhuhr prayer till it becomes (justly) cooler because the severity of heat is from the raging of the Hell-fire."

537- he also said: "The fire of Hell complained to its Lord saying: O Lord! My parts are eating one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when it is the most torrid heat. The breath in the winter is at the time when it is the coldest."

538- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In very hot weather delay the Dhuhr prayer until it becomes (justly) cooler because the severity of heat is from the raging of the Hell-fire."

[10] Delaying The Dhuhr prayer in travelling

539- Abu'dharr "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" on a journey and the Mu'adhdhin (the prayer caller) wanted to pronounce the Adhan (call) for the Dhuhr prayer. The Prophet "Allah's blessing and peace be upon him" said: "Let it become cooler." He again (after a while) wanted to pronounce the Adhan but The Prophet "Allah's blessing and peace be upon him" said to him: "Let it become cooler till we see the shadows of hillocks."

[11] The Dhuhr prayer is at the time of sun decline (midday)

540- Anas Ibn Malik "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" came out as the sun declined at midday and offered the Dhuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that it would have tremendous things. He then said: "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of people wept and The

كَيسَان: حَدَّثَنا الأَعْرَجُ، عَبْدُ الرَّحْمٰنِ وَغَيرُهُ، عَنْ أَبِي هُرَيرَةَ، وَنَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا عَنِ الصلاةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ».

[الحديث ٥٣٣ ـ طرفه في: ٥٣٦].

٥٣٥ ـ حدثنا ابْنُ بَشَّارٍ قال: حَدَّثَنا غُنْدَرٌ قال: حَدَّثَنَا شُعْبَةُ، عَنِ المُهَاجِرِ أَبِي الحَسَنِ سَمِعَ زَيدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ قال: أَذَّنَ مُؤَذِّنُ النَّبِيِّ ﷺ الظُّهرَ، فَقَالَ: «أَبْرِدْ أَبْرِدْ». أَوْ قَالَ: «انْتَظِرِ انْتَظِرْ». وَقَالَ: «شِدَّةُ الحَرِّ مِنْ فَيحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا عَنِ الصَّلاةِ». حَتَّى رَأَينَا فَيءَ التُّلُولِ. [الحديث ٥٣٥ ـ أطرافه في: ٥٣٩، ٦٢٩، ٣٢٥٨].

٥٣٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ». [طرفه في: ٥٣٣].

٥٣٧ ـ «وَاشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَهَا بِنَفَسَينِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[الحديث ٥٣٧ ـ طرفه في: ٣٢٦٠].

٥٣٨ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ». تَابَعَهُ سُفْيَانُ، وَيَحْيَى، وَأَبُو عَوَانَةَ، عَنِ الأَعْمَشِ.

[الحديث ٥٣٨ ـ طرفه في: ٣٢٥٩].

١٠ ـ باب الإِبْرَادُ بِالظُّهْرِ فِي السَّفَرِ

٥٣٩ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ قال: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُهَاجِرٌ، أَبُو الحَسَنِ، مَوْلَى لِبَنِي تَيمِ اللَّهِ، قَالَ: سَمِعْتُ زَيدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ الغِفَارِيِّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ المُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ، فَقَالَ لَهُ: «أَبْرِدْ». حَتَّى رَأَينَا فَيءَ التُّلُولِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا بِالصَّلاةِ». وَقَالَ ابْنُ عَبَّاسٍ: ﴿تَتَفَيَّأُ﴾ [النحل: ٤٨]. تَتَمَيَّلُ.

[طرفه في: ٥٣٥].

١١ ـ باب وَقْتُ الظُّهْرِ عِنْدَ الزَّوَالِ

وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِالهَاجِرَةِ.

٥٤٠ ـ حدثنا أَبُو اليَمَانِ قال: أَخبَرنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخبَرَنِي أَنَسُ بْنُ مَالِكٍ:

Prophet "Allah's blessing and peace be upon him" said repeatedly: "Ask me." Abdullah Ibn Hudhafa As'sahmi stood up and said: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" said: "Your father is Hudhafa." The Prophet "Allah's blessing and peace be upon him" repeatedly said: "Ask me." Then Omar knelt before him and said: "We are pleased with Allah as our Lord, Islam as our religion, and Mohammad as our Prophet." The Prophet "Allah's blessing and peace be upon him" then became quiet and said: "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better (than the former) and a worse (than the latter)."

541- Abu'burza "Allah be pleased with him" told: "The Prophet "Allah's blessing and peace be upon him" used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer). He used to recite between 60 to 100 verses of the Holy Qur'an. He used to offer the Dhuhr prayer as soon as the sun declined (at noon) and the Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub narrator forgot what was said about the Maghrib). He did not mind delaying the Isha prayer to one third or the middle of the night."

542- Anas Ibn Malik "Allah be pleased with him" told: Whenever we prayed The Dhuhr behind The Messenger of Allah "Allah's blessing and peace be upon him", we prostrated on our clothes to be saved from the scorching heat.

[12] Delaying The Dhuhr to the time of Asr

543- Abdullah Ibn Abbas "Allah be pleased with both" reported: "The Prophet "Allah's blessing and peace be upon him" prayed eight Rak'as for the Dhuhr and Asr, and seven for the Evening (Maghrib) and Night (Isha) prayers in Medina." Abu'aiyub said that this might have been in a rainy day. Anas replied: It might be so.

[13] The time of Asr

544- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had always prayed the Asr before the sunlight came out from her room.

545- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray the Asr when the sunlight was still inside her room; and the shadows had not yet appeared.

أنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زاغَتِ الشَّمْسُ، فَصَلَّى الظُّهْرَ، فَقامَ عَلَى المِنْبَرِ، فَذَكَرَ السَّاعَةَ، فَذَكَرَ أنَّ فِيهَا أُمُوراً عِظاماً، ثُمَّ قالَ: «مَنْ أحَبَّ أنْ يَسألَ عَنْ شَيءٍ فَلْيَسْأَلْ، فَلا تَسْألُونِي عَنْ شَيءٍ إلاَّ أخْبَرْتُكُمْ، ما دُمْتُ في مَقامِي هذا». فَأكْثَرَ النَّاسُ فِي البُكاءِ، وَأكْثَرَ أنْ يَقُولَ: «سَلُونِي». فَقامَ عَبْدُ اللَّهِ بْنُ حُذافَةَ السَّهْمِيُّ فَقالَ: مَنْ أبِي؟ قالَ: «أبُوكَ حُذافَةُ». ثُمَّ أكْثَرَ أنْ يَقُولَ: «سَلُونِي». فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقالَ: رَضِينا بِاللَّهِ رَبّاً، وَبِالإسْلامِ دِيناً، وَبِمُحَمَّدٍ نَبِيّاً، فَسَكَتَ. ثُمَّ قالَ: «عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ آنِفاً، فِي عُرْضِ هذا الحائِطِ، فَلَمْ أرَ كالخَيْرِ وَالشَّرِّ».

[طرفه في: ٩٣].

٥٤١ ـ حدثنا حفص بن عمر قال: حَدَّثَنا شُعْبَةُ، عَنْ أبي المِنْهالِ، عَنْ أبِي بَرْزَةَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ، وَأحَدُنا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا ما بَينَ السِّتِّينَ إلَى المِئَةِ، وَيُصَلِّي الظُّهْرَ إذا زالَتِ الشَّمْسُ، وَالعَصْرَ وَأحَدُنا يَذْهَبُ إلَى أقْصَى المَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ ما قالَ فِي المَغْرِبِ، وَلا يُبالِي بِتَأخِيرِ العِشاءِ إلَى ثُلُثِ اللَّيْلِ، ثُمَّ قالَ: إلَى شَطْرِ اللَّيْلِ. وَقالَ مُعاذٌ: قالَ شُعْبَةُ: لَقِيتُهُ مَرَّةً فَقالَ: أوْ ثُلُثِ اللَّيْلِ.

[الحديث ٥٤١ أطرافه في: ٥٤٧، ٥٦٨، ٥٩٩، ٧٧١]

٥٤٢ ـ حدثنا مُحَمَّدٌ، يَعْنِي ابْنَ مُقاتِلٍ، قالَ: أخْبَرَنا عَبْدُ اللَّهِ قالَ: أخْبَرَنا خالِدُ بْنُ عَبْدِ الرَّحْمنِ: حَدَّثَنِي غالِبٌ القَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ المُزَنِيِّ، عَنْ أنَسِ بْنِ مالِكٍ قالَ: كُنَّا إذا صَلَّيْنا خَلْفَ رَسُولِ اللَّهِ ﷺ بِالظَّهائِرِ، فَسَجَدْنا عَلَى ثِيابِنا اتِّقاءَ الحَرِّ.

[طرفه في: ٣٨٥].

١٢ ـ بابُ تَأخِيرِ الظُّهْرِ إلى العَصْرِ

٥٤٣ ـ حدثنا أبُو النُّعْمانِ قالَ: حَدَّثَنا حَمَّادٌ، هُوَ ابْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرِ ابْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ صَلَّى بِالمَدِينَةِ سَبْعاً وَثَمانِياً: الظُّهْرَ وَالعَصْرَ، وَالمَغْرِبَ وَالعِشاءَ. فَقالَ أيُّوبُ: لَعَلَّهُ فِي لَيْلَةٍ مَطِيرَةٍ؟ قالَ: عَسَى.

[الحديث ٥٤٣ ـ طرفاه في: ٥٦٢، ١١٧٤]

١٣ ـ بابُ وَقْتُ العَصْرِ

وَقالَ أبُو أُسامَةَ عَنْ هِشامٍ: مِنْ قَعْرِ حُجْرَتِها.

٥٤٤ ـ حدثنا إبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا أنَسُ بْنُ عِياضٍ، عَنْ هِشامٍ، عَنْ أبِيهِ: أنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي العَصْرَ، وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِها.

[طرفه في: ٥٢٢].

٥٤٥ ـ حدثنا قُتَيْبَةُ قالَ: حَدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ رَسُولَ اللَّهِ ﷺ صَلَّى العَصْرَ وَالشَّمْسُ فِي حُجْرَتِها، لَمْ يَظْهَرِ الفَيءُ مِنْ حُجْرَتِها.

546- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray the Asr when the sunlight was still inside her room; and the shadows had not yet appeared.

547- Saiyar Ibn Salama reported: My father and I entered into Abu'burza "Allah be pleased with him" whom my father asked: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu'burza replied: "The Prophet "Allah's blessing and peace be upon him" used to pray the Dhuhr prayer which you (people) call the first one at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet "Allah's blessing and peace be upon him" Loved to delay the Isha which you call "The Darkness" and he disliked sleeping before it or speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 verses in the Fajr prayer."

548- Anas Ibn Malik "Allah be pleased with him" reported: We used to perform the Asr prayer and after that if someone happened to go to the tribe of Banu'amr Ibn Awf, he would find them still praying the Asr.

549- Abu'omama narrated: we prayed The Dhuhr behind Omar Ibn Abdul'aziz. When we got out, we left for Anas Ibn Malik and found him praying The Asr. I asked him: "O uncle! What is this prayer you offered?" he said: "This is The Asr prayer; and that is (its due time) fixed by The Messenger of Allah "Allah's blessing and peace be upon him" in which we used to perform it."

[14] The Asr (prayer) time

550- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to offer the Asr prayer at a time when the sun was still hot and high. If a person went (after the prayer) to Al'awali (a place) of Medina, he would reach there when the sun was still high. Some of Al'awali of Medina was about four miles or so from the town.

What about he, who missed The Asr prayer

551- Anas "Allah be pleased with him" told: We used to pray The Asr and (after that) if one went to Quba he would reach their while the sun was still hot and high.

[15] The sin of he, who missed The Asr (prayer)

552- (Abdullah) Ibn Omar "Allah be pleased with both" told: The Prophet

٥٤٦ ـ حدّثنا أبو نُعيم قال: أخبَرنا ابنُ عُيينةَ، عن الزُّهريِّ، عن عُروةَ، عن عائشةَ قالت: كانَ النَّبيُّ ﷺ يُصلِّي صلاةَ العَصرِ، والشَّمسُ طالِعَةٌ في حُجرَتِي، لَمْ يَظهَرِ الفَيءُ بَعْدُ. وَقَالَ مالِكٌ، وَيَحيى بنُ سَعيدٍ، وشُعيبٌ، وابنُ أبي حَفْصَةَ: والشَّمسُ قَبلَ أنْ تَظهَرَ.

[طرفه في: ٥٢٢].

٥٤٧ ـ حدّثنا مُحمدُ بنُ مُقاتِلٍ قالَ: أخبَرَنا عَبدُ اللهِ قالَ: أخبَرَنا عوفٌ، عن سَيَّارِ بنِ سَلامَةَ قال: دَخلتُ أنا وأبي على أبي بَرزةَ الأسلَمِيِّ، فقالَ له أبي: كيفَ كانَ رسولُ اللهِ ﷺ يُصلِّي المَكتُوبَةَ؟ فقالَ: كانَ يُصلِّي الهَجِيرَ، الَّتي تَدعُونَهَا الأُولَى، حِينَ تَدحَضُ الشَّمسُ، وَيُصلِّي العَصرَ، ثُمَّ يَرجِعُ أحَدُنا إلى رَحلِهِ في أقصَى المَدِينَةِ، والشَّمسُ حَيَّةٌ، وَنَسِيتُ ما قالَ في المَغرِبِ، وكانَ يَستَحِبُّ أنْ يُؤخِّرَ العِشاءَ، الَّتي تَدعُونَها العَتَمَةَ، وكانَ يَكرَهُ النَّومَ قبلَها والحَدِيثَ بَعدَهَا، وَكانَ يَنفَتِلُ مِن صَلاةِ الغَداةِ حِينَ يَعرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقرَأُ بالسِّتِّينَ إلى المِئَةِ.

[طرفه في: ٥٤١].

٥٤٨ ـ حدّثنا عَبدُ اللهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن إسحاقَ بنِ عَبدِ اللهِ بنِ أبي طَلحَةَ، عَن أنَسِ بنِ مالكٍ قالَ: كُنَّا نُصلِّي العَصرَ، ثُمَّ يَخرُجُ الإنسانُ إلى بَنِي عَمرِو بنِ عَوفٍ، فَنَجِدُهُمْ يُصَلُّونَ العَصرَ.

[الحديث ٥٤٨ ـ أطرافه في: ٥٥٠، ٥٥١، ٧٣٢٩].

٥٤٩ ـ حدّثنا ابنُ مُقاتِلٍ قالَ: أخبَرنَا عَبدُ اللهِ قالَ: أخبَرَنا أبو بَكرِ بنُ عُثمانَ بنِ سَهلِ بنِ حُنَيفٍ قالَ: سَمِعتُ أبَا أُمامَةَ يَقُولُ: صَلينا مَعَ عُمَرَ بنِ عَبدِ العَزيزِ الظُّهرَ، ثُمَّ خَرَجْنا حَتَّى دَخَلنا عَلَى أنَسِ بنِ مالِكٍ، فوَجَدْناهُ يُصلِّي العَصرَ، فقُلتُ: يا عَمِّ ما هذهِ الصَّلاةُ الَّتي صَلَّيتَ؟ قالَ: العَصرُ، وهَذهِ صَلاةُ رَسولِ اللهِ ﷺ الَّتي كُنّا نُصلِّي مَعَهُ.

١٤ ـ بابُ وَقْتِ العَصْرِ

٥٥٠ ـ حدّثنا أبُو اليَمانِ قَالَ: أخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قَالَ: حَدَّثَني أنَسُ بنُ مالِكٍ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يُصلِّي العَصرَ والشَّمسُ مُرتَفِعَةٌ حَيَّةٌ، فَيَذهَبُ الذَّاهِبُ إلَى العَوالِي، فَيأتِيهِم والشَّمسُ مُرتَفِعَةٌ، وبَعضُ العَوالي مِنَ المَدِينَةِ عَلى أربَعَةِ أميالٍ، أو نَحوِهِ.

[طرفه في: ٥٤٨].

٥٥١ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قَالَ: أخبَرَنا مالِكٌ، عَنِ ابنِ شِهَابٍ، عَن أنَسِ بنِ مالِكٍ قالَ: كُنّا نُصلِّي العَصرَ، ثُمَّ يَذهَبُ الذّاهِبُ مِنّا إلَى قُباءٍ، فَيأتِيهِم والشَّمسُ مُرتَفِعَةٌ.

[طرفه في: ٥٤٨].

١٥ ـ بابُ إثْمِ مَنْ فاتَتْهُ العَصْرُ

٥٥٢ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَن نَافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ رَسُولَ

"Allah's blessing and peace be upon him" said: "Whoever misses the Asr prayer (intentionally) then it is as if he lost his family and property."

[16] What about he, who left The Asr prayer

553- Abul'malih reported: Once we were in a certain invasion with Abu'buraida "Allah be pleased with him" on a cloudy day. He said: Offer the Asr prayer early as The Prophet "Allah's blessing and peace be upon him" said: "Whoever leaves the Asr prayer, all his (good) deeds will be fruitless."

[17] The virtue of The Asr prayer

554- Jarir "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who looked at the moon (which was full) and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through anything that might occupy you) a prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so." He then recited Allah's Statement:

"Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting." (Qaf 39) He meant: "Offer those prayers, particularly in congregation, and do not miss them."

555- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you ascend (to the Heaven) whom Allah asks, though He knows everything about you well: "How did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

[18] Getting one Rak'a of Asr prayer before the sunset

556- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you got one Rak'a of the Asr prayer before sunset, he should complete his prayer. If any of you got one Rak'a of the Fajr prayer before sunrise, he should complete his prayer."

557- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday when they were exhausted and given one Qirat (of gold) each. Then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer when they were exhausted and given

لَهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلاةُ العَصْرِ، كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَه».

قَالَ أَبُو عَبْدِ اللَّهِ: يَتِرَكُمْ، وَتَرْتُ الرَّجُلَ: إِذَا قَتَلْتَ لَهُ قَتِيلاً، أَوْ أَخَذْتَ لَهُ مَالاً.

١٦ ـ بابُ مَنْ تَرَكَ العَصْرَ

٥٥٣ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قالَ: حَدَّثَنَا هِشَامٌ قالَ: حَدَّثَنَا يَحْيى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلابَةَ، عَنْ أَبِي المَلِيحِ قَالَ: كُنَّا مَعَ بُرَيدَةَ فِي غَزْوَةٍ، فِي يَوْمٍ ذِي غَيمٍ، فَقَالَ: بَكِّرُوا بِصَلاةِ العَصْرِ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلاةَ العَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

[الحديث ٥٥٣ ـ طرفه في: ٥٩٤].

١٧ ـ بابُ فَضْلِ صَلاةِ العَصْرِ

٥٥٤ ـ حدّثنا الحُمَيدِيُّ قالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قالَ: حَدَّثَنَا إِسماعيلُ، عَنْ قَيسٍ، عَنْ جَرِيرٍ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَنَظَرَ إِلَى القَمَرِ لَيلَةً ـ يَعْنِي البَدْرَ ـ فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ، كما تَرَوْنَ هذا القَمَرَ، لا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لا تُغْلَبُوا عَلَى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَرَأَ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾ [ق: ٣٩]. قالَ إِسْماعِيلُ: افعَلُوا، لا تَفُوتَنَّكُمْ.

[الحديث ٥٥٤ ـ أطرافه في: ٥٧٣، ٤٨٥١، ٧٤٣٤، ٧٤٣٥، ٧٤٣٦].

٥٥٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يوسُفَ قالَ: حَدَّثَنَا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَتَعاقَبُونَ فِيكُمْ: مَلائِكَةٌ بِاللَّيلِ وَمَلائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاةِ الفَجْرِ وَصَلاةِ العَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيناهُمْ وَهُمْ يُصَلُّونَ».

[الحديث ٥٥٥ ـ أطرافه في: ٣٢٢٣، ٧٤٢٩، ٧٤٨٦].

١٨ ـ بابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ العَصْرِ قَبْلَ الغُرُوبِ

٥٥٦ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلاةِ العَصْرِ، قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَلْيُتِمَّ صَلاتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلاةِ الصُّبْحِ، قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَلْيُتِمَّ صَلاتَهُ».

[الحديث ٥٥٦ ـ طرفاه في: ٥٧٩، ٥٨٠].

٥٥٧ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ

٥٥٤ـ قوله: لا تضامون بضم أوّله وتخفيف الميم أي لا ينالكم ضيم أي تعب أو ظلم (شارح).

٥٥٥ـ قوله: (فيسألهم وهو أعلم بهم) ولابن عساكر: (فيسألهم ربهم وهو أعلم بهم). (شارح).

one Qirat each. Then we were given the Qur'an upon which we acted till sunset and we were given two Qirats each. On that the people of the two scriptures said: "O our Lord! You have given them two Qirats and given us one Qirat, though we worked more than they did." Allah said: "Have I usurped any of your right?" They said: "No." Allah said: "That is my blessing I bestow upon whomever I wish.""

558- Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday and they said: We are not in need of your reward. SO the man employed another batch and said to them: Complete the rest of the day and you will get the wages I had fixed (for the first group). They worked Up till the time of the Asr prayer and said: Whatever we have done is for you. He employed another group. They worked for the rest of the day till sunset, and they received the wages of the two former groups."

[19] The time of Maghrib (prayer)

559- Rafi Ibn Khadij "Allah be pleased with him" reported: We used to offer the Maghrib prayer with The Prophet "Allah's blessing and peace be upon him" and after finishing the prayer one of us could go away and still see as far as the spots where one's arrow might reach when shot by a bow.

560- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray Dhuhr at midday, and Asr at a time when the sun was still bright, Maghrib after sunset (at its stated time), and Isha at a variable time.

Whenever he saw the people assembled (for Isha prayer) he would pray earlier and if the people delayed, he would delay the prayer. The Prophet "Allah's blessing and peace be upon him" used to offer Fajr Prayer when it was still dark.

561- Salama "Allah be pleased with him" narrated: We used to offer the Maghrib prayer with the Prophet "Allah's blessing and peace be upon him" as soon as the sun had disappeared from the horizon.

562- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed seven Rak'as together and eight Rak'as together.

الأُمَم، كَمَا بَينَ صَلاَةِ العَصْرِ إِلَى غُرُوبِ الشَّمسِ، أُوتِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهارُ عَجَزُوا، فأُعْطوا قِيرَاطاً قِيرَاطاً، ثُمَّ أُوتِيَ أَهْلُ الإِنْجيلِ الإِنْجيلَ، فَعَمِلُوا إِلَى صَلاةِ العَصْرِ ثُمَّ عجزُوا، فأُعْطوا قيرَاطاً قيرَاطاً، ثُمَّ أُوتِينا القرْآنَ، فعملنا إلى غُرُوبِ الشَّمسِ، فأُعْطِينا قيرَاطين قيرَاطين، فَقَالَ أَهْلُ الكِتَابَين: أَي رَبَّنَا، أَعْطيتَ هؤُلاءِ قيرَاطين قيرَاطين، وَأَعْطَيتَنَا قِيرَاطاً قيرَاطاً، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلاً؟! قَالَ: قَالَ اللَّهُ عَزَّ وجَلَّ: هَل ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيءٍ؟ قالُوا: لاَ، قالَ: فَهْوَ فَضْلي أُوتيهِ مَنْ أَشَاءُ».

[الحديث ٥٥٧ ـ أطرافه في: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١، ٧٤٦٧، ٧٥٣٣].

٥٥٨ ـ حدّثنا أَبُو كُرَيبٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ: «مَثَلُ المُسْلِمينَ وَاليَهُودِ وَالنَّصَارَى، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْماً، يَعْمَلُونَ لَهُ عَمَلاً إِلَى اللَّيلِ، فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ فَقَالُوا: لاَ حَاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ، فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذا كانَ حِينَ صَلاةِ العَصْرِ، قالوا: لَكَ ما عَمِلنَا، فَاسْتأْجَرَ قَوْماً، فعمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الفَرِيقَينِ».

[الحديث ٥٥٨ ـ طرفه في: ٢٢٧١].

١٩ ـ بابُ وَقْتِ المَغْرِبِ

وَقَالَ عَطاءٌ: يَجمَعُ المَرِيضُ بَينَ المَغْرِبِ وَالعِشَاءِ.

٥٥٩ ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ قَالَ: حَدَّثَنَا الوَلِيدُ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا أَبُو النَّجَاشِيِّ، صُهَيبٌ مَوْلَى رَافِعِ بْنِ خَدِيجٍ، قَالَ: سمعتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي المَغْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحدُنَا، وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِه.

٥٦٠ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جعفرٍ قالَ: حدَّثَنَا شُعْبَةُ، عَنْ سعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الحسَنِ بْنِ عَلِيٍّ قالَ: قَدِمَ الحَجَّاجُ، فَسأَلنا جابِرَ بْنَ عَبْدِ اللَّهِ فقالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بالهَاجِرَةِ، وَالعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالمَغْرِبَ إِذَا وَجَبَتْ، وَالعِشَاءَ أَحْيَاناً وَأَحْيَاناً، إِذا رَآهُمُ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ أَبْطَؤُوا أَخَّرَ، وَالصُّبْحَ ـ كَانُوا، أَوْ ـ كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ. [الحديث ٥٦٠ ـ طرفه في: ٥٦٥]

٥٦١ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ المَغْرِبَ إِذَا تَوَارَتْ بِالحِجَابِ.

٥٦٢ ـ حدّثنا آدَمُ قالَ: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قالَ: سَمِعْتُ جابِرَ بْنَ زَيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ سَبْعاً جَمِيعاً، وَثَمَانِياً جَمِيعاً.

[طرفه في: ٥٤٣].

٥٥٨ـ قوله: (حين صلاة) بنصب حين خبر كان أي كان الزمان زمان حين الصلاة أو برفعه على أن كان تامة ا هـ. شارح

[20] It is hateful to call Maghrib with the name of Isha

563- Abdullah Al'muzni "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Be not influenced by Bedouins regarding the name of your Maghrib prayer, which they call Isha."

[21] What about Isha prayer (which is called) the darkness prayer

Abu'huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heaviest prayers as for hypocrites (to perform) are The Isha and Fajr."

In short, there are two names of The late night prayer: one of which is The Isha, and the other is The Darkness. But the former is more appropriate in view of the fact that it was mentioned in The Holy Qur'an (cf. The Sura of The light "An'nur" 58). On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" was reported, according to many companions, to have delayed praying it sometimes.

564- Abdullah narrated: "One night Allah's Apostle led us in the Isha prayer and that is the one which people call The Darkness. After he had finished the prayer, he faced us and said: "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night."

[22] The time of The Isha prayer, in case of people's gathering or delay

565- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray Dhuhr at midday, and Asr at a time when the sun was still bright, Maghrib after sunset (at its stated time), and Isha at a changeable time.

Whenever he saw the people assembled (for Isha prayer) he would pray earlier; and if the people delayed, he would delay the prayer. The Prophet "Allah's blessing and peace be upon him" used to offer Fajr Prayer when it was still dark.

[23] The virtue of The Isha prayer

566- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" once delayed the Isha prayer and that was during the days when Islam still had not spread. The Prophet "Allah's blessing and peace be upon him" did not come out till Omar informed him that the women and children had slept. Then he came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it (Isha prayer) but you."

٢٠ ـ بابُ مَن كرِه أن يُقالَ لِلمغرِب: العِشاءُ

٥٦٣ ـ حدثنا أبو مَعْمَرٍ، هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ الحُسينِ قالَ: حدثنا عَبْدُ اللَّهِ بنُ بُرَيدةَ قالَ: حدَّثني عَبْدُ اللَّهِ المُزَنِيُّ: أَنَّ النَّبيَّ ﷺ قالَ: «لا تَغْلِبَنَّكُمُ الأَعْرَابُ عَلى اسمِ صَلاتِكُمُ المَغْرِبِ». قالَ: الأَعْرَابُ وتَقولُ: هِيَ العِشاءُ.

٢١ ـ بابُ ذِكرِ العِشاءِ والعَتَمةِ، ومَن رَآهُ واسعاً

قالَ أبو هُرَيرةَ، عَنِ النَّبيِّ ﷺ: «أَثْقَلُ الصَّلاةِ عَلى المنافِقِينَ العِشاءُ وَالفَجْرُ». وَقالَ: «لَوْ يَعلَمونَ ما فِي العَتَمةِ والفَجرِ». قالَ أبو عَبدِ اللَّهِ: وَالاختِيارُ أَنْ يَقُولَ: العِشاءُ، لِقَولِهِ تَعالَى: ﴿وَمِن بَعْدِ صَلاةِ العِشاءِ﴾ [النور: ٥٨]، ويُذكَرُ عَنْ أَبي مُوسى قالَ: كُنَّا نَتَناوَبُ النَّبيَّ ﷺ عِندَ صَلاةِ العِشاءِ، فَأَعْتَمَ بِها، وَقالَ ابنُ عَبَّاسٍ وَعائِشَةُ: أَعْتَمَ النَّبيُّ ﷺ بالعِشاءِ. وَقالَ بَعْضُهُمْ، عَنْ عائِشَةَ: أَعْتَمَ النَّبيُّ ﷺ بالعَتَمةِ. وَقالَ جابِرٌ: كانَ النَّبيُّ ﷺ يُصَلِّي العِشاءَ. وَقالَ أَبو بَرْزَةَ: كانَ النَّبيُّ ﷺ يُؤَخِّرُ العِشاءَ. وقالَ: أَنَسٌ: أَخَّرَ النَّبيُّ ﷺ العِشاءَ الآخِرَةَ. وَقالَ ابنُ عُمَرَ، وَأَبو أَيُّوبَ، وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: صَلَّى النَّبيُّ ﷺ المَغْرِبَ وَالعِشاءَ.

٥٦٤ ـ حدثنا عَبْدانُ قالَ: أَخبَرَنا عَبدُ اللَّهِ قالَ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ سالِمٌ: أَخبَرَنِي عَبدُ اللَّهِ قالَ: صَلَّى لنا رَسُولُ اللَّهِ ﷺ لَيلةً صَلاةَ العِشاءِ، وهِيَ التي يَدعُو النَّاسُ العَتَمةَ، ثُمَّ انصَرَفَ فَأَقبَلَ عَلَينا، فقالَ: «أَرَأَيتُمْ لَيلَتَكُمْ هذه، فإنَّ رَأْسَ مِئَةِ سَنَةٍ مِنها، لا يَبقى مِمَّنْ هُوَ عَلى ظَهرِ الأَرضِ أَحَدٌ».

[طرفه في: ١١٦].

٢٢ ـ بابُ وَقتِ العِشاءِ، إذا اجتَمَعَ النَّاسُ أَوْ تَأَخَّرُوا

٥٦٥ ـ حدثنا مُسلِمُ بنُ إِبراهِيمَ قالَ: حدَّثَنا شُعبَةُ، عَنْ سَعدِ بنِ إِبراهِيمَ، عَنْ مُحَمَّدِ بنِ عَمرٍو، هُوَ ابنُ الحَسَنِ بنِ عَلِيٍّ، قالَ: سَأَلنا جابِرَ بنَ عَبدِ اللَّهِ، عَنْ صَلاةِ النَّبيِّ ﷺ، فَقالَ: كانَ يُصَلِّي الظُّهرَ بالهاجِرَةِ، والعَصرَ والشَّمسُ حَيَّةٌ، والمَغرِبَ إذا وَجَبَتْ، والعِشاءَ: إذا كَثُرَ النَّاسُ عَجَّلَ، وَإذا قَلُّوا أَخَّرَ، وَالصُّبْحَ بِغَلَسٍ [طرفه في: ٥٦٠]

٢٣ ـ بابُ فَضلِ العِشاءِ

٥٦٦ ـ حدثنا يَحيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُروَةَ: أَنَّ عائِشَةَ أَخبَرَتْهُ قالَتْ: أَعتَمَ رَسُولُ اللَّهِ ﷺ لَيلَةً بالعِشاءِ، وَذلِكَ قَبلَ أَنْ يَفشُوَ الإِسلامُ، فَلَمْ يَخرُجْ حَتَّى قالَ عُمَرُ: نامَ النِّساءُ وَالصِّبيانُ، فَخَرَجَ فَقالَ لأَهلِ المَسجِدِ: «ما يَنتَظِرُها أَحَدٌ مِن أَهلِ الأَرضِ غَيرُكُمْ». [الحديث: ٥٦٦ ـ أطرافه في: ٥٦٩، ٨٦٢، ٨٦٤].

باب ٢١ ـ قوله: قال أبو هريرة وللهروي وقال أبو هريرة (شارح).

567- Abu'moosa "Allah be pleased with him" narrated: My companions, who came with me in the boat, and I landed at a place called Baqi Buthan. The Prophet "Allah's blessing and peace be upon him" was in Medina at that time. One of us used to go to The Prophet "Allah's blessing and peace be upon him" by turns every night at the time of Isha prayer. Once I along with my companions went to The Prophet "Allah's blessing and peace be upon him" and he was busy in some of his affairs, so the Isha prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After finishing the prayer, he addressed the people present there saying: "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time but you." Or said: "None except you has prayed at this time." Abu'moosa added: “so we returned happily after what we heard from Allah's Apostle "Allah's blessing and peace be upon him".”

[24] It is hateful to sleep before Isha prayer

568- Abu'burza reported that The Messenger of Allah “Allah's blessing and peace be upon him” had disliked sleeping before The Isha prayer. We shall see this in more detail later.

[25] Sleeping before Isha is for he, who could not continue awake

569- A'isha "Allah be pleased with her" reported: Once Allah's Apostle "Allah's blessing and peace be upon him" delayed the Isha prayer till Omar reminded him by saying: "The prayer! The women and children have slept." Then The Prophet "Allah's blessing and peace be upon him" came out and said: “None amongst the dwellers of the earth has been waiting for it (the prayer) except you.” Urwa added: "In those days there was no prayer to be established elsewhere but in Medina. They used to offer the Isha prayer in the period between the disappearance of the twilight and the end of the first third of the night."

570- Abdullah Ibn Omar “Allah be pleased with both” told: "Once Allah's Apostle “Allah's blessing and peace be upon him” was busy (at the time of the Isha). The prayer was delayed so much that we slept and woke up and slept and woke up again. The Prophet came out and said: “None amongst the dwellers of the earth but you have been waiting for the prayer."" Ibn Omar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer. Sometimes he used to sleep before the Isha prayer.

571- Ibn Juraij narrated: I heard Ibn Abbas saying: “The Messenger of Allah “Allah's blessing and peace be upon him” once delayed The Isha prayer so much that we slept and got up, then slept and got up again. Omar Ibn Al'khattab said to him: “The prayer!” later on, The Prophet "Allah's blessing

٥٦٧ ـ حدثنا محمد بن العلاء قال: أخبرنا أبو أسامة، عن بريد، عن أبي بردة، عن أبي موسى قال: كنتُ أنا وأصحابي الذين قدموا معي في السفينة نزولاً في بقيع بُطحان، والنبي ﷺ بالمدينة، فكان يتناوب النبي ﷺ عند صلاة العشاء كل ليلة نفرٌ منهم، فوافقنا النبي ﷺ أنا وأصحابي، وله بعض الشغل في بعض أمره، فأعتم بالصلاة حتى ابهارَّ الليل، ثم خرج النبي ﷺ فصلى بهم، فلما قضى صلاته قال لمن حضره: «على رسلكم، أبشروا، إن من نعمة الله عليكم، أنه ليس أحدٌ من الناس يصلي هذه الساعة غيركم». أو قال: «ما صلى هذه الساعة أحدٌ غيركم». لا يدري أي الكلمتين قال، قال أبو موسى: فرجعنا، ففرحنا بما سمعنا من رسول الله ﷺ.

٢٤ ـ بابُ ما يُكْرَهُ مِنَ النَّوْمِ قَبْلَ العِشَاءِ

٥٦٨ ـ حدثنا محمد بن سلام قال: أخبرنا عبد الوهاب الثقفي قال: حدثنا خالد الحذاء، عن أبي المنهال، عن أبي برزة: أن رسول الله ﷺ كان يكره النوم قبل العشاء، والحديث بعدها.

[طرفه في: ٥٤١].

٢٥ ـ بابُ النَّوْمِ قَبْلَ العِشَاءِ لِمَنْ غُلِبَ

٥٦٩ ـ حدثنا أيوب بن سليمان قال: حدثني أبو بكر، عن سليمان: قال صالح بن كيسان: أخبرني ابن شهاب، عن عروة: أن عائشة قالت: أعتم رسول الله ﷺ بالعشاء، حتى ناداه عمر: الصلاة، نام النساء والصبيان، فخرج فقال: «ما ينتظرها أحدٌ من أهل الأرض غيركم». قال: ولا يصلى يومئذٍ إلا بالمدينة، وكانوا يصلون فيما بين أن يغيب الشفق إلى ثلث الليل الأول. [طرفه في: ٥٦٦].

٥٧٠ ـ حدثنا محمود قال: أخبرنا عبد الرزاق قال: أخبرني ابن جريج قال: أخبرني نافع قال: حدثنا عبد الله بن عمر: أن رسول الله ﷺ شُغل عنها ليلة، فأخرها حتى رقدنا في المسجد، ثم استيقظنا، ثم رقدنا، ثم استيقظنا، ثم خرج علينا النبي ﷺ، ثم قال: «ليس أحدٌ من أهل الأرض ينتظر الصلاة غيركم». وكان ابن عمر: لا يبالي أقدمها أم أخرها، إذا كان لا يخشى أن يغلبه النوم عن وقتها، وكان يرقد قبلها. قال ابن جريج: قلت لعطاء.

٥٧١ ـ وقال: سمعت ابن عباس يقول: أعتم رسول الله ﷺ ليلة بالعشاء، حتى رقد الناس واستيقظوا، ورقدوا واستيقظوا، فقام عمر بن الخطاب فقال: الصلاة، قال عطاء: قال ابن عباس: فخرج نبي الله ﷺ، كأني أنظر إليه الآن، يقطر رأسه ماءً، واضعاً يده على رأسه، فقال: «لولا أن أشق على أمتي لأمرتهم أن يصلوها هكذا». فاستثبتُّ عطاءً: كيف وضع النبي ﷺ على رأسه

٥٦٧ـ قوله: أبشروا من أبشر الرباعي فهمزته قطع أو وصل من بشر ا هـ. (شارح).

and peace be upon him" came out. It seems to me as if I am seeing him at this time, with water dropping of his head, on which he put his hand. He said: "Unless it is too hard for my nation to bear, I might order them to offer Isha prayer as such."

He (Ibn Juraij) required Ata to show him how did The Messenger of Allah put his hand on his head as told by Ibn Abbas. Ata separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face.

He neither slowed nor hurried in this action but he acted like that. He (The Prophet) said: "Unless it is too hard for my nation to bear, I might order them to offer Isha prayer as such."

[26] Delaying Isha to the midnight

572- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer till midnight and then he offered the prayer and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of The Prophet "Allah's blessing and peace be upon him" at that night.

[27] The virtue of The Morning (Fajr) prayer

573- Jarir "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who looked at the moon (which was full) and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through anything that might occupy you) A prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so." He then recited Allah's Statement:

"and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting." (Taha 130)

574- Abu'moosa "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever prays the two cool prayers

(Asr and Fajr) will go to Paradise. "

[28] The time of The Fajr prayer

575- Anas "Allah be pleased with him" reported: Zaid Ibn Thabit said: "We took the meal taken before dawn while fasting is observed with The Prophet "Allah's blessing and peace be upon him". Then, we stood up for the (morning) prayer." I asked him: "how long was the interval between the two (the night meal and prayer)?" He replied: "The interval between the two was just sufficient to recite fifty to sixty (verses)."

يَدَهُ؟ كما أَنْبَأَهُ ابْنُ عَبَّاس، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئاً مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّهَا يُمِرُّهَا كَذٰلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ، مِمَّا يَلِي الوَجْهَ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لا يُقَصِّرُ وَلاَ يَبْطُشُ إِلاَّ كَذٰلِكَ، وَقَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوا هكذا». [الحديث ٥٧١ ـ طرفه في: ٧٢٣٩].

٢٦ ـ بابُ وَقْتِ العِشَاءِ إِلَى نِصْفِ اللَّيلِ

وَقَالَ أَبُو بَرْزَةَ: كَانَ النَّبيُّ ﷺ يَسْتَحِبُّ تَأْخِيرَهَا.

٥٧٢ ـ حدّثنا عَبْدُ الرَّحِيمِ المُحارِبِيُّ قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ صَلاةَ العِشَاءِ إِلَى نِصْفِ اللَّيلِ، ثُمَّ صَلَّى، ثُمَّ قَالَ: «قَدْ صَلَّى النَّاسُ وَنَامُوا، أما إِنَّكُمْ فِي صَلاَةٍ ما انْتَظَرْتُمُوهَا». وَزَادَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحيى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيدٌ: سَمِعَ أَنَساً: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خاتَمِهِ لَيلَتَئِذٍ.

[الحديث ٥٧٢ ـ أطرافه في: ٦٠٠، ٦٦١، ٨٤٧، ٥٨٦٩].

٢٧ ـ بابُ فَضْلِ صَلاَةِ الفَجْرِ

٥٧٣ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنْ إِسْماعِيلَ: حَدَّثَنَا قَيسٌ: قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَظَرَ إِلَى القَمَرِ لَيلَةَ البَدْرِ، فَقَالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَما تَرَوْنَ هذا، لاَ تُضَامُّونَ ـ أَوْ لاَ تُضَاهُونَ ـ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبلَ غُرُوبِهَا فَافعَلُوا». ثُمَّ قَالَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: ١٣٠].

[طرفه في: ٥٥٤].

٥٧٤ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنِي أَبُو جَمْرَةَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى البَرْدَينِ دَخَلَ الجَنَّةَ».

وَقَالَ ابْنُ رَجاءٍ: حَدَّثَنا هَمَّامٌ، عَنْ أَبِي جَمْرَةَ: أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ اللَّهِ بْنِ قَيسٍ أَخْبَرَهُ بِهذا.

حدّثنا إِسْحاقُ، عَنْ حَبَّانَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو جَمْرَةَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٢٨ ـ باب وَقْتِ الفَجْرِ

٥٧٥ ـ حدّثنا عَمْرُو بْنُ عاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ زَيدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلاَةِ. قُلتُ: كَمْ بَيْنَهُمَا؟ قَالَ قَدْرُ خَمْسِينَ أَوْ سِتِّينَ، يَعْنِي آيَةً. (ح).

[الحديث ٥٧٥ ـ طرفه في: ١٩٢١].

576- Anas Ibn Malik reported: “The Prophet “Allah’s blessing and peace be upon him” and Zaid Ibn Thabit took the night meal before the dawn (while fasting is observed).

Then, The Prophet got up for the prayer.” The sub-narrator added: we asked Anas: “how long was the interval between the two (the night meal and Fajr prayer)?”

He replied: “The interval between the two was just sufficient for anyone of you to recite fifty (verses)."

577- Sahl Ibn Sa’d "Allah be pleased with him" narrated: I used to take the night meal before dawn with my family and hasten so as to catch the Fajr prayer with Allah's Apostle "Allah's blessing and peace be upon him”.

578- Urwa Ibn Az’zubair reported that A’isha “Allah be pleased with her” had told him: “The believing women used to attend The Fajr prayer with The Messenger of Allah “Allah’s blessing and peace be upon him”, covered by their sheets. Then they would return home with no one recognizing them because it was (still) dark.”

[29] Getting even one Rak’a of Fajr (prayer)

579- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him”

Said: “He, who got (even) one Rak’a of the Fajr prayer before the sunrise, would be considered to have got the (Fajr) prayer; and he, who got (even) one Rak’a of Asr prayer before the sunset, would be considered to have got the (Asr) prayer.”

[30] Getting even one Rak’a of the prayer

580- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who got even one Rak’a of (any of) the prayers would be considered to have got (this) prayer.”

٥٧٦ ـ حدثنا حَسَنُ بْنُ صَبَّاحٍ سَمِعَ رَوْحاً: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيدَ بْنَ ثَابِتٍ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِما، قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّى. قُلْنا لأَنَسٍ: كَمْ كَانَ بينَ فَرَاغِهِمَا مِنْ سَحُورِهِما وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: قَدْرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

[الحديث ٥٧٦ ـ طرفه في: ١١٣٤].

٥٧٧ ـ حدثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يَقُولُ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ يَكُونُ سُرْعَةٌ بِي، أَنْ أُدْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ.

[الحديث ٥٧٧ ـ طرفه في: ١٩٢٠].

٥٧٨ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ قَالَ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ، قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ، يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ، مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلَاةَ، لَا يَعْرِفُهُنَّ أَحَدٌ مِنَ الْغَلَسِ.

[طرفه في: ٣٧٢].

٢٩ ـ بابُ مَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً

٥٧٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً، قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ، قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَ الْعَصْرَ».

[طرفه في: ٥٥٦].

٣٠ ـ بابُ مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً

٥٨٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».

[طرفه في: ٥٥٦].

٥٧٧ـ قوله: سرعة بالرفع اسم كان ويجوز سرعة بالنصب خبرها والاسم ضمير يعود لما يدل عليه لفظ السرعة أي تكون السرعة سرعة حاصلة بي ا هـ. شارح باختصار.

٥٧٨ـ قوله: نساء رفع في اليونينية ويجوز فيه الرفع على أنه بدل من الضمير في كن والنصب على أنه مفعول لمحذوف انظر الشارح.

[31] Praying after Fajr until the sun rises

581- Ibn Abbas "Allah be pleased with both" narrated: many reliable men, the most of them is Omar Ibn Al'khattab, declared that The Prophet "Allah's blessing and peace be upon him" forbade praying after the Fajr prayer till sun rises as well as after the Asr prayer till sun sets.

582- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not pray at the time of sunrise and at the time of sunset."

583- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the edge of the sun appears (above the horizon) you should delay the prayer till it becomes high, and if the edge of the sun disappears, you must delay the prayer till it sets (disappears totally). "

584- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the sun rises, and after the Asr prayer till it sets. (He forbade) also wrapping one's body with a garment so that he cannot raise its end or take his hand out of it. He also forbade sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, and thus letting the private parts be exposed to the sky. (He forbade) touching and throwing. (The former is a kind of sale in which the deal would be completed if the buyer touches a thing, without seeing or checking it properly. The latter is a kind of a sale in which the deal would be completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.)

585- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should try to pray at sunrise or sunset."

586- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no prayer after Fajr until the sun rises; and there is no prayer after Asr until the sunsets."

٣١ - بابُ الصَّلاةِ بَعْدَ الفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ

٥٨١ - حدّثنا حَفصُ بنُ عُمَرَ قالَ: حَدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَبِي العالِيَةِ، عَنِ ابنِ عَبّاسٍ قالَ: شَهِدَ عِنْدِي رِجالٌ مَرْضِيُّونَ، وَأَرْضاهُمْ عِنْدِي عُمَرُ: أَنَّ النَّبِيَّ ﷺ نَهى عَنِ الصَّلاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغْرُبَ.

حدّثنا مُسدَّدٌ، قال: حَدَّثَنا يحيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ: سَمِعْتُ أَبَا العالِيَةِ، عَنِ ابنِ عَبّاسٍ قالَ: حَدَّثَنِي نَاسٌ بِهذا.

٥٨٢ - حدّثنا مُسدَّدٌ قال: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي قالَ: أَخْبَرَنِي ابْنُ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَرَّوْا بِصَلاتِكُمْ طُلُوعَ الشَّمْسِ وَلا غُرُوبَهَا».

[الحديث ٥٨٢ - أطرافه في: ٥٨٥، ٥٨٩، ١١٩٢، ١٦٢٩، ٣٢٧٣].

٥٨٣ - وقالَ: حَدَّثَنِي ابْنُ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا طَلَعَ حاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاةَ حَتَّى تَرْتَفِعَ، وَإِذا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاةَ حَتَّى تَغِيبَ». تابَعَهُ عَبْدَةُ.

[الحديث ٥٨٣ - طرفه في: ٣٢٧٢].

٥٨٤ - حدّثنا عُبَيدُ بْنُ إِسْماعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ خُبَيبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنْ بَيعَتَينِ، وَعَنْ لِبْسَتَينِ، وَعَنْ صَلاتَينِ: نَهى عَنِ الصَّلاةِ بَعْدَ الفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ اشْتِمالِ الصَّمَّاءِ، وَعَنِ الاحْتِباءِ فِي ثَوْبٍ وَاحِدٍ، يُفضِي بِفَرْجِهِ إِلَى السَّماءِ، وَعَنِ المُنابَذَةِ، وَالمُلامَسَةِ.

[طرفه في: ٣٦٨].

٣٢ - بابٌ لا يَتَحَرَّى الصَّلاةَ قَبْلَ غُرُوبِ الشَّمْسِ

٥٨٥ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ يَتَحَرَّى أَحَدُكُمْ، فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ عِنْدَ غُرُوبِهَا».

[طرفه في: ٥٨٢].

٥٨٦ - حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عَطاءُ بْنُ يَزِيدَ الجُنْدَعِيُّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ صَلاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاةَ بَعْدَ العَصْرِ حَتَّى تَغِيبَ

٥٨١- قوله: تشرق بهذا الضبط لأبي ذر أي تضيء وترتفع كرمح ولغيره تشرق بفتح أوله وضم ثالثه بوزن تغرب أي حتى تطلع (شارح).

٥٨٤- قوله: «بيعتين ولبستين» بكسر الموحدة واللام لأن المراد الهيئة لا المرة وفي الفرع كأصله فتح الموحدة واللام وبالوجهين ضبطهما العيني (شارح).

587- Mo'awiya was reported to have told: You perform a prayer which I never saw being performed by Allah's Apostle "Allah's blessing and peace be upon him"

When we were in his company and which he certainly had forbidden. (He meant the two Rak'as after the Asr prayer).

588- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade two prayers.

He forbade offering prayers after the Fajr prayer till the sun rises, and after the Asr prayer till it sets.

[33] It is lovable to pray whenever you want but not after Asr and Fajr prayers

589- Ibn Omar "Allah be pleased with both" was reported to have said: "I pray in the same way as I saw my companions performing prayer.

I never forbid anyone to pray whenever he wanted by day or at night. But do not try (to pray after Fajr until) the sunrise, and (after Asr prayer until) the sunset.

[34] (The possibility of) praying the missed (Rak'as) after Asr

590- A'isha "Allah be pleased with her" narrated: By he, Who took away him, he (The Prophet "Allah's blessing and peace be upon him") never missed them (two Rak'as after the Asr prayer) till he met Allah whom he did not meet till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting.

(She meant the two Rak'as after Asr) He used to pray them in the house not in the mosque lest it might be hard for his followers for whom he loved what was easy.

591- A'isha "Allah be pleased with her" was reported to have said: "The Messenger of Allah "Allah's blessing and peace be upon him" never missed praying the two Rak'as after Asr (prayer) (when he was) at my home."

592- A'isha "Allah be pleased with her" told: Allah's Apostle "Allah's blessing and peace be upon him" never missed two Rak'as : before the Fajr prayer and after the Asr prayer openly and secretly.

الشَّمْسُ». [الحديث ٥٨٦ ـ أطرافه في: ١١٨٨، ١١٩٧، ١٨٦٤، ١٩٩٢، ١٩٩٥].

٥٨٧ ـ حدّثنا مُحمَّدُ بْنُ أَبَانَ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قالَ: سمِعْتُ حُمْرانَ بْنَ أبانَ: يُحدثُ عنْ مُعاوِيَةَ قالَ: إنَّكُم لَتُصلُّونَ صَلاةً، لَقَدْ صَحِبنا رَسُولَ اللَّهِ ﷺ، فما رَأيناهُ يُصلِّيها، ولَقدْ نهى عنهُما. يَعْنِي الرَّكعَتَيْنِ بَعْدَ العَصْرِ.

[الحديث ٥٨٧ ـ طرفه في: ٣٧٦٦]

٥٨٨ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ قَالَ: أَخبرنا عَبْدَةُ، عن عُبَيدِ اللَّهِ، عَنْ خُبَيبٍ، عَنْ حَفْصِ ابْنِ عاصِمٍ، عَنْ أَبِي هُريرَةَ قالَ: نَهى رَسُولُ اللَّهِ ﷺ عنْ صَلاتَينِ: بَعْدَ الفَجْرِ حَتّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتّى تَغْرُبَ الشَّمْسُ.

٣٣ ـ بابٌ مَنْ لَمْ يَكْرَهِ الصَّلاةَ إلاّ بَعْدَ العَصْرِ والفَجْرِ

رَواهُ عُمَرُ، وَابْنُ عُمَرَ، وَأَبُو سَعِيدٍ، وَأَبُو هُرَيْرَةَ.

٥٨٩ ـ حدثنا أبو النُّعمان: حَدَّثَنا حَمَّادُ بْنُ زيدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: أُصَلِّي كَمَا رَأيتُ أَصْحَابِي يُصَلُّونَ: لاَ أَنْهى أَحداً يُصَلِّي بلَيلٍ وَلاَ نَهارٍ ما شَاءَ، غَيرَ أَنْ لاَ تَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

[طرفه في: ٥٨٢]

٣٤ ـ بابُ مَا يُصَلَّى بَعْدَ العَصْرِ مِنَ الفَوائِتِ وَنَحْوِهَا

وَقَالَ كُرَيْبٌ، عَنْ أُمِّ سَلَمَةَ: صَلَّى النَّبِيُّ ﷺ بَعْدَ العَصْرِ رَكْعَتَيْنِ، وَقَالَ: «شَغَلَنِي نَاسٌ مِنْ عَبْدِ القَيْسِ، عَنِ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ».

٥٩٠ ـ حدّثنا أبو نُعيم قال: حَدَّثنا عَبْدُ الوَاحِدِ بْنُ أيمنَ قال: حَدَّثَنِي أَبِي: أَنَّهُ سَمِعَ عَائِشَةَ قالَتْ: والَّذِي ذَهَبَ بِهِ، ما تَرَكَهُما حَتّى لَقِيَ اللَّهَ، وَما لَقِيَ اللَّهَ تعالى حَتّى ثَقُلَ عَنِ الصَّلاةِ، وَكانَ يُصَلِّي كَثِيراً مِنْ صَلاتِهِ قاعِداً، تَعْنِي الرَّكْعَتَيْنِ بَعْدَ العَصْرِ، وَكانَ النَّبِيُّ ﷺ يُصَلِّيهِما، وَلا يُصَلِّيهِمَا فِي المَسْجِدِ، مَخافَةَ أَنْ يُثَقِّلَ عَلى أُمَّتِهِ، وَكانَ يُحِبُّ ما يُخَفِّفُ عَنْهُمْ.

[الحديث ٥٩٠ ـ أطرافه في: ٥٩١، ٥٩٢، ٥٩٣، ١٦٣١].

٥٩١ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى قَالَ: حَدَّثَنا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي: قَالَتْ عَائِشَةُ: ابْنَ أُخْتِي، مَا تَرَكَ النَّبِيُّ ﷺ السَّجْدَتَيْنِ بَعْدَ العَصْرِ عِنْدِي قَطُّ.

[طرفه في: ٥٩٠].

٥٩٢ ـ حدثنا مُوسى بْنُ إسْماعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا الشَّيْبانِيُّ قَالَ:

٥٨٧ـ يصرف: (أبان) على أنه فعال ويمتنع على أنه أفعل والأكثر صرفه حتى قيل من لم يصرف (أبان) فهو أتان.

٥٩٢ـ قوله: (قبل الصبح) وفي بعض النسخ قبل صلاة الصبح.

593- A'isha "Allah be pleased with her" was reported to have said: "The Messenger of Allah "Allah's blessing and peace be upon him" never came to me after Asr (prayer) except that he performed two Rak'as."

[35] Performing the prayer (of Asr) early on a cloudy day

594- Abul'malih reported: Once we were in a certain invasion with Abu'buraida "Allah be pleased with him" on a cloudy day. He said: Offer the Asr prayer early as The Prophet "Allah's blessing and peace be upon him" said: "Whoever leaves the Asr prayer, all his (good) deeds will be fruitless."

[36] Pronouncing the call of prayer after its due time

595- Abu'quatada "Allah be pleased with him" told: One night we were travelling with The Prophet "Allah's blessing and peace be upon him" when some people said: "We wish that Allah's Apostle "Allah's blessing and peace be upon him" would take a rest along with us during the last hours of the night." He said: "I am afraid that you will sleep and miss the (Fajr) prayer." Bilal said: "I will make you get up." So all slept (except for) Bilal (who) rested his back against his mount. But, he too was overwhelmed (by sleep). The Prophet "Allah's blessing and peace be upon him" got up when the edge of the sun had risen and said: "O Bilal! What about your statement?" He replied: "I have never slept as such (before)." The Prophet "Allah's blessing and peace be upon him" said: "Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer." The Prophet "Allah's blessing and peace be upon him" performed ablution and when the sun came up and became bright, he stood up and prayed.

[37] Leading the prayer in congregation after its due time

596- Jaber Ibn Abdullah "Allah be pleased with both" narrated: during the battle of trench Omar Ibn Al'khattab came cursing the disbelievers of Quraish after the sun had set and said: "O Allah's Apostle! I could not offer the Asr prayer till the sun had set." The Prophet "Allah's blessing and peace be upon him" said: "By Allah! I, too, have not prayed." So we turned towards Buthan, and The Prophet "Allah's blessing and peace be upon him" performed ablution and we too performed ablution and offered the Asr prayer after the sun had set. Then he offered the Maghrib prayer.

[38] If one forgot a certain prayer, he should perform it when he remembered it; and he should repeat nothing but this prayer

597- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone forgets a prayer he should perform it when he remembers it. There is no expiation except to pray the

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: رَكْعَتَانِ، لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُهُمَا، سِرّاً وَلاَ عَلاَنِيَةً، رَكْعَتَانِ قَبْلَ صَلاَةِ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ العَصْرِ.

[طرفه في: ٥٩٠].

٥٩٣ ـ حدثنا مُحَمَّدُ بْنُ عَرْعَرَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قَالَ: رَأَيتُ الأَسْوَدَ وَمَسْرُوقاً، شهِدا عَلَى عَائِشَةَ قَالَتْ: مَا كَانَ النَّبِيُّ ﷺ يَأْتِينِي فِي يَوْمٍ بَعْدَ العَصْرِ، إِلاَّ صَلَّى رَكْعَتَيْنِ. [طرفه في: ٥٩٠].

٣٥ ـ بابُ التَّبْكِيرِ بِالصَّلاةِ فِي يَوْمِ غَيمٍ

٥٩٤ ـ حدثنا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، هُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ: أَنَّ أَبَا المَلِيحِ حَدَّثَهُ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ، فَقالَ: بَكِّرُوا بِالصَّلاةِ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلاةَ العَصْرِ حَبِطَ عَمَلُهُ». [طرفه في: ٥٥٣]

٣٦ ـ بابُ الأَذانِ بَعْدَ ذَهابِ الوَقْتِ

٥٩٥ ـ حدثنا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ لَيلَةً، فَقَالَ بَعْضُ القَوْمِ: لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلاَةِ». قَالَ بِلالٌ: أَنَا أُوقِظُكُمْ، فَاضْطَجَعُوا، وَأَسْنَدَ بِلالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ، فَقَالَ: «يَا بِلاَلُ، أَيْنَ مَا قُلْتَ»؟ قَالَ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ، قَالَ: «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلاَلُ، قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلاَةِ». فَتَوَضَّأَ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَّتْ، قَامَ فَصَلَّى.

[الحديث ٥٩٥ ـ طرفه في: ٧٤٧١].

٣٧ ـ بابُ مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ ذَهابِ الوَقْتِ

٥٩٦ ـ حدثنا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الخَطَّابِ جَاءَ يَوْمَ الخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ، مَا كِدْتُ أُصَلِّي العَصْرَ، حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا». فَقُمْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ لِلصَّلاَةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى العَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا المَغْرِبَ.

[الحديث ٥٩٦ ـ أطرافه في: ٥٩٨، ٦٤١، ٩٤٥، ٤١١٢].

٣٨ ـ بابُ مَنْ نَسِيَ صَلاةً فَلْيُصَلِّ إِذا ذَكَرَها، وَلا يُعِيدُ إِلاَّ تِلْكَ الصَّلاةَ

وَقَالَ إِبْرَاهِيمُ: مَنْ تَرَكَ صَلاَةً وَاحِدَةً عِشْرِينَ سَنَةً، لَمْ يُعِدْ إِلاَّ تِلْكَ الصَّلاَةَ الوَاحِدَةَ.

٥٩٧ ـ حدثنا أَبُو نُعَيمٍ، وَمُوسَى بْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ

same." Then he recited: " and establish (regulate) prayer for celebrating my praise." (Taha 14).

[39] Performing (the missed) prayers (observing the order) as the first, followed by the second and so on

598- Jaber Ibn Abdullah "Allah be pleased with both" narrated: during the battle of trench Omar Ibn Al'khattab came cursing the disbelievers of Quraish after the sun had set and said: " I could not offer the Asr prayer till the sun had set." we turned towards Buthan, and performed ablution. He offered the Asr prayer after the sun had set. Then he offered the Maghrib prayer.

[40] What is hateful of nightly talk after Isha (prayer)

599- Abul'minhal reported: My father and I entered into Abu'burza "Allah be pleased with him" whom my father asked: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu'burza replied: "The Prophet "Allah's blessing and peace be upon him" used to pray the Dhuhr prayer which you (people) call the first one at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet "Allah's blessing and peace be upon him" Loved to delay the Isha which you call "The Darkness" and he disliked sleeping before it or speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 verses in the Fajr prayer."

[41] (The possibility of) speaking of religion (matters and affairs) and good (things) after Isha prayer

600- Qurra Ibn Khalid reported: Once he waited for Al'hasan and he did not show up till it was about the usual time for him to start (delivering) his speech. Then he came and apologized saying: "Our neighbors invited us." Then he added: Anas narrated: Once we waited for the Prophet till it was midnight or so. He came and led the prayer. After finishing it, he addressed us and said: "All the people prayed and then slept and you had been in prayer as long as you were waiting for it." Al'hasan said: "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al'hasan's statement is a portion of Anas's tradition (as he reported it) from the Prophet .

601- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" prayed one of the Isha prayers in his last days and after finishing it, he stood up and said: "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living one hundred years later from this night." The people made a mistake in grasping the meaning of this statement of Allah's Apostle and they indulged in those things which are said in these narrations concerning this one

النَّبِيِّ ﷺ قَالَ: «مَن نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذٰلِكَ: ﴿وَأَقِمِ الصَّلاَةَ لِذِكْرِي﴾» [طه: ١٤]. قال موسى: قال همّام: سمعته يقول بعد: ﴿وَأَقِمِ الصَّلاَةَ لِذِكْرَى﴾. وَقَالَ حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٣٩ ـ بابُ قَضَاءِ الصَّلَوَاتِ، الأُوْلَى فَالأُوْلَى

٥٩٨ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنَا يَحيى، عَنْ هِشَامٍ قال: حَدَّثَنَا يَحيى، هُوَ ابنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: جَعَلَ عُمَرُ يَوْمَ الخَنْدَقِ يَسُبُّ كُفَّارَهُمْ، وَقَالَ: مَا كِدْتُ أُصَلِّي العَصْرَ حَتَّى غَرَبَتْ، قَالَ: فَنَزَلْنَا بُطْحَانَ، فَصَلَّى بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى المَغْرِبَ.

[طرفه في: ٥٩٦].

٤٠ ـ بابُ مَا يُكْرَهُ مِنَ السَّمَرِ بَعْدَ العِشَاءِ

٥٩٩ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحيى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو المِنْهَالِ قَالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: حَدِّثْنَا، كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي المَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الهَجِيرَ، وَهِيَ الَّتِي تَدْعُونَهَا الأُولَى، حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي العَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي أَقْصَى المَدِينَةِ، وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي المَغْرِبِ، قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ العِشَاءَ، قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا، وَالحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الغَدَاةِ، حِينَ يَعْرِفُ أَحَدُنَا جَلِيسَهُ، وَيَقْرَأُ مِنَ السِّتِّينَ إِلَى المِئَةِ.

[طرفه في: ٥٤١].

٤١ ـ بابُ السَّمَرِ فِي الفِقْهِ وَالخَيْرِ بَعْدَ العِشَاءِ

٦٠٠ ـ حدثنا عَبْدُ اللهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الحَنَفِيُّ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: انتظرنا الحسن، وراث علينا، حتى قربنا من وقت قيامه، فجاء فقال: دعانا جيراننا هؤلاء، ثم قال: قَالَ أَنَسٌ: نَظَرْنَا النَّبِيَّ ﷺ ذَاتَ لَيلَةٍ، حَتَّى كَانَ شَطْرُ اللَّيلِ يَبْلُغُهُ، فَجَاءَ فَصَلَّى لَنَا، ثُمَّ خَطَبَنَا فَقَالَ: «أَلاَ إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ». قَالَ الحَسَنُ: وَإِنَّ القَوْمَ لاَ يَزَالُونَ بِخَيْرٍ مَا انْتَظَرُوا الخَيْرَ. قَالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ أَنَسٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٥٧٢].

٦٠١ ـ حدثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ

٥٩٨ـ وبطحان بالضم أو الصواب الفتح وكسر الطاء، موضع بالمدينة اهـ قاموس.

٦٠٠ـ قوله: (شطر الليل) بالرفع على أن كان تامة أو ناقصة وخبرها قوله: يبلغه وفي بعض النسخ شطر بالنصب أي كان الوقت الشطر ويبلغه استئناف أو جملة مؤكدة هـ (شارح).

٦٠١ـ قوله: (فوهل الناس) بفتح الواو والهاء ويجوز كسرها أي غلطوا وذهب وهمهم إلى خلاف الصواب (شارح).

hundred years (at the end of which, some thought The Day of Judgment would be established. But the Prophet said: "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night". He meant "When that century (its people) would pass away."

[42] Talking (at night) with one's guests and family

602- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: The Suffa Companions were poor people and The Prophet "Allah's blessing and peace be upon him" said: "Whoever has food for two persons should take a third one from them (Suffa companions). Whoever has food for four persons should take one or two from them." Abu'bakr took three men and The Prophet "Allah's blessing and peace be upon him" took ten of them. Abdur'rahman added: my father my mother and I were there (in the house). (The sub narrator is in doubt whether Abdur'rahman also said: My wife and our servant who was common for both my house and Abu'bakr's house). Abu'bakr took his supper with The Prophet "Allah's blessing and peace be upon him" and remained there till the Isha prayer was offered. Abu'bakr went back and stayed with The Prophet "Allah's blessing and peace be upon him" till he took his meal and then Abu'bakr returned to his house after a long portion of the night had passed. Abu'bakr's wife said: "What detained you from your guests (or guest)?" He said: "Have you not served them yet?" She said: "They refused to eat until you come. The food was served for them but they refused." Abdur'rahman added: I went away and hid myself (being afraid of Abu'bakr). In the meantime he (Abu'bakr) called me: "O Ghunthar" (a harsh word)! And also called me with bad names and abused me and then said (to his family): "Eat. No welcome for you." (The supper was dished up). Abu'bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before being served.

Abu'bakr looked at it (the food) and found it as it was before being served or even more than that. He said to his wife (exclaiming): "O the sister of Banu'firas! What is this?" She said: "O the pleasure of my eyes! The food is now three times more than it was before." Abu'bakr ate from it, and said: "That (meaning his oath not to eat from the food) was from Satan." Then he again took a mouthful from it and then took the rest of it to The Prophet "Allah's blessing and peace be upon him". So that meal was with The Prophet "Allah's blessing and peace be upon him". There was a treaty between us and some people, and when the period of that treaty had elapsed, The Prophet "Allah's blessing and peace be upon him" divided us into twelve (groups) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them (the 12 groups of men) ate of that meal.

ابنِ عُمَرَ، وَأَبُو بَكْرِ بْنُ أَبِي حَثْمَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى النَّبِيُّ ﷺ صَلاَةَ العِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ، قَامَ النَّبِيُّ ﷺ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هذه، فَإِنَّ رَأْسَ مِئَةٍ، لاَ يَبْقَى مِمَّنْ هُوَ اليَوْمَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ». فَوَهِلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ، إِلَى مَا يَتَحَدَّثُونَ مِنْ هذه الأَحَادِيثِ، عَنْ مِئَةِ سَنَةٍ، وَإِنَّمَا قَالَ النَّبِيُّ ﷺ: «لاَ يَبْقَى مِمَّنْ هُوَ اليَوْمَ عَلَى ظَهْرِ الأَرْضِ». يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِمُ ذَلِكَ القَرْنَ.

[طرفه في: ١١٦].

٤٠ ـ بابُ السَّمَرِ مَعَ الضَّيْفِ وَالأَهْلِ

٦٠٢ ـ حدثنا أبو النُّعمانِ قال: حدثنا مُعتَمِرُ بنُ سليمانَ قال: حدثنا أبي: حدثنا أبو عُثْمَانَ، عن عَبْدِ الرَّحْمنِ بن أبي بكرٍ: أنَّ أصْحابَ الصُّفَّةِ كانوا أُناساً فقراءَ، وَأَنَّ النَّبِيَّ ﷺ قال: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٌ فَخَامِسٌ أَوْ سَادِسٌ». وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ، فَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي، فَلاَ أَدْرِي قَالَ: وَامْرَأَتِي وَخَادِمٌ، بَيْنَنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ العِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ ضَيْفِكَ؟ قَالَ: أَوَ مَا عَشَّيْتِيهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عُرِضُوا فَأَبَوْا، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ، فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لاَ هَنِيئاً، فَقَالَ: وَاللَّهِ لاَ أَطْعَمُهُ أَبَداً، وَايْمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، قَالَ يَعْنِي، حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا، فَقَالَ لاِمْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ مَا هذا؟ قَالَتْ: لاَ وَقُرَّةِ عَيْنِي، لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلاَثِ مَرَّاتٍ، فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ، فَمَضَى الأَجَلُ، فَفَرَّقَنَا اثْنَا عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[الحديث ٦٠٢ ـ أطرافه في: ٣٥٨١، ٦١٤٠، ٦١٤١].

٦٠٢ـ قوله: (أربع الخ) بالجر في الثلاثة ويجوز فيها الرفع انظر الشارح.

ـ قولهم: (عشيتيهم) بالياء بعد التاء وفي بعض النسخ إسقاطها والمثلثة من غنثر بالفتح والضم وايم بهمزة وصل وقد تقطع ا هـ (شارح).

(10) The Book of Prayer Call (Adhan)

[1] The starting of the call for prayer (Adhan)

and Allah's saying: "When ye proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding." (The Repast "Al'ma'ida" 58) and his Almighty's saying: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!" (Friday "Al'jumu'a" 9)

603- Anas "Allah be pleased with him" reported: (When they wanted to take something as a call for the prayer) they mentioned the fire and the bill; and they mentioned The Jews and The Christians. Then Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

604- Abdullah Ibn Omar "Allah be pleased with both" narrated: When the Muslims arrived in Medina, they used to assemble for the prayer. They used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Omar was the first to suggest: "Might not you order a man to call for the prayer!" so Allah's Apostle "Allah's blessing and peace be upon him" ordered Bilal to get up and pronounce the Adhan for prayers.

[2] Repeating the wording of Adhan twice

605- Anas "Allah be pleased with him" reported: Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

606- Anas "Allah be pleased with him" told: When (Muslim) people grew more, they talked about (the possibility of) discriminating the prayer times with something they know. They talked about (the possibility) of litting fire or ringing a bill. However, Bilal "Allah be pleased with him" was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

[3] Reciting the wording of the prayer establishment once except for: "The prayer has been established = Qad Qamat as'salah"

607- Anas "Allah be pleased with him" reported: Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once. Isma'el, the sub-narrator, said: I mentioned

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٠ - كتابُ الأذانِ

١ - بابُ بَدْءِ الأذانِ

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلاةِ اتَّخَذُوهَا هُزُواً وَلَعِباً ذلِكَ بِأَنَّهُمْ قَوْمٌ لاَ يَعْقِلُونَ﴾ [المائدة: ٥٨]، وَقَوْلِهِ: ﴿إِذَا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الجُمُعَةِ﴾ [الجمعة: ٩]

٦٠٣ - حدثنا عِمرانُ بنُ ميسرة: حَدَّثنا عبدُ الوارِثِ: حَدَّثنا خالِدٌ الحذَّاءُ، عن أبي قِلابةَ، عن أنسٍ قال: ذَكَرُوا النَّارَ وَالنَّاقوسَ، فَذَكَرُوا اليَهُودَ وَالنَّصارَى، فَأُمِرَ بِلالٌ: أنْ يَشْفَعَ الأذانَ، وَأنْ يُوتِرَ الإقامَةَ. [الحديث ٦٠٣ - أطرافه في: ٦٠٥، ٦٠٦، ٦٠٧، ٣٤٥٧].

٦٠٤ - حدثنا مَحْمُودُ بْنُ غَيْلانَ قالَ: حَدَّثنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا ابْنُ جُرَيْجٍ قالَ: أَخْبَرَنِي نافِعٌ: أنَّ ابْنَ عُمَرَ كانَ يَقُولُ: كانَ المُسْلِمُونَ حِينَ قَدِمُوا المَدِينَةَ، يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاةَ، لَيْسَ يُنادَى لَهَا، فَتَكَلَّمُوا يَوْماً في ذلكَ، فَقالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوساً مِثْلَ نَاقُوسِ النَّصارَى، وَقالَ بَعْضُهُمْ: بَلْ بُوقاً مِثْلَ قَرْنِ اليَهُودِ، فَقالَ عُمَرُ: أَوَلاَ تَبْعَثُونَ رَجُلاً يُنادِي بِالصَّلاةِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «يا بِلالُ، قُمْ فَنادِ بِالصَّلاةِ».

٢ - باب الأذَانُ مَثْنَى مَثْنَى

٦٠٥ - حدثنا سُلَيْمانُ بْنُ حَرْبٍ قال: حَدَّثَنا حَمَّادُ بْنُ زيدٍ، عَنْ سِماكِ بْنِ عَطِيَّةَ، عَنْ أيوبَ، عَنْ أبي قِلابَةَ، عَنْ أنسٍ قال: أُمِرَ بلالٌ أنْ يَشْفَعَ الأذانَ، وأنْ يُوتِرَ الإقامَةَ إلا الإقامَةَ [طرفه في: ٦٠٣]

٦٠٦ - حدثنا مُحمَّدٌ قالَ: أَخْبَرَنَا عَبْدُ الوَهَّابِ قالَ: أَخْبَرَنَا خَالِدٌ الحَذَّاءُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَثُرَ النَّاسُ، قَالَ: ذَكَرُوا أَنْ يَعْلَموا وقتَ الصَّلاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُورُوا ناراً، أَوْ يَضْرِبُوا نَاقُوساً، فَأُمِرَ بِلالٌ أَنْ يَشْفَعَ الأذانَ، وأَنْ يُوتِرَ الإقامَةَ. [طرفه في: ٦٠٣].

٣ - باب الإقامَةُ واحِدَةٌ إلاّ قَوْلَهُ: قَدْ قامَتِ الصَّلاةُ

٦٠٧ - حدثنا عليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إسماعيلُ بْنُ إبراهيمَ: حَدَّثَنا خالِدٌ، عَنْ أبي قِلابَةَ،

---

٦٠٦ - قوله: يعلموا بضم أوله وكسر ثالثه وبفتحهما.

this to Aiyub who said (commenting): Except: “The prayer has been established = Qad qamat as’salah”.

[4] The virtue of calling for prayer

608- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqama) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) making him remember things, which he has not recalled to his mind before the prayer. That causes him to forget how much he has prayed.”

[5] Raising voice with Adhan

609- Abdur’rahman narrated: Abu'sa'eed Al'khudri "Allah be pleased with him" said to my father: "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Judgement." Abu’sa’eed added: "I heard this (narration) from Allah’s Messenger “Allah’s blessing and peace be upon him”."

[6] The blood, which is prevented to be shed by Adhan

610- Anas "Allah be pleased with him" reported: "Whenever The Prophet "Allah's blessing and peace be upon him" went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see.

If he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack it." Anas further said: “We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abu’talha and my foot was touching the Prophet’s. The inhabitants of Khaibar came out with their baskets and spades. When they saw the Prophet they shouted: “Mohammad! By Allah, Mohammad and his army!” When Allah’s Apostle “Allah’s blessing and peace be upon him” saw them, he said: "Allah is greater! Allah is greater! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ، وَأَنْ يُوتِرَ الأَقَامَةَ. قَالَ إِسْمَاعِيلُ: فَذَكَرْتُ لأَيُّوبَ فَقَالَ: إِلاَّ الإِقَامَةَ. [طرفه في: ٦٠٣].

٤ ـ باب فَضْلِ التَّأْذِينِ

٦٠٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ. قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلاَةِ، أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ، حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا قَضَى النِّدَاءَ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قَضَى التَّثْوِيبَ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى». [الحديث ٦٠٨ ـ أطرافه في: ١٢٢٢، ١٢٣١، ١٢٣٢، ٣٢٨٥].

٥ ـ باب رَفْعِ الصَّوْتِ بِالنِّدَاءِ

وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ: أَذِّنْ أَذَاناً سَمْحاً، وَإِلاَّ فَاعْتَزِلْنَا.

٦٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيِّ، ثُمَّ المَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الغَنَمَ وَالبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ، أَوْ بَادِيَتِكَ، فَأَذَّنْتَ بِالصَّلاَةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ: «لاَ يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ، جِنٌّ وَلاَ إِنْسٌ وَلاَ شَيْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ القِيَامَةِ». قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[الحديث ٦٠٩ ـ طرفاه في: ٣٢٩٦، ٧٥٤٨]

٦ ـ باب مَا يُحْقَنُ بِالأَذَانِ مِنَ الدِّمَاءِ

٦١٠ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَزَا بِنَا قَوْماً، لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَاناً كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَاناً أَغَارَ عَلَيْهِمْ. قَالَ: فَخَرَجْنَا إِلَى خَيْبَرَ، فَانْتَهَيْنَا إِلَيْهِمْ لَيْلاً، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَاناً رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ، وَإِنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبِيِّ ﷺ، قَالَ: فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاحِيهِمْ، فَلَمَّا رَأَوُا النَّبِيَّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالخَمِيسُ، قَالَ: فَلَمَّا رَآهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ».

[طرفه في: ٣٧١].

٦٠٨ـ قوله: قضى النداء بالبناء للفاعل فالنداء نصب وللأصيلي وابن عساكر رفعه على النيابة بقضى ويخطر بضم الطاء وكسرها (شارح).

٦١٠ـ قوله: والخميس بالرفع عطفاً على الفاعل أو بالنصب مفعولاً معه وراء أكبر وخيبر بالجزم وفي اليونينية بالرفع في الجملتين اهـ من الشارح.

[7] What one says when he hears the caller of prayer

611- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever you hear the Adhan, say what the Mu'adhdhin (the caller for prayer) is saying."

612- Isa Ibn Talha reported that once he had heard Mo'awiya saying the same till (the phrase): "I testify that Mohammad is The Messenger of Allah."

613- Mo'awiya "Allah be pleased with him" narrated (resuming the previous tradition): When he (the Mu'adhdhin) says: "Come to prayer! Come to prosperity!" You would repeat: "There is neither might, nor power except with Allah." As such I heard your Prophet "Allah's blessing and peace be upon him" saying.

[8] One's supplication after listening the call of prayer (Adhan)

614- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Mohammad the right of intercession and celebrity, and resurrect him to the best and the highest place that You promised him in Paradise", then my intercession will be allowed for him on the Day of Judgement."

[9] Drawing lots in the call of prayer (Adhan)

615- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward of the Dhuhr prayer (in the early moments of its due time) they would race for it (go early).

If they knew the reward of Isha and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

[10] One's talking while calling for prayer

Sulaiman Ibn Sard was reported to have spoken while he was calling for prayer. On the other hand, Al'hasan was reported to have told: "There would be no harm if one spoke or laughed during his call for prayer (Adhan) or pronouncement of the prayer establishment (Iqama)."

٧- باب مَا يَقُولُ إِذَا سَمِعَ المُنَادِي

٦١١ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قالَ: أخبرَنا مالكٌ، عن ابنِ شهابٍ، عن عطاءِ بنِ يزيدَ اللَّيثيِّ، عن أبي سعيدٍ الخُدريِّ: أنَّ رسولَ اللهِ ﷺ قال: «إذا سمعتُمُ النِّداءَ، فقولوا مثلَ ما يقولُ المؤذِّنُ».

٦١٢ ـ حدثنا مُعاذُ بنُ فَضالةَ قال: حدَّثنا هِشامٌ، عن يحيى، عن مُحمَّدِ بنِ إبراهيمَ بنِ الحارثِ قال: حدَّثني عيسى بنُ طلحةَ: أنَّه سمعَ مُعاويةَ يوماً، فقالَ مِثْلَه، إلى قولِهِ: وأشهدُ أنَّ مُحمَّداً رسولُ اللَّهِ. [الحديث ٦١٢ ـ طرفاه في: ٦١٣، ٩١٤].

حدثنا إسحاقُ بنُ رَاهَوَيهِ قال: حَدَّثنا وَهْبُ بنُ جريرٍ قال: حَدَّثنا هِشامٌ، عَن يَحْيى: نَحْوَهُ.

٦١٣ ـ قال يحيى وحدثني بعضُ إخوانِنا: أنه قال: لمَّا قال: حَيَّ على الصَّلاةِ، قال: لا حولَ ولا قوةَ إلا باللَّهِ، وقال: هكذا سمِعْنا نبيَّكُم ﷺ يقولُ. [طرفه في: ٦١٢].

٨ ـ باب الدُّعاءِ عِنْدَ النِّداءِ

٦١٤ ـ حدثنا عليُّ بنُ عيَّاشٍ قالَ: حَدَّثَنا شُعيبُ بنُ أبي حمزةَ، عن مُحمَّدِ بنِ المُنكَدِرِ، عن جابرِ بنِ عبدِ اللَّهِ: أنَّ رسولَ اللَّهِ ﷺ قال: «من قالَ حينَ يسمعُ النِّداءَ: اللَّهمَّ ربَّ هذهِ الدَّعوةِ التَّامَّةِ، والصَّلاةِ القائمةِ، آتِ مُحمَّداً الوسيلةَ والفضيلةَ، وابعثْهُ مقاماً محموداً الَّذي وعدْتَهُ، حلَّتْ لهُ شفاعتي يومَ القيامةِ».

[الحديث ٦١٤ ـ طرفه في: ٤٧١٩].

٩ ـ باب الاسْتِهَامِ فِي الأَذَانِ

وَيُذكَرُ: أنَّ أقواماً اختلفُوا في الأذانِ، فأقرعَ بينَهُم سعْدٌ.

٦١٥ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قالَ: أخبرَنَا مالكٌ، عن سُمَيٍّ، مولى أبي بكرٍ، عن أبي صالحٍ، عن أبي هُريرةَ: أنَّ رسولَ اللَّهِ ﷺ قال: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إلاَّ أَنْ يَسْتَهِمُوا عَلَيهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيهِ، وَلَوْ يَعْلَمُونَ مَا فِي العَتَمَةِ وَالصُّبْحِ، لأَتَوْهُمَا وَلَوْ حَبْواً».

[الحديث ٦١٥ ـ أطرافه في: ٦٥٤، ٧٢١، ٢٦٨٩].

١٠ ـ باب الكَلامِ فِي الأَذَانِ

وتكلَّمَ سُليمانُ بنُ صُرَدٍ في أذانِهِ. وقالَ الحسَنُ: لا بأسَ أنْ يَضحَكَ وهوَ يؤذِّنُ أوْ يُقيمُ.

. . . ـ قوله: راهويه في الأصل بفتح الهاء والواو وسكون الياء مبنياً على الكسر إلا أن المحدثين كرهوا النطق به كاضرابه فقالوا: راهويه فضموا الهاء وسكنوا الواو وفتحوا التحتية وأبدوا الهاء فوقية يوقف عليها.

٦١٥ـ قوله: التهجير: التبكير إلى الصلوات.

616- Abdullah Ibn Al'harith reported: Once on a rainy muddy day, Ibn Abbas delivered a sermon in our presence. When the Mu'adhdhin pronounced the Adhan and said: " come for the prayer" Ibn Abbas ordered him to say: "Pray at your homes. " The people began to look at each other (surprisingly). Ibn Abbas said: "It was done by one who was much better than me(He meant the Prophet or his Mu'adhdhin), and it is a license."

[11] The Adhan of the blind when he is told of the due time

617- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum pronounces Adhan." He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned.

[12] The Adhan after The Dawn

618- Ibn Omar "Allah be pleased with both" narrated that Hafsa "Allah be pleased with her" had told him: Whenever the Mu'adhdhin pronounced the Adhan for Fajr prayer and the dawn became evident The Prophet "Allah's blessing and peace be upon him" prayed two light Rak'as (as sunna) before establishing the compulsory (congregational) prayer.

619- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray two light Rak'as in the period between the call (for prayer) and the prayer establishment.

620- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum (who was blind) pronounces Adhan."

[13] The Adhan before The Dawn

621- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Adhan pronounced by Bilal should not stop you from taking the night meal (of fasting) before dawn. Indeed, he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up, and the sleeping from among you might wake up. It does not mean that dawn or morning has started."

Then he (The Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ood imitated the gesture of The Prophet, (illustrating that this which appears in the sky and then lowers down to the earth is not the real dawn)). Zuhair (the sub-

٦١٦ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، وَعَبْدِ الحَمِيدِ صَاحِبِ الزِّيادِيِّ، وَعاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بنِ الحارِثِ قالَ: خَطَبَنا ابْنُ عَبَّاسٍ فِي يَوْمٍ رَدْغٍ، فَلَمَّا بَلَغَ المُؤَذِّنُ حَيَّ عَلَى الصَّلاةِ، فَأَمَرَهُ أَنْ يُنادِيَ: الصَّلاةُ فِي الرِّحالِ، فَنَظَرَ القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ، فَقالَ: فَعَلَ هذا مَنْ هُوَ خَيْرٌ مِنْهُ، وَإِنَّها عَزْمَةٌ.

[الحديث ٦١٦ ـ طرفاه في: ٦٦٨، ٩٠١].

١١ ـ باب أَذانِ الأَعْمى إِذا كانَ لَهُ مَنْ يُخْبِرُهُ

٦١٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ بِلالاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنادِيَ ابْنُ أُمِّ مَكْتُومٍ» ثُمَّ قالَ: وَكانَ رَجُلاً أَعْمى، لا يُنادِي حَتَّى يُقالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ.

[الحديث ٦١٧ ـ أطرافه في: ٦٢٠، ٦٢٣، ١٩١٨، ٢٦٥٦، ٧٢٤٨].

١٢ ـ باب الأَذانِ بَعْدَ الفَجْرِ

٦١٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قالَ: أَخْبَرَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذا اعْتَكَفَ المُؤَذِّنُ لِلصُّبْحِ، وَبَدا الصُّبْحُ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقامَ الصَّلاةُ.

[الحديث ٦١٨ ـ طرفاه في: ١١٧٣، ١١٨١].

٦١٩ ـ حدّثنا أَبُو نُعَيْمٍ قالَ: حَدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ: كانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ، بَيْنَ النِّداءِ وَالإِقامَةِ مِنْ صَلاةِ الصُّبْحِ.

[الحديث ٦١٩ ـ طرفه في: ١١٥٩].

٦٢٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ بِلالاً يُنادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنادِيَ ابْنُ أُمِّ مَكْتُومٍ».

١٣ ـ باب الأَذانِ قَبْلَ الفَجْرِ

٦٢١ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ قالَ: حَدَّثَنا زُهَيْرٌ قالَ: حَدَّثَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَمْنَعَنَّ أَحَدَكُمْ، أَوْ أَحَداً مِنْكُمْ،

٦١٦ـ قوله: (يوم ردغ) بالإضافة أي: يوم ذي طين قليل وفي الفرع بتنوين يوم وقوله: الصلاة بالنصب أي أدوها أو بالرفع على الابتداء ا هـ من الشارح.

٦٢١ـ قوله: (ليرجع) أي ليرد وقوله: وليس أن يقول أي: وليس الفجر أن يظهر وقوله: وقال أي أشار عليه السلام ففيه إطلاق القول على الفعل فيهما وفي قوله: حتى يقول هكذا وقال زهير بسبابتيه فإن معنى حتى يقول حتى يظهر الفجر ومعنى وقال زهير بسبابتيه أشار زهير بهما انظرالشارح فالضوء المستطيل من العلو إلى السفل هو الفجر الكاذب وهو من الليل والفجر الصادق هو الضوء المنتشر عرضاً.

narrator) said: He gestured with his two index fingers, which he put on each other and then stretched them to the right and left (pointing to the real dawn which appears horizontally).

622- A'isha and Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum (who was blind) pronounces Adhan."

623- A'isha and Ibn Omar narrated (the same previous tradition).

[14] What about (the interval) between Adhan and Iqama

624- Abdullah Ibn Mughaffal Al'muzni "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said thrice: "There is a prayer between the two Adhans (the call for prayer due time "Adhan" and the call for establishing the prayer "Iqama") For the one who wants to pray."

625- Anas "Allah be pleased with him" narrated: "Whenever the Mu'adhdhin pronounced the Adhan, some of the companions of the Prophet would proceed to the pillars of the mosque (for the prayer) till the Prophet arrived. They used to offer two rak'as before the Maghrib prayer. There used to be a little time between the Adhan and the Iqama." Sho'ba said: "There used to be a very short interval between the two (Adhan and Iqama)."

[15] Waiting the call for prayer establishment (Iqama)

626- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him", whenever the Mu'adhdhin had finished the first (call) (Adhan) for Fajr prayer, used to offer two light Rak'as before the Fajr prayer. Then he used to lie on his right side until the Mu'adhdhin came.

[16] There is (optional) prayer in the interval between each two Adhans: (the call for prayer due time (Adhan), and the call for establishing the prayer (Iqama)

627- Abdullah Ibn Mughaffal Al'muzni "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said thrice: "There is a prayer between the two Adhans (the call for prayer due time "Adhan" and the call for establishing the prayer "Iqama")" and he added in the third: " For the one who wants to pray."

[17] The opinion that a single one should call for prayer in travelling

628- Malik Ibn Al'howairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us.

أَذانُ بلالٍ من سَحُورِه، فإنَّهُ يُؤذِّنُ، أَوْ يُنادي بِلَيلٍ لِيَرجِعَ قائِمَكُمْ وَلِيُنَبِّهَ نائِمَكُمْ، ولَيسَ أَنْ يَقُولَ الفَجْرُ، أوِ الصُّبحُ» وقال بأصابعِه، ورَفَعَها إلى فَوقُ، وطَأْطَأَ إلى أسفَلُ: «حتى يقولَ هكذا». وقال زُهَيرٌ بسبَّابتَيهِ إِحداهما فوقَ الأُخرى، ثُمَّ مَدَّهَا عن يَمينِهِ وشِمالِهِ.

[الحديث ٦٢١ ـ طرفاه في: ٥٢٩٨، ٧٢٤٧]

٦٢٢ و٦٢٣ ـ حدثنا إسحاق قال: أخبرَنا أبو أُسامةَ قال: عُبيدُ اللهِ حدَّثنا: عَنِ القاسمِ بنِ مُحمَّدٍ، عن عائشةَ. وعَن نافعٍ، عَنِ ابنِ عُمَرَ: أنَّ رَسولَ اللهِ ﷺ قال: (ح). وحدَّثني يوسُفُ بنُ عيسى المَروزيُّ قال: حدَّثنا الفَضلُ قال: حدَّثنا عُبَيدُ اللهِ بنُ عُمَرَ، عَنِ القاسمِ بنِ مُحمَّدٍ، عن عائشةَ، عَنِ النَّبيِّ ﷺ أَنَّهُ قال: «إنَّ بلالاً يُؤذِّنُ بلَيلٍ، فكُلُوا واشرَبُوا حَتَّى يُؤذِّنَ ابنُ أُمِّ مَكتُومٍ».

[طرفه في: ٦١٧]

١٤ ـ باب كَمْ بَيْنَ الأذانِ والإقامَةِ ومَنْ يَنْتَظِرُ الإقامَةَ

٦٢٤ ـ حدثنا إسحاقُ الواسِطيُّ قال: حدَّثنا خالِدٌ، عنِ الجُرَيريِّ، عَنِ ابنِ بُرَيدةَ، عن عَبدِ اللهِ بنِ مُغَفَّلٍ المُزَنيِّ: أنَّ رَسولَ اللهِ ﷺ قال: «بينَ كُلِّ أذانَينِ صَلاةٌ ـ ثلاثاً ـ لِمَنْ شاءَ». [الحديث ٦٢٤ طرفه في: ٦٢٧]

٦٢٥ ـ حدثنا مُحمَّدُ بنُ بشَّارٍ قال: حدَّثنا غُندَرٌ قال: حدَّثنا شُعبةُ قال: سمِعتُ عَمرَو بنَ عامرٍ الأنصاريَّ، عن أنسِ بنِ مالِكٍ قال: كانَ المُؤذِّنُ إذا أذَّنَ، قامَ ناسٌ مِن أصحابِ النَّبيِّ ﷺ يَبْتَدِرُونَ السَّواريَ، حَتَّى يَخرُجَ النَّبيُّ ﷺ وهُمْ كَذلكَ، يُصَلُّونَ الرَّكعَتَينِ قَبلَ المَغرِبِ، ولَمْ يَكُنْ بينَ الأذانِ والإقامةِ شَيءٌ. قالَ عُثمانُ بنُ جَبَلَةَ، وأبو داوُدَ عَن شُعبَةَ: لَمْ يَكُنْ بينَهُما إلاَّ قَليلٌ.

[طرفه في: ٥٠٣].

١٥ ـ باب مَنِ انْتَظَرَ الإقامَةَ

٦٢٦ ـ حدثنا أبو اليمانِ قال: أخبرَنا شُعيبٌ، عنِ الزُّهريِّ قال: أخبرَني عُروةُ بنُ الزُّبيرِ: أنَّ عائشةَ قالت: كانَ رَسولُ اللهِ ﷺ إذا سَكَتَ المُؤذِّنُ بالأُولى مِن صَلاةِ الفَجرِ، قامَ فَرَكَعَ ركعتَينِ خَفيفَتَينِ قَبلَ صَلاةِ الفَجرِ، بَعدَ أنْ يَستَبينَ الفَجْرُ، ثُمَّ اضطَجَعَ على شِقِّهِ الأيمنِ، حَتَّى يأْتِيَهُ المُؤذِّنُ للإقامةِ. [الحديث ٦٢٦ ـ أطرافه في: ٩٩٤، ١١٢٣، ١١٦٠، ١١٧٠، ٦٣١٠].

١٦ ـ باب بَينَ كُلِّ أذانَينِ صَلاةٌ لِمَنْ شاءَ

٦٢٧ ـ حدثنا عبدُ اللهِ بنُ يَزيدَ قالَ: حَدَّثَنا كَهمَسُ بنُ الحسَنِ، عَن عَبدِ اللهِ بنِ بُرَيدَةَ، عَن عَبدِ اللهِ بنِ مُغَفَّلٍ قالَ: قالَ النَّبيُّ ﷺ: «بينَ كُلِّ أذانَينِ صَلاةٌ، بينَ كُلِّ أذانَينِ صَلاةٌ». ثُمَّ قالَ في الثَّالثةِ: «لِمَنْ شاءَ».

١٧ ـ باب مَنْ قالَ: لِيُؤذِّنْ في السَّفَرِ مُؤذِّنٌ واحِدٌ

٦٢٨ ـ حدثنا مُعلَّى بنُ أسَدٍ قالَ: حَدَّثَنا وُهَيبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ

When he realized our longing for our families, he said to us: "Go back and stay with your families to teach them the religion, and offer the prayer. But one of you should pronounce the call (Adhan) for the prayer when its time is due, as well as the oldest one amongst you should lead the prayer."

[18] The call for the prayer (Adhan) during the journeys, in Arafat, and on Friday; and the Mu'adhdhin's saying: "Pray at your homes."

629- Abu'dharr "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" on a journey and the Mu'adhdhin (the prayer caller) wanted to pronounce the Adhan (call) for the Dhuhr prayer. The Prophet "Allah's blessing and peace be upon him" said: "Let it become cooler." He again (after a while) wanted to pronounce the Adhan but The Prophet "Allah's blessing and peace be upon him" said to him: "Let it become cooler." He again (after a while) wanted to pronounce the Adhan but The Prophet "Allah's blessing and peace be upon him" said to him: "Let it become cooler" till we saw the shadows of hillocks. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The horridness of the heat is from the heat of The Hell."

630- Malik Ibn Al'howairith "Allah be pleased with him" narrated: Two men came to The Prophet "Allah's blessing and peace be upon him" with the intention of a journey. The Prophet "Allah's blessing and peace be upon him" said: "When you set out, pronounce a call for prayer due time (Adhan) and then another for establishing the prayer (Iqama) and the oldest of you should lead the prayer."

631- Malik Ibn Al'howairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he asked us about whom we left behind. We told him. Then he said to us: "Go back and stay with your families to teach them (the religion), and order them (to do good; and he said things which I might, or might not keep) You should offer the prayer in the same way you saw me performing it. But one of you should pronounce the call (Adhan) for the prayer when its time is due, as well as the oldest one amongst you should lead the prayer."

632- Nafi narrated: Once in a cold night, Ibn Omar pronounced the Adhan for the prayer at Dajnan (a mountain) and then said: "Pray at your homes." Then he informed us that Allah's Apostle "Allah's blessing and peace be upon him" used to tell the Mu'adhdhin to pronounce Adhan and say: "Pray at your homes" at the end of the Adhan, on a rainy or a very cold night during the journey."

الحُوَيرِثِ: أَتَيتُ النَّبِيَّ ﷺ في نَفَرٍ مِنْ قَوْمِي، فَأَقَمْنا عِنْدَهُ عِشرينَ لَيلَةً، وَكانَ رَحِيماً رَفِيقاً، فَلَمَّا رَأَى شَوْقَنا إِلَى أَهالِينا، قَالَ: «ارْجِعُوا فَكُونُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَصَلُّوا، فَإِذا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[الحديث ٦٢٨ ـ أطرافه في: ٦٣٠، ٦٣١، ٦٥٨، ٦٨٥، ٨١٩، ٢٨٤٨، ٦٠٠٨، ٧٢٤٦].

١٨ ـ باب الأذانِ للمُسافِرِ، إذا كانُوا جَماعَةً، والإقامَةِ، وكذلِك بِعَرَفَةَ وَجَمْعٍ، وَقَوْلِ المُؤَذِّنِ: الصَّلاةُ في الرِّحالِ، في اللَّيلَةِ البارِدَةِ أَوِ المَطِيرَةِ

٦٢٩ ـ حدّثنا مُسْلِمُ بنُ إِبْراهِيمَ قَالَ: حَدَّثَنا شُعْبَةُ، عَنِ المُهاجِرِ أَبِي الحَسَنِ، عَنْ زَيدِ بنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ المُؤَذِّنُ أَنْ يُؤَذِّنَ، فَقَالَ لَهُ: «أَبْرِدْ». ثُمَّ أَرادَ أَنْ يُؤَذِّنَ، فَقَالَ لَهُ: «أَبْرِدْ». ثُمَّ أَرادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: «أَبْرِدْ» حَتَّى ساوَى الظِّلُّ التُّلُولَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ».

[طرفه في: ٥٣٥].

٦٣٠ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ قَالَ: حَدَّثَنا سُفْيانُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيرِثِ قَالَ: أَتَى رَجُلانِ النَّبِيَّ ﷺ يُرِيدانِ السَّفَرَ، فَقَالَ النَّبِيُّ ﷺ: «إِذا أَنْتُما خَرَجْتُما، فَأَذِّنا، ثُمَّ أَقِيما، ثُمَّ لِيَؤُمَّكُما أَكْبَرُكُما».

[طرفه في: ٦٢٨].

٦٣١ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى قَالَ: حَدَّثَنا عَبْدُ الوَهَّابِ قَالَ: حَدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ قَالَ: حَدَّثَنا مالِكٌ: أَتَيْنا إِلَى النَّبِيِّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقارِبُونَ، فَأَقَمْنا عِنْدَهُ عِشْرِينَ يَوْماً وَلَيلَةً، وَكانَ رَسُولُ اللَّهِ ﷺ رَحِيماً رَفِيقاً، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَينا أَهْلَنا، أَوْ قَدِ اشْتَقْنا، سَأَلَنا عَمَّنْ تَرَكْنا بَعْدَنا؟ فَأَخْبَرْناهُ، قَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ». وَذَكَرَ أَشْياءَ أَحْفَظُها، أَوْ لا أَحْفَظُها: «وَصَلُّوا كَما رَأَيتُمُونِي أُصَلِّي، فَإِذا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨].

٦٣٢ ـ حدّثنا مُسَدَّدٌ قَالَ: أَخْبَرَنا يَحْيَى، عَنْ عُبَيدِ اللَّهِ بنِ عُمَرَ قَالَ: حَدَّثَنِي نافِعٌ قَالَ: أَذَّنَ ابْنُ عُمَرَ فِي لَيلَةٍ بارِدَةٍ بِضَجْنانَ، ثُمَّ قَالَ: صَلُّوا فِي رِحالِكُمْ. فَأَخْبَرَنا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَأْمُرُ مُؤَذِّناً يُؤَذِّنُ، ثُمَّ يَقُولُ عَلَى إِثْرِهِ: «أَلا صَلُّوا فِي الرِّحالِ»، فِي اللَّيلَةِ البارِدَةِ، أَوِ المَطِيرَةِ فِي

باب ١٨ ـ قوله: وجمع وهو المزدلفة وسمي لاجتماع الناس فيها ليلة العيد (شارح).

ـ قوله: الصلاة في الرحال أي أدوها أو بالرفع مبتدأ خبره في الرحال (شارح).

٦٣٠ـ قوله: ليؤمكما بسكون اللام وكسرها (شارح).

٦٣٢ـ قوله: ضجنان جبيل على بريد من مكة (شارح).

633- Awn Ibn Abu'juhaifa narrated from his father: "I saw Allah's Apostle at (a place called) Al'abtah. Bilal came and informed him about the prayer and then got out with a short spear (or stick) which he planted in front of Allah's Apostle at Al'abtah and pronounced the call for establishing the prayer (Iqama)."

[19] Could the Mu'adhdhin turn his face from side to side while calling for prayer

Bilal was reported to have put his fingers in his ears (while calling for prayer). But Ibn Omar did not do so. Moreover, Ibrahim was reported to have said: "There would be no harm if one pronounced the call for prayer without performing ablution." But Ata replied: "The ablution is true and (of the) sunna." A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to celebrate Allah in all of his cases.

634- Awn Ibn Abu'juhaifa narrated from his father: "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer."

[20] A man's saying: "We missed the prayer."

635- Abdullah Ibn Abu'quatada reported from his father: "While we were praying with the Prophet "Allah's blessing and peace be upon him", he heard the noise of some people. After the prayer he asked: "What is the matter?" They replied: "We were hurrying for the prayer. " He said: "Do not make haste for the prayer, and whenever you come for the prayer, you should come calmly, and pray whatever you get (with people) and complete what you have missed."

[21] One should come to prayer calmly and solemnly

636- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you hear the call for prayer establishment, proceed to offer the prayer calmly and solemnly and do not make haste. Pray whatever you are able to catch and complete whatever you have missed.

[22] At any moment could one stand for prayer when he hears the call for its establishment

637- Abdullah Ibn Abu'quatada narrated that his father had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the call for prayer establishment (Iqama) is pronounced then do not stand for the prayer till you see me (in front of you)."

السَّفَرِ. [الحديث ٦٣٢ ـ طرفه في: ٦٦٦]

٦٣٣ ـ حدّثنا إِسحاقُ قالَ: أَخْبَرَنا جَعْفَرُ بْنُ عَوْنٍ قالَ: حَدَّثَنا أَبُو العُمَيسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ قالَ: رَأَيتُ رَسُولَ اللهِ ﷺ بالأَبْطَحِ، فَجاءَهُ بِلالٌ فَآذَنَهُ بالصَّلاةِ، ثُمَّ خَرَجَ بِلالٌ بالعَنَزَةِ حَتَّى رَكَزَها بَينَ يَدَي رَسُولِ اللهِ ﷺ بالأَبْطَحِ، وَأَقامَ الصَّلاةَ.

[طرفه في: ١٨٧].

١٩ ـ باب هل يَتَتَبَّعُ المُؤَذِّنُ فاهُ هاهُنا وَهاهُنا؟ وَهَل يَلتَفِتُ فِي الأذانِ؟

وَيُذْكَرُ عَنْ بِلالٍ: أَنَّهُ جَعَلَ إِصْبَعَيهِ فِي أُذُنَيهِ. وَكانَ ابْنُ عُمَرَ لا يَجْعَلُ إِصْبَعَيهِ فِي أُذُنَيهِ. وَقالَ إِبْراهِيمُ: لا بَأْسَ أَنْ يُؤَذِّنَ عَلَى غَيرِ وُضُوءٍ. وَقالَ عَطاءٌ: الوُضُوءُ حَقٌّ وَسُنَّةٌ. وَقالَتْ عائِشَةُ: كانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيانِهِ.

٦٣٤ ـ حدّثنا مُحمدُ بْنُ يُوسُفَ قالَ: حَدَّثَنا سُفْيانُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ: أَنَّهُ رَأَى بِلالاً يُؤَذِّنُ، فَجَعَلْتُ أَتَتَبَّعُ فاهُ هاهُنا وَهاهُنا بالأَذانِ. [طرفه في: ١٨٧]

٢٠ ـ باب قَوْلِ الرَّجُلِ: فاتَتْنا الصَّلاةُ

وَكَرِهَ ابْنُ سِيرِينَ أَنْ يَقُولَ: فاتَتْنا الصَّلاةُ، وَلكِنْ لِيَقُلْ: لَمْ نُدْرِكْ. وَقَوْلُ النَّبِيِّ ﷺ أَصَحُّ.

٦٣٥ ـ حدّثنا أبو نُعيم قال: حَدَّثَنا شَيبانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتادَةَ، عَنْ أَبِيهِ قالَ: بَينَما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ سَمِعَ جَلَبَةَ رِجالٍ، فَلَمَّا صَلَّى قالَ: «ما شَأْنُكُمْ»؟ قالوا: اسْتَعْجَلْنا إِلَى الصَّلاةِ. قالَ: «فَلا تَفْعَلُوا، إِذا أَتَيتُمُ الصَّلاةَ فَعَلَيكُمْ بِالسَّكِينَةِ، فَما أَدْرَكْتُمْ فَصَلُّوا، وَما فاتَكُمْ فَأَتِمُّوا».

٢١ ـ باب لا يَسْعَى إِلَى الصَّلاةِ، وَليَأْتِ بالسَّكِينَةِ وَالوَقارِ

وَقالَ: «ما أَدْرَكْتُمْ فَصَلُّوا، وَما فاتَكُمْ فَأَتِمُّوا». قالَهُ أَبُو قَتادَةَ، عَنِ النَّبِيِّ ﷺ.

٦٣٦ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ قالَ: حَدَّثَنا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هريرةَ، عَنِ النَّبِيِّ ﷺ. وَعَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذا سَمِعْتُمُ الإِقامَةَ فامْشُوا إِلَى الصَّلاةِ، وَعَلَيكُمْ بالسَّكِينَةِ وَالوَقارِ، وَلا تُسْرِعُوا، فَما أَدْرَكْتُمْ فَصَلُّوا، وَما فاتَكُمْ فَأَتِمُّوا».

[الحديث ٦٣٦ ـ طرفه في: ٩٠٨].

٢٢ ـ باب مَتَى يَقُومُ النَّاسُ إِذا رَأَوُا الإِمامَ عِنْدَ الإِقامَةِ

٦٣٧ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ قالَ: حَدَّثَنا هِشامٌ قالَ: كَتَبَ إِلَيَّ يَحْيَى: عَنْ عَبْدِ اللَّهِ بْنِ

باب ١٩ ـ قوله: يتتبع من التتبع وللأصيلي يتبع بضم التحتية وسكون الفوقية وكسر الباء من الاتباع (شارح).

٦٣٤ـ قوله: فجعلت أتتبع أي وتتبعه فرع تتبع المؤذن وهذا وجه الاستدلال.

[23] One should not proceed for prayer hastily, but should come calmly and solemnly

638- Abdullah Ibn Abu'quatada narrated that his father had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the call for prayer establishment (Iqama) is pronounced then do not stand for the prayer till you see me (in front of you). You should do it calmly."

[24] Could one get out of the mosque for some reason

639- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went out (of the mosque) when the call for prayer establishment (Iqama) had been pronounced and the rows straightened. The Prophet stood at his praying place and we waited for the Prophet to begin the prayer with Takbir. He left and ordered us: "Remain in your places." We kept on standing till the Prophet returned with the water trickling from his head for he had taken a bath (of ceremonial impurity).

[25] If the imam said: "Keep standing in your places(until he returned, they would wait him

640- Abu'huraira "Allah be pleased with him" reported: Once the prayer was established and the rows were straightened. Then The Messenger of Allah "Allah's blessing and peace be upon him" came out and proceeded to lead the prayer. But he was in the state of ceremonial impurity (after sexual intercourse). He said (to people): "Keep standing in your places."

Then he went out and took a bath, after which he returned with the water dropping from his head. Then, he led the prayer.

[26] A man's saying: We have not yet prayed

641- Jaber Ibn Abdullah "Allah be pleased with both" reported: On The Day of The Trench, Omar Ibn Al'khattab went to the Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah, I could not pray (the Asr) till the sun had set." Omar told this to the Prophet at the time when a fasting person had broken his fast. The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I have not yet pray it." The Prophet then went to Buthan and I was with him. He performed ablution and offered the Asr prayer after the sun had set, followed by the Maghrib prayer.

[27] Some need could appear to the imam after pronouncing the prayer establishment that he finishes before prayer

642- Anas "Allah be pleased with him" narrated: Once the prayer establishment was pronounced and The Prophet "Allah's blessing and peace be

أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

[الحديث ٦٣٧ - طرفاه في: ٦٣٨، ٩٠٩].

٢٣ - باب لا يَسْعى إِلى الصَّلاةِ مُسْتَعْجِلاً، وَلْيَقُمْ بِالسَّكِينَةِ وَالوَقارِ

٦٣٨ - حدّثنا أبو نُعيم قال: حَدَّثَنا شَيبانُ، عَنْ يَحيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا تَقُومُوا حَتَّى تَرَوْنِي، وَعَلَيكُم بِالسَّكِينَةِ».

[طرفه في: ٦٣٧].

٢٤ - باب هَل يَخْرُجُ من المَسْجِدِ لِعِلَّةٍ؟

٦٣٩ - حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ، وَقَدْ أُقِيمَتِ الصَّلَاةُ وَعُدِّلَتِ الصُّفُوفُ، حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ، انْتَظَرْنَا أَنْ يُكَبِّرَ، انْصَرَفَ، قَالَ: «عَلَى مَكَانِكُم». فمكثنا على هيئتِنا، حتى خرج إلينا ينطِفُ رأسُهُ ماءً، وقد اغتسل.

٢٥ - باب إِذا قالَ الإِمامُ: مَكانَكُم، حَتَّى رَجَعَ انْتَظَرُوهُ

٦٤٠ - حدّثنا إسحاق قال: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ الصَّلَاةُ، فَسَوَّى النَّاسُ صُفُوفَهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَتَقَدَّمَ، وَهُوَ جُنُبٌ، ثُمَّ قَالَ: «عَلَى مَكَانِكُمْ». فَرَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً، فَصَلَّى بِهِمْ.

٢٦ - باب قَوْلِ الرَّجُلِ: ما صَلَّيْنا

٦٤١ - حدّثنا أبو نُعيم قال: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ، سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ جَاءَهُ عُمَرُ بْنُ الخَطَّابِ يَوْمَ الخَنْدَقِ، فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ، حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، وَذَلِكَ بَعْدَمَا أَفْطَرَ الصَّائِمُ، فَقَالَ النَّبِيُّ ﷺ: «وَاللَّهِ ما صَلَّيتُها». فنزل النبيُّ ﷺ إلى بُطحانَ وأنا معه، فتوضأ ثم صلّى، يعني العصرَ، بعدَ ما غَرَبَتِ الشَّمسُ، ثمَّ صلَّى بعدَها المغربَ.

[طرفه في: ٥٩٦].

٢٧ - باب الإِمامِ تَعْرِضُ لَهُ الحاجَةُ بَعْدَ الإِقامَةِ

٦٤٢ - حدّثنا أبو مَعْمَرٍ عبدُ الله بنُ عمرو قال: حدّثنا عبدُ الوارث قال: حدّثنا عبدُ العزيز

٦٣٩- قوله: ينطف بكسر الطاء وضمها (شارح)

upon him" was talking to a man (in a low voice) in a corner of the mosque. He did not lead the prayer till (some of) the people had slept (dozed in their sitting posture).

[28] What about talking after the call of establishing prayer is pronounced

643- Anas Ibn Malik "Allah be pleased with him" narrated: Once the call for establishing the prayer was pronounced; and a man came to the Prophet and detained him (from the prayer).

On the other hand, Al'hasan was reported to have said: "If one's mother prevented him from going out to perform The Isha prayer in congregation, because of her pity for him, he should not obey her.

[29] The prayer in congregation is necessarily obligatory

644- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

[30] The excellence of congregational prayer

645- Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "The prayer in congregation is twenty-seven times superior to the prayer offered by person alone."

646- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The prayer in congregation is twenty-five times more superior than the prayer performed by one alone."

647- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The reward of one's prayer in congregation is twenty-five times greater than that of the prayer offered in his home or in the market (alone). This is because if he performs ablution perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and one sin is taken off (erased) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and forgiveness for him

ابْنُ صُهَيبٍ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلاةُ، وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلاً فِي جَانِبِ المَسْجِدِ، فَمَا قَامَ إِلَى الصَّلاةِ حَتَّى نَامَ القَوْمُ. [الحديث ٦٤٢ ـ طرفاه في: ٦٤٣، ٦٢٩٢].

٢٨ ـ باب الكَلَامِ إِذَا أُقِيمَتِ الصَّلَاةُ

٦٤٣ ـ حدّثنا عَيَّاشُ بْنُ الوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا حُمَيدٌ قَالَ: سَأَلْتُ ثَابِتاً البُنَانِيَّ، عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ ما تُقَامُ الصَّلاةُ؟ فَحَدَّثَنِي عَنْ أَنَسِ بنِ مالِكٍ قَالَ: أُقِيمَتِ الصَّلاةُ فَعَرَضَ لِلنَّبِيِّ ﷺ رَجُلٌ، فَحَبَسَهُ بَعْدَ ما أُقِيمَتِ الصَّلاةُ. وَقَالَ الحسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ العِشَاءِ فِي جَمَاعَةٍ، شَفَقَةً عَلَيهِ، لَمْ يُطِعْهَا. [طرفه في: ٦٤٢].

٢٩ ـ باب وُجُوبِ صَلاةِ الجَمَاعَةِ

وَقَالَ الحَسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ العِشَاءِ فِي الجَمَاعَةِ، شَفَقَةً، لَمْ يُطِعْهَا.

٦٤٤ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ قَالَ: أَخبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ: أَنَّهُ يَجِدُ عَرْقاً سَمِيناً، أَوْ مِرْماتَينِ حَسَنَتَينِ، لَشَهِدَ العِشَاءَ».

[الحديث ٦٤٤ ـ أطرافه في: ٦٥٧، ٢٤٢٠، ٧٢٢٤].

٣٠ ـ باب فَضْلِ صَلاةِ الجَمَاعَةِ

وَكانَ الأَسْوَدُ إِذا فاتَتْهُ الجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ. وَجاءَ أَنَسٌ إِلَى مَسْجِدٍ قَدْ صُلِّيَ فِيهِ، فَأَذَّنَ وَأَقامَ، وَصَلَّى جَمَاعَةً.

٦٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ الجَمَاعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[الحديث ٦٤٥ ـ طرفه في: ٦٤٩].

٦٤٦ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «صَلاةُ الجَمَاعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

٦٤٧ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الرَّجُلِ فِي الجَمَاعَةِ تُضَعَّفُ عَلَى صَلاتِهِ فِي بَيتِهِ، وَفِي سُوقِهِ، خَمْساً وَعِشْرِينَ ضِعْفاً، وَذلِكَ أَنَّهُ: إِذَا تَوَضَّأَ فَأَحْسَنَ

٦٤٤ـ قوله: العرق بفتح العين وسكون الراء العظم الذي عليه بقية لحم أو قطعة لحم والمرماة بكسر الميم وقد تفتح ظلف الشاة أو ما بين ظلفها من اللحم كذا نقل عن البخاري.

as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him, be Merciful and kind to him. " One is regarded in prayer as long as he is expecting for the prayer."

[31] The excellence of Dawn (Fajr) prayer in congregation

648- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "The reward of the prayer in congregation is twenty-five times better than that of the prayer performed by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer." Abu'huraira then added: "Recite (from) the Holy Book if you wish: "Establish regular prayers- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony." (The Night Journey "Al'isra" 78)

649- Ibn Omar "Allah be pleased with both" narrated that it (the reward of the prayer in congregation) is twenty-seven times greater (than one's prayer which he performs alone).

650- Ommud'darda was reported to have said: "Once Abud'darda entered the house angrily. I said to him: "What makes you angry? " He replied: "By Allah! I do know nothing of those good traditions (which were used to be done before) offered (now) by the followers of Mohammad except performing the congregational prayer."

651- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people who get the most tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next in farness and so on. Similarly he who waits to pray with the Imam has greater reward than one who prays and goes to bed. "

[32] The virtue of hurrying up to the prayer of Dhuhr when it is very hot

652- Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was going on a way, he saw a thorny branch which he removed from the way and Allah became pleased by his action and forgave him for that."

653- Then The Prophet "Allah's blessing and peace be upon him" said, (according to the same narrator): "Five are martyrs: One who dies of plague, one who dies of an Abdominal disease, one who dies of drowning, one who is buried alive and dies and one who is killed in Allah's cause." The Prophet "Allah's blessing and peace be upon him" further said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so. If they knew the reward of offering the Dhuhr prayer early

الوُضُوءَ، ثُمَّ خَرَجَ إِلَى المَسْجِدِ، لا يُخْرِجُهُ إِلاَّ الصَّلاةُ، لَمْ يَخْطُ خَطْوَةً، إلا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى، لَمْ تَزَلِ المَلائِكَةُ تُصَلِّي عَلَيهِ، مادَامَ فِي مُصَلاَّهُ: اللَّهُمَّ صَلِّ عليهِ، اللَّهُمَّ ارْحَمْهُ، وَلا يَزالُ أَحَدُكُم في صَلاةٍ ما انْتَظَرَ الصَّلاةَ».

[طرفه في: ١٧٦].

٣١ ـ بابُ فَضْلِ صَلاةِ الفَجْرِ فِي جَمَاعَةٍ

٦٤٨ ـ حدّثنا أَبُو اليَمانِ قال: أَخْبَرَنا شُعَيبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحمٰنِ: أَنَّ أَبَا هُرَيرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَفْضُلُ صَلاةُ الجَمِيعِ صَلاةَ أَحَدِكُمْ وَحْدَهُ، بِخَمْسٍ وَعِشْرِينَ جُزْءاً، وَتَجْتَمِعُ مَلائِكَةُ اللَّيلِ وَمَلائِكَةُ النَّهارِ فِي صَلاةِ الفَجْرِ». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ: فَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿إِنَّ قُرْآنَ الفَجْرِ كانَ مَشْهُوداً﴾ [الإسراء: ٧٨].

[طرفه في: ١٧٦].

٦٤٩ ـ قَالَ شُعَيبٌ: وَحَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَفضُلُهَا بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

[طرفه في: ٦٤٥].

٦٥٠ ـ حدّثنا عُمَرُ بْنُ حَفصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ سَالِماً قَالَ: سَمِعْتُ أُمَّ الدَّرْداءِ تَقُولُ: دَخَلَ عَلَيَّ أَبُو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ، فَقُلْتُ: ما أَغْضَبَكَ؟ فَقَالَ: وَاللَّهِ ما أَعْرِفُ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ شَيئاً، إِلاَّ أَنَّهُمْ يُصَلُّونَ جَمِيعاً.

٦٥١ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْظَمُ النَّاسِ أَجْراً فِي الصَّلاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى، وَالَّذِي يَنْتَظِرُ الصَّلاةَ، حَتَّى يُصَلِّيَهَا مَعَ الإِمامِ، أَعْظَمُ أَجْراً مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ».

٣٢ ـ بابُ فَضْلِ التَّهْجِيرِ إِلَى الظُّهْرِ

٦٥٢ ـ حدّثنا قتيبة، عَنْ مالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَينَما رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ».

[الحديث ٦٥٢ ـ طرفه في: ٢٤٧٢].

٦٥٣ ـ ثُمَّ قَالَ: «الشُّهَداءُ خَمْسَةٌ: المَطْعُونُ، وَالمَبْطُونُ، وَالغَرِيقُ، وَصَاحِبُ الهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ». وَقَالَ: «لَوْ يَعْلَمُ النَّاسُ ما فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ

---

٦٥١ ـ قوله: ابن المعلى وفي بعض النسخ ابن العلاء.

(in its due time), they would race for it."

654- (The Messenger of Allah "Allah's blessing and peace be upon him" added in the same narration): "If they knew the reward for Isha and Fajr prayers (in congregation), they would attend them even if they were to crawl."

[33] One's traces (as going to prayer in the mosque) is accounted to be rewarded

655- Anas "Allah be pleased with him" reported: (people of Banu'salima wanted to move to a place near The Prophet "Allah's blessing and peace be upon him" but Allah's Apostle "Allah's blessing and peace be upon him" disliked the idea of leaving their houses uninhabited). He said: "O Banu'salama! Don't you think that you will get the reward for your footprints!"

on the other hand, Mujahid said, regarding the meaning of Allah's saying: "Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." (Ya Sin 12): "he meant their steps (towards the mosques)."

656- Anas "Allah be pleased with him" reported: people of Banu'salima wanted to move to a place near The Prophet "Allah's blessing and peace be upon him" but Allah's Apostle "Allah's blessing and peace be upon him" disliked the idea of leaving their houses uninhabited). He said: " Don't you think that you will get the reward for your footprints!" (he meant their steps according to Mujahid).

[34] The virtue of Isha prayer in congregation

657- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "No prayer is heavier for the hypocrites than the Fajr and the Isha prayers. If they knew the reward for these prayers at their prescribed times, they would certainly proceed (to the mosques) even if they had to crawl. I was about to order someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would collect firewood and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. "

[35] The congregational prayer could be performed by two and more

658- Malik Ibn Al'howairith narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (to the two persons who wanted to set out on a journey): "If the prayer due time comes, pronounce the call for prayer and then the call for its establishment. The older should lead you in prayer."

[36] The virtue of he, who sits and expects for prayer in the mosque

659- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep asking Allah's blessing for any of you as long as he is sitting in his praying place provided that he would neither pass wind nor make sound. (the angels say): "O Allah! Forgive him! O Allah! Be merciful to him!" one is considered to be in

يَسْتَهِمُوا لاَسْتَهَمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ».

[الحديث ٦٥٣ ـ أطرافه في: ٧٢٠، ٢٨٢٩، ٥٧٣٣].

٦٥٤ ـ «وَلَوْ يَعْلَمُونَ مَا فِي العَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْواً».

[طرفه في: ٦١٥].

٣٣ ـ باب احْتِسَابِ الآثَارِ

٦٥٥ ـ حدّثنا محمَّدُ بنُ عبدِ اللهِ بنِ حَوْشَبٍ قال: حدَّثَنا عبدُ الوهَّابِ قال: حدَّثنا حُميدٌ، عن أنسٍ قال: قال النبيُّ ﷺ: «يا بَني سَلِمَةَ، ألا تحتسبونَ آثاركم»؟ وقال مُجاهدٌ في قولِهِ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾ [يس: ١٢]. قال: خُطاهُم.

[الحديث ٦٥٥ ـ طرفاه في: ٦٥٦، ١٨٨٧].

٦٥٦ ـ وَقالَ ابنُ أبي مَرْيَمَ: أَخبَرَنا يَحيى بنُ أيُّوبَ: حَدَّثَني حُمَيدٌ: حَدَّثَني أَنَسٌ: أن بَنِي سَلِمَةَ أرَادُوا أنْ يَتَحوَّلوا عَن مَنازِلِهِم، فيَنزِلوا قَريباً مِنَ النَّبِيِّ ﷺ، قالَ: فكَرِهَ رَسولُ اللهِ ﷺ أَنْ يُعْرُوا، فَقالَ: «أَلا تَحْتَسِبُونَ آثارَكُمْ»؟ قالَ مُجاهِدٌ: خُطاهُمْ: آثارُهُمْ، أَنْ يُمْشَى في الأَرضِ بِأَرْجُلِهِمْ.

[طرفه في: ٦٥٥].

٣٤ ـ بابُ فَضْلِ العِشَاءِ في الجَماعَةِ

٦٥٧ ـ حدّثنا عُمَرُ بنُ حَفصٍ قالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني أَبُو صالِحٍ، عَنْ أَبي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لَيسَ صَلاةٌ أَثْقَلَ عَلَى المُنافِقِينَ مِنَ الفَجْرِ وَالعِشاءِ، وَلَوْ يَعْلَمُونَ ما فِيهِما لأَتَوْهُما وَلَوْ حَبْواً، لَقَدْ هَمَمْتُ أَنْ آمُرَ المُؤَذِّنَ فَيُقِيمَ ثُمَّ آمُرَ رَجُلاً يَؤُمُّ النَّاسَ، ثُمَّ آخُذَ شُعَلاً مِنْ نارٍ، فأُحَرِّقَ عَلَى مَنْ لا يَخْرُجُ إِلَى الصَّلاةِ بَعْدُ».

[طرفه في: ٦٤٤].

٣٥ ـ باب اثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ

٦٥٨ ـ حدّثنا مُسدَّدٌ قال حدّثنا يزيدُ بنُ زُرَيعٍ قال: حدَّثَنا خالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ مالِكِ ابنِ الحُوَيرِثِ، عَنِ النَّبِيِّ ﷺ قال: «إِذا حَضَرَتِ الصَّلاةُ فَأَذِّنا وَأَقِيما، ثُمَّ لِيَؤُمَّكُما أَكْبَرُكُما».

[طرفه في: ٦٢٨].

٣٦ ـ باب مَنْ جَلَسَ فِي المَسْجِدِ يَنْتَظِرُ الصَّلاةَ، وَفَضْلِ المَسَاجِدِ

٦٥٩ ـ حدّثنا عَبدُ اللهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسولَ اللهِ ﷺ قالَ: «المَلائِكَةُ تُصَلِّي عَلى أَحَدِكُمْ مادامَ في مُصَلاَّهُ، مالَمْ يُحْدِثْ: اللَّهُمَّ اغفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، لا يَزالُ أَحَدُكُمْ فِي صَلاةٍ مادامَتِ الصَّلاةُ تَحْبِسُهُ، لا يَمْنَعُهُ أَنْ

prayer so long as he is expecting for prayer with nothing to detain him from returning to his family but the prayer."

660- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a man whose heart is attached to the mosques (by praying the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for adultery with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

661- Anas "Allah be pleased with him" was asked: "Did The Messenger of Allah "Allah's blessing and peace be upon him" took a seal?" Anas replied: "Yes. Once, he delayed Isha prayer to the middle of the night when he came to us after he had offered the prayer and said: "People prayed and slept. You have been in prayer since you waited for it." Then Anas added: As if I am looking to the glittering of his seal.

[37] The rewards of he, who always goes to the mosque every morning and afternoon

662- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will prepare for him who goes to the mosque every morning and in the afternoon (for the congregational prayer) an honourable place in Paradise with good hospitality for (what he has done of) every morning and afternoon goings."

[38] If the establishment of prayer is pronounced, there will be no prayer (to be performed) but the compulsory

663- Malik Ibn Buhaina, a man from Azd "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" passed by a man praying two Rak'as after the prayer establishment (had been pronounced). When Allah's Apostle "Allah's blessing and peace be upon him" completed the prayer, the people gathered around him (The Prophet) or that man and Allah's Apostle "Allah's blessing and peace be upon him" said to him (protesting): "Are there four Rak'as in Fajr prayer! Are there four Rak'as in Fajr prayer!"

يَنقَلِبَ إلَى أَهْلِهِ إلاَّ الصَّلاَةُ».

٦٦٠ ـ حدثنا مُحمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لا ظِلَّ إلاَّ ظِلُّهُ: الإمامُ العادِلُ، وشابٌّ نَشَأَ في عِبادَةِ رَبِّهِ، ورَجُلٌ قَلْبُهُ مُعلَّقٌ في المَساجِدِ، وَرَجُلانِ تَحابَّا في اللهِ اجْتَمَعا عَلَيهِ وَتَفرَّقا عَلَيهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقالَ إنِّي أَخافُ اللَّهَ، وَرَجُلٌ تَصدَّقَ، أَخْفَى حَتَّى لاَ تَعْلَمَ شِمالُهُ مَا تُنفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خالِياً، فَفاضَتْ عَيناهُ».

[الحديث ٦٦٠ ـ أطرافه في: ١٤٢٣، ٦٤٧٩، ٦٨٠٦]

٦٦١ ـ حدثنا قُتيبةُ قالَ: حدَّثنا إسماعِيلُ بنُ جعْفَرٍ، عَنْ حُمَيدٍ قالَ: سُئِلَ أَنسٌ: هَل اتَّخَذَ رَسُولُ اللهِ ﷺ خاتَماً؟ فَقالَ: نَعَمْ، أَخَّرَ لَيلَةً صَلاةَ العِشاءِ إلى شَطْرِ اللَّيلِ، ثُمَّ أَقْبَلَ عَلَينا بِوَجْهِهِ بَعْدَ ما صَلَّى، فَقالَ: «صَلَّى النَّاسُ وَرَقَدُوا، وَلَمْ تَزَالُوا فِي صَلاةٍ مُنْذُ انْتَظَرْتُمُوهَا». قَالَ: فَكَأَنِّي أَنْظُرُ إلى وَبِيصِ خاتَمِهِ.

[طرفه في: ٥٧٢].

٣٧ ـ باب فَضلِ مَنْ غَدَا إلَى المَسْجِدِ وَمَنْ رَاحَ

٦٦٢ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إلَى المَسْجِدِ وَرَاحَ، أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الجَنَّةِ، كُلَّمَا غَدَا أَوْ رَاحَ».

٣٨ ـ باب إذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إلاَّ المَكْتُوبَةَ

٦٦٣ ـ حدثنا عَبدُ العَزيزِ بنُ عَبدِ اللهِ قالَ: حدَّثنا إبراهِيمُ بنُ سَعْدٍ، عَنْ أَبيهِ، عَنْ حَفْصِ ابْنِ عاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مالِكِ بْنِ بُحَينَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ

قالَ: وحَدَّثَنِي عَبدُ الرَّحمٰنِ قالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخبَرَنِي سَعْدُ ابْنُ إبْرَاهِيمَ قَالَ: سَمِعْتُ حَفْصَ بْنَ عاصِمٍ قَالَ: سَمِعْتُ رَجُلاً مِنَ الأَزْدِ، يُقَالُ لَهُ مالِكُ بْنُ بُحَينَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً وَقَدْ أُقِيمَتِ الصَّلاَةُ، يُصَلِّي رَكْعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ لاَثَ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «الصُّبْحَ أَرْبَعاً، الصُّبْحَ أَرْبَعاً»! تَابَعَهُ غُنْدَرٌ وَمُعَاذٌ، عَنْ شُعْبَةَ فِي مالِكٍ. وَقَالَ ابْنُ إسْحَاقَ، عَنْ سَعْدٍ، عَنْ حَفْصٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَينَةَ. وَقَالَ حَمَّادٌ: أَخْبَرَنَا سَعْدٌ، عَنْ حَفْصٍ، عَنْ مَالِكٍ

٦٦٠ـ قوله: «حتى لا تعلم» بنصب ميم تعلم ويجوز رفعها ذكره الشارح في باب الصدقة باليمين من كتاب الزكاة.

٦٦٣ـ ويكتب ابن بحينة بزيادة ألف قاله الشارح القسطلاني.

قوله: (آلصبح) بهمزة الاستفهام الإنكاري الممدودة وقد تقصر (شاح)

[39] The patient is to attend the prayer in congregation

664- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" fell sick with the fatal illness and when the time of prayer became due as Adhan was pronounced, he said: "Tell Abu'bakr to lead the people in prayer." He was told that Abu'bakr was a softhearted man and would not be able to lead the prayer in his place. The Prophet "Allah's blessing and peace be upon him" gave the same order again but he was given the same reply. He gave the order for the third time and said: "You (women) are the companions of Joseph. Tell Abu'bakr to lead the prayer." So Abu'bakr came out to lead the prayer. In the meantime the condition of The Prophet "Allah's blessing and peace be upon him" improved a little and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu'bakr wanted to retreat but The Prophet "Allah's blessing and peace be upon him" gestured to him to remain at his place. The Prophet "Allah's blessing and peace be upon him" was brought till he sat beside Abu'bakr. Al'a'mash the sub-narrator was asked: Was The Prophet "Allah's blessing and peace be upon him" praying and Abu'bakr following him, with people following Abu'bakr in that prayer? He affirmatively nodded. The Prophet "Allah's blessing and peace be upon him" was (according to Abu'mo'awiya) said to have been sitting on the left side of Abu'bakr who was praying while standing.

665- A'isha "Allah be pleased with her" narrated: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al Abbas and another man." When Ibn Abbas was informed by Obaidullah the sub-narrator of that he said: "Do you know the other man whom A'isha did not name?" he said: "No." Ibn Abbas said: "He was Ali."

[40] When it is rainy or when one is patient, one is allowed to pray at home

666- Nafi narrated: Ibn Omar pronounced the call for prayer at a cold windy night and said: "Pray at your homes." Then he said (commenting): "The Messenger of Allah "Allah's blessing and peace be upon him" used to tell the caller for prayer, whenever it was cold and rainy, to say: "Pray at your homes."

667- Mahmud Ibn Ar'rabie narrated that Itban Ibn Malik used to lead his community in prayer. He was blind. He came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Sometimes it

٣٩ ـ باب حَدِّ المَرِيضِ أَنْ يَشْهَدَ الجَمَاعَةَ

٦٦٤ ـ حدثنا عمر بن حفص بن غِيَاثٍ قال: حدثني أبي قال: حدثنا الأعمش، عن إبراهيم: قال الأسود: قال كُنّا عند عائشة رَضِيَ اللَّهُ عنها، فذكرنا المُواظبةَ على الصَّلاةِ والتَّعْظِيمَ لها، قالتْ: لمّا مَرِضَ رَسولُ اللَّه ﷺ مَرَضَهُ الَّذي ماتَ فِيه، فحَضَرَتِ الصَّلاةُ، فأُذِّنَ، فقالَ: «مُروا أبا بكرٍ فلْيُصلِّ بالنّاس». فقيلَ لهُ: إنَّ أبا بكرٍ رجلٌ أسيفٌ، إذا قامَ في مَقامِكَ لَمْ يَسْتطِعْ أَنْ يُصَلِّيَ بالنّاسِ، وأعادَ، فأعادوا لهُ، فأعادَ الثّالثةَ فقالَ: «إنّكُنَّ صَواحِبُ يوسُفَ، مُروا أبا بكرٍ فلْيُصلِّ بالنّاسِ». فخرجَ أبو بكرٍ فصلّى، فوَجدَ النَّبيُّ ﷺ مِنْ نفسِهِ خِفَّةً، فخرجَ يُهادى بينَ رجُلينِ، كأنّي أنظُرُ رِجْلَيهِ تَخُطّانِ مِنَ الوجعِ، فأرادَ أبو بكرٍ أنْ يتأخّرَ، فأوْمأَ إليهِ النَّبيُّ ﷺ أنْ مكانَكَ، ثُمَّ أُتيَ بهِ حتّى جلسَ إلى جَنبِه. قِيلَ للأعمشِ: وكانَ النَّبيُّ ﷺ يُصلّي، وأبو بكرٍ يُصلّي بِصلاتِه، والنّاسُ يُصلّونَ بِصلاةِ أبي بكرٍ؟ فقالَ برأسِه: نعمْ. رواهُ أبو داوُدَ، عنْ شُعْبةَ، عنِ الأعمشِ: بعضَه. وزادَ أبو مُعاويةَ: جلسَ عنْ يسارِ أبي بكرٍ، فكانَ أبو بكرٍ يُصلّي قائماً.

[طرفه في: ١٩٨]

٦٦٥ ـ حدثنا إبراهيمُ بنُ موسى قالَ: أخبرَنا هِشامُ بنُ يوسُفَ، عنْ مَعمرٍ، عنِ الزُّهريِّ قالَ: أخبرَني عُبيدُ اللَّهِ بنُ عبدِ اللَّهِ قالَ: قالتْ عائشةُ: لمّا ثقُلَ النَّبيُّ ﷺ واشتدَّ وجعُه، استأذنَ أزواجَهُ أنْ يُمرَّضَ في بيتي، فأذِنَّ لهُ، فخرجَ بينَ رجُلينِ تخُطُّ رِجلاهُ الأرضَ، وكانَ بينَ العبّاسِ ورجُلٍ آخرَ. قالَ عُبيدُ اللَّهِ: فذكرتُ ذلكَ لابنِ عبّاسٍ ما قالتْ عائشةُ، فقالَ لي: وهلْ تدري مَنِ الرَّجُلُ الَّذي لمْ تُسمِّ عائشةُ؟ قُلتُ: لا، قالَ: هُوَ عليُّ بنُ أبي طالبٍ.

[طرفه في: ١٩٨].

٤٠ ـ بابُ الرُّخْصَةِ فِي المَطَرِ وَالعِلَّةِ أَنْ يُصَلِّيَ فِي رَحْلِهِ

٦٦٦ ـ حدثنا عبدُ اللَّهِ بنُ يوسُفَ قالَ: أخبرَنا مالكٌ، عنْ نافعٍ: أنَّ ابنَ عُمرَ أذَّنَ بالصَّلاةِ، في ليلةٍ ذاتِ بردٍ وريحٍ، ثُمَّ قالَ: ألا صلّوا في الرِّحالِ، ثُمَّ قالَ: إنَّ رسولَ اللَّهِ ﷺ كانَ يأمُرُ المؤذِّنَ، إذا كانتْ ليلةٌ ذاتُ بردٍ ومطرٍ، يقولُ: «ألا صلّوا في الرِّحالِ».

[طرفه في: ٦٣٢].

٦٦٧ ـ حدثنا إسماعيلُ قالَ: حدَّثني مالكٌ، عنِ ابنِ شِهابٍ، عنْ محمودِ بنِ الرَّبيعِ الأنصاريِّ: أنَّ عِتبانَ بنَ مالكٍ، كانَ يؤُمُّ قومَهُ وهوَ أعمى، وأنَّهُ قالَ لرسولِ اللَّهِ ﷺ: يا رسولَ

٦٦٤ـ قوله: (إنكن صواحب يوسف) أي في كثرة الإلحاح عليه صلى الله تعالى عليه وسلم.

٦٦٥ـ قوله (ابن عبد الله) هكذا في نسخة الشارح التي بأيدينا بعلامة المتن وهو ساقط في بعض نسخ المتن.

٦٦٧ـ قوله: (أتخذه) بالجزم لوقوعه في جواب الأمر إن تصلي فيه أتخذه وبالرفع والجملة في محل نصب صفة لمكاناً أو مستأنفة لا محل لها (شارح).

becomes dark and (sometimes) flood water is flowing (in the vally); and I am blind. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" came and said to him: "Where do you like me to pray?" he pointed to a certain place in his house, in which Allah's Apostle "Allah's blessing and peace be upon him" prayed.

[41] Does the imam lead only the attendants in prayer, and address them on Friday when it was rainy

668- Abdullah Ibn Al'harith told: Ibn Abbas "Allah be pleased with both" addressed people on a muddy day (because of rain) and when the Mu'adhdhin said: "Come for the prayer" Ibn Abbas ordered him to say: "Pray in your homes." The people began to look at one another surprisingly as if they did not like it. Ibn Abbas said: "It seems that you denied it but no doubt it was done by one who was better than me (The Prophet). It (prayer) is a strict order and I disliked to bring you out."

669- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A cloud came and it rained till the roof started leaking. In those days the roof used to be of the branches of date-palms. The prayer establishment (Iqama) was pronounced and I saw Allah's Messenger "Allah's blessing and peace be upon him" prostrating in water and mud. I saw the mark of mud on his forehead.

670- Anas "Allah be pleased with him" narrated: A man from Ansar said to The Prophet: "I cannot pray with you (in congregation)." He was a very fat man. He prepared a meal for The Prophet "Allah's blessing and peace be upon him" and invited him to his house. He spread out a mat for The Prophet, and washed one of its sides with water, on which The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as. A man from the family of Al'jarud asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" used to pray the Duha (forenoon) prayer?" Anas said: "I did never see him praying the Duha prayer except on that day."

[42] When the prayer is established and, meantime, the food is served

Ibn Omar was reported to have used to begin having the supper (before prayer)

671- A'isha "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the prayer establishment (Iqama) was pronounced and, in the same time, the supper was served, you would begin having the supper."

672- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's

اللَّهِ، إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيلُ، وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيتِي مَكَاناً أَتَّخِذُهُ مُصَلًّى، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ»؟ فَأَشَارَ إِلَى مَكَانٍ مِنَ البَيتِ، فَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ.

[طرفه في: ٤٢٤].

٤١ - بابٌ هَل يُصَلِّي الإِمَامُ بِمَنْ حَضَرَ وَهَل يَخْطُبُ يَوْمَ الجُمُعَةِ فِي المَطَرِ؟

٦٦٨ - حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ قَالَ: حَدَّثَنَا عَبْدُ الحَمِيدِ، صَاحِبُ الزِّيَادِيِّ، قَالَ: سَمِعْتُ عَبدَ اللَّهِ بْنَ الحَارِثِ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ، فَأَمَرَ المُؤَذِّنَ لَمَّا بَلَغَ حَيَّ عَلَى الصَّلَاةِ قَالَ: قُلِ: الصَّلَاةُ فِي الرِّحَالِ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَكَأَنَّهُمْ أَنْكَرُوا، فَقَالَ: كَأَنَّكُمْ أَنْكَرْتُمْ هذا! إِنَّ هذا فَعَلَهُ مَنْ هُوَ خَيرٌ مِنِّي، يَعْنِي النَّبِيَّ ﷺ، إِنَّهَا عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ. وَعَنْ حَمَّادٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الحَارِثِ، عَنِ ابْنِ عَبَّاسٍ: نَحْوَهُ، غَيرَ أَنَّهُ قَالَ: كَرِهْتُ أَنْ أُؤَثِّمَكُمْ، فَتَجِيؤُنَ تَدُوسُونَ الطِّينَ إِلَى رُكَبِكُمْ.

[طرفه في: ٦١٦].

٦٦٩ - حدّثنا مُسلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الخُدْرِيَّ فَقَالَ: جَاءَتْ سَحَابَةٌ، فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، فَأُقِيمَتِ الصَّلَاةُ، فَرَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي المَاءِ وَالطِّينِ، حَتَّى رَأَيتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[الحديث ٦٧٠ - أطرافه في: ٨١٣، ٨٣٦، ٢٠١٦، ٢٠١٨، ٢٠٢٧، ٢٠٣٦، ٢٠٤٠].

٦٧٠ - حدّثنا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَجُلٌ مِنَ الأَنْصَارِ: إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ، وَكَانَ رَجُلاً ضَخْماً، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَاماً، فَدَعَاهُ إِلَى مَنْزِلِهِ، فَبَسَطَ لَهُ حَصِيراً، وَنَضَحَ طَرَفَ الحَصِيرِ، صَلَّى عَلَيهِ رَكْعَتَينِ، فَقَالَ رَجُلٌ مِنْ آلِ الجَارُودِ لأَنَسٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَ: مَا رَأَيتُهُ صَلَّاهَا إِلَّا يَوْمَئِذٍ.

[الحديث ٦٧٠ - طرفاه في: ١١٧٩، ٦٠٨٠].

٤٢ - بابٌ إِذَا حَضَرَ الطَّعَامُ وَأُقِيمَتِ الصَّلَاةُ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِالعَشَاءِ. وَقَالَ أَبُو الدَّرْدَاءِ: مِنْ فِقْهِ المَرْءِ إِقْبَالُهُ عَلَى حَاجَتِهِ، حَتَّى يُقْبِلَ عَلَى صَلَاتِهِ وَقَلْبُهُ فَارِغٌ.

٦٧١ - حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا وُضِعَ العَشَاءُ، وَأُقِيمَتِ الصَّلَاةُ، فَابْدَؤُوا بِالعَشَاءِ».

[الحديث ٦٧١ - طرفه في: ٥٤٦٥].

٦٧٢ - حدّثنا يَحْيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ

blessing and peace be upon him" said: "If the supper is served start having it before offering the (Maghrib) prayer and do not be hasty in finishing it."

673- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If one’s supper was served and, in the same time, the prayer was established, he would start getting his supper with no hurry in having it.”

Ibn Omar himself used, whenever his supper was served before him, and, in the same time, the prayer establishment was pronounced, to begin having his supper. He used not to leave for the prayer before finishing his supper even if he heard the imam reciting.

674- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If any of you is getting his food, he has not to be hurry before getting what makes him satisfied even if the prayer was established.”

[43] When the imam, who has something he is eating, is called for prayer

675- Ja’far Ibn Amr Ibn Omaiya narrated that his father had told: "I saw Allah’s Messenger “Allah’s blessing and peace be upon him” eating a piece of meat from the shoulder of a sheep when he was called for the prayer. He stood up, put down the knife and prayed but did not perform ablution.”

[44] When one is serving his family and the prayer is established, he would go for the prayer

676- A’isha "Allah be pleased with her" was reported to have been asked: "What did The Prophet "Allah's blessing and peace be upon him" use to do in his house?" She replied: "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

[45] One could lead people in prayer only to show them how did The Prophet pray

677- Abu’qilaba narrated: Malik Ibn Al’howairith came to our mosque and said: "I am praying with you, with the purpose of not leading you so much as teaching you how did The Prophet "Allah's blessing and peace be upon him" offer prayer.” Abu’qilaba was asked by Aiyub: “How did he use to perform prayer?” he replied: “Like this Sheikh of ours.”

The Sheikh used to sit for a while after the prostration, before getting up after the first rak’a.

مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُدِّمَ العَشَاءُ فَابْدَؤُا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاةَ المَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ». [الحديث ٦٧٢ ـ طرفه في: ٥٤٦٣].

٦٧٣ ـ حدثنا عُبَيدُ بْنُ إسماعيل، عَنْ أَبي أُسامَةَ، عَنْ عُبيدِ اللَّهِ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ قال: قالَ رَسُولُ اللهِ ﷺ: «إذا وُضِعَ عَشَاءُ أحدِكُمْ، وأُقيمَتِ الصَّلاةُ، فابْدَؤا بالعَشاءِ، ولا يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ». وَكانَ ابْنُ عُمَرَ: يُوضَعُ لَهُ الطَّعامُ، وَتُقامُ الصَّلاةُ، فَلاَ يَأْتِيها حَتَّى يَفْرُغَ، وإنَّهُ لَيَسْمَعُ قِراءَةَ الإمامِ.

[الحديث ٦٧٣ ـ طرفاه في: ٦٧٤، ٥٤٦٤].

٦٧٤ ـ وقال زُهيرٌ ووهبُ بنُ عُثمانَ، عَنْ موسى بْنِ عُقْبَةَ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ قالَ: قالَ النَّبيُّ ﷺ: «إذا كانَ أَحَدُكُمْ على الطَّعامِ فلا يَعْجَلْ، حَتَّى يَقْضِيَ حاجَتَهُ مِنْهُ، وإنْ أُقيمَتِ الصَّلاةُ». رواهُ إبْراهيمُ بْنُ المُنْذِرِ، عَنْ وهبِ بْنِ عُثمانَ، ووهبٌ مَدِينيٌّ.

[طرفه في: ٦٧٣].

٤٣ ـ بابٌ إذا دُعِيَ الإمامُ إلى الصَّلاةِ وَبِيَدِهِ ما يأْكُلُ

٦٧٥ ـ حدثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنا إبْراهيمُ، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ قال: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَنَّ أَبَاهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يأكُلُ ذِراعاً يَحْتَزُّ مِنْها، فَدُعِيَ إلَى الصَّلاةِ، فَقامَ فَطَرَحَ السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

[طرفه في: ٢٠٨].

٤٤ ـ بابُ مَنْ كانَ في حاجَةِ أَهْلِهِ فأُقيمَتِ الصَّلاةُ فخَرَجَ

٦٧٦ ـ حدثنا آدمُ قال: حدثنا شعبةُ قال: حدثنا الحَكَمُ، عَنْ إبراهيمَ، عَنِ الأسودِ قال: سَأَلْتُ عائشةَ: ما كانَ النَّبيُّ ﷺ يَصْنَعُ في بَيْتِهِ؟ قالَتْ: كانَ يَكونُ في مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فإذا حَضَرَتِ الصَّلاةُ خَرَجَ إلى الصَّلاةِ.

[الحديث ٦٧٦ ـ طرفاه في: ٥٣٦٣، ٦٠٣٩].

٤٥ ـ بابُ مَنْ صَلَّى بالنَّاسِ وَهْوَ لا يُريدُ إلاَّ أَنْ يُعَلِّمَهُمْ صَلاةَ النَّبِيِّ ﷺ وسُنَّتَهُ

٦٧٧ ـ حدثنا موسى بْنُ إسْماعيلَ قالَ: حَدَّثَنا وُهَيْبٌ قالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبي قِلابَةَ قالَ: جاءَنا مالِكُ بْنُ الحُوَيْرِثِ في مَسْجِدِنا هذا، فَقالَ: إِنِّي لأُصَلِّي بِكُمْ وما أُريدُ الصَّلاةَ، أُصَلِّي كيفَ رأَيْتُ النَّبيَّ ﷺ يُصَلِّي. فَقُلْتُ لأبي قِلابَةَ: كيفَ كانَ يُصَلِّي؟ قالَ: مِثْلَ شَيْخِنا هذا. قالَ: وَكانَ شَيْخاً، يَجْلِسُ إذا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، قَبْلَ أَنْ يَنْهَضَ في الرَّكْعَةِ الأُولى.

[الحديث ٦٧٧ ـ أطرافه في: ٨٠٢، ٨١٨، ٨٢٤].

٦٧٦ـ قوله: (مهنة) بفتح الميم وقد تكسر وسكون الهاء فيهما وأنكر الأصمعي الكسر (شارح).

[46] Men of knowledge and excellence are more entitled to lead people in prayer

678- Abu'moosa "Allah be pleased with him" reported: "The Prophet became sick. When his disease became aggravated, he said: "Tell Abu'bakr to lead people in prayer." A'isha said: "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet said again: "Tell Abu'bakr to lead the people in prayer." She repeated the same answer but he said: "Tell Abu'bakr to lead the people in prayer. You are the companions of Joseph." So the (Prophet's) messenger went to Abu'bakr (with this request) and he led the people in prayer in the lifetime of the Prophet.

679- A'isha "Allah be pleased with her" the mother of the believers narrated: Allah's Apostle "Allah's blessing and peace be upon him" in his illness said: "Tell Abu'bakr to lead the people in prayer." I said to him: "If Abu'bakr stands in your place, the people will not hear him because of his excessive weeping. So please order Omar to lead people in the prayer." A'isha added: I said to Hafsa: "Say to him: If Abu'bakr leads people in the prayer in your place, they will not be able to hear him regarding his weeping; so please, order Omar to lead the prayer." Hafsa did so but Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep quiet! You are verily the Companions of Joseph. Tell Abu'bakr to lead the people in the prayer. " Hafsa said to A'isha: "I never got anything good from you."

680- Anas Ibn Malik "Allah be pleased with him" told: "Abu'bakr used to lead the people in prayer during the fatal illness of The Prophet "Allah's blessing and peace be upon him" till it was Monday. When the people aligned (in rows) for the prayer The Prophet "Allah's blessing and peace be upon him" lifted the curtain of his house and started looking at us as he was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing The Prophet. Abu'bakr retreated to join the row as he thought that The Prophet "Allah's blessing and peace be upon him" would lead the prayer. The Prophet "Allah's blessing and peace be upon him" gestured to us to complete the prayer and he let the curtain fall. On the same day he died."

681- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" did not come out for three days. The people stood for the prayer and Abu'bakr went ahead to lead the prayer. (At the same time) the Prophet caught hold of the curtain and lifted it. When the face of the Prophet appeared we had never seen a scene more pleasing than the face of the Prophet as it appeared then. The Prophet gestured to Abu'bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

٤٦ ـ بابٌ أَهْلُ العِلْمِ وَالفَضْلِ أَحَقُّ بِالإِمَامَةِ

٦٧٨ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ قالَ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ قالَ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسى قالَ: مَرِضَ النَّبِيُّ ﷺ فَاشْتَدَّ مَرَضُهُ، فَقالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قالَتْ عائِشَةُ: إِنَّهُ رَجُلٌ رَقِيقٌ، إِذا قامَ مَقامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَعادَتْ، فَقالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ». فَأَتاهُ الرَّسُولُ، فَصَلَّى بِالنَّاسِ في حَياةِ النَّبِيِّ ﷺ.

[الحديث ٦٧٨ ـ طرفه في: ٣٣٨٥]

٦٧٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّها قالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ في مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذا قامَ في مَقامِكَ، لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقالَتْ عائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ إِذا قامَ في مَقامِكَ، لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَهْ، إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ» فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خَيْراً. [طرفه في: ١٩٨].

٦٨٠ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ الأَنْصارِيُّ، وَكانَ تَبِعَ النَّبِيَّ ﷺ، وَخَدَمَهُ وَصَحِبَهُ: أَنَّ أَبَا بَكْرٍ كانَ يُصَلِّي لَهُمْ في وَجَعِ النَّبِيِّ ﷺ الَّذِي تُوُفِّيَ فِيهِ، حَتَّى إِذا كانَ يَوْمُ الاثْنَيْنِ، وَهُمْ صُفُوفٌ في الصَّلاةِ، فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ الحُجْرَةِ، يَنْظُرُ إِلَيْنا وَهُوَ قائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنا أَنْ نَفْتَتِنَ مِنَ الفَرَحِ بِرُؤْيَةِ النَّبِيِّ ﷺ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ ﷺ خارِجٌ إِلَى الصَّلاةِ. فَأَشارَ إِلَيْنا النَّبِيُّ ﷺ: «أَنْ أَتِمُّوا صَلاتَكُمْ». وَأَرْخَى السِّتْرَ فَتُوُفِّيَ ﷺ مِنْ يَوْمِهِ. [الحديث ٦٨٠ ـ أطرافه في: ٦٨١، ٧٥٤، ١٢٠٥، ٤٤٤٨].

٦٨١ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوارِثِ قالَ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ قالَ: لَمْ يَخْرُجِ النَّبِيُّ ﷺ ثَلاثاً، فَأُقِيمَتِ الصَّلاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقالَ نَبِيُّ اللَّهِ ﷺ بِالحِجابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ وَجْهُ النَّبِيِّ ﷺ، ما نَظَرْنا مَنْظَراً كانَ أَعْجَبَ إِلَيْنا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنا، فَأَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى النَّبِيُّ ﷺ الحِجابَ، فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّى ماتَ.

[طرفه في: ٦٨٠].

---

٦٨٠ ـ قوله: (يوم) بالرفع على أن كان تامة وبنصبه.

ـ قوله: (أن نفتتن) بأن نخرج من الصلاة (شارح).

٦٨١ ـ قوله: (فقال) أي أخذ نبي الله ﷺ بالحجاب الذي على الحجرة.

682- Hamza Ibn Abdullah reported that his father had said: When Allah's Messenger "Allah's blessing and peace be upon him" became seriously ill, he was told about the prayer. He said: "Tell Abu'bakr to lead the people in the prayer. "A'isha said: "Abu'bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur'an. " He said to them: "Tell him (Abu'bakr) to lead the prayer." The same answer was given to him. He said again: "Tell him to lead the prayer. You (women) are the companions of Joseph."

[47] One's standing beside the imam because of illness

683- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" became ill he ordered that Abu'bakr should lead people in prayer. Abu'bakr led the prayer. Urwa resumed: Once, The Messenger of Allah "Allah's blessing and peace be upon him" felt better a little. So he came out to the mosque. Seeing him, Abu'bakr retreated for The Messenger of Allah to lead the prayer. But The Messenger of Allah gestured to him to keep in his place. The Messenger of Allah sat on Abu'bakr's side. Abu'bakr was following The Messenger of Allah's prayer, while people were following Abu'bakr's prayer.

[48] If one was leading people in prayer, and then the original imam came, he might, or might not retreat (for the imam to lead the prayer; that is because his prayer would be considered as valid in both cases

684- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu'amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu'bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: "Well." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu'bakr! What did prevent you from staying when I ordered you to do so?" Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women."

[49] if they are equal in (the competence of) recitation, the oldest of them should lead the prayer

685- Malik Ibn Al'howairith narrated: We went to the Prophet and we were all young men and stayed with him for about twenty nights. The Prophet was very merciful. He said: "When you return home, communicate religious

٦٨٢ ـ حدّثنا يَحْيى بنُ سُلَيمانَ قالَ: حَدَّثَنا ابنُ وَهْبٍ قالَ: حَدَّثَني يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ حَمْزةَ بْنِ عَبْدِ اللَّهِ: أنَّهُ أخبرَهُ عَنْ أبيه قالَ: لمَّا اشتدَّ برسولِ اللَّهِ ﷺ وجعُهُ، قيلَ لهُ فِي الصَّلاةِ، فقالَ: «مُرُوا أبا بكرٍ فَلْيُصَلِّ بِالنَّاسِ». قالَتْ عائِشَةُ: إنَّ أبا بَكْرٍ رَجُلٌ رَقِيقٌ، إذا قَرَأَ غَلَبَهُ البُكاءُ، قالَ: «مُرُوهُ فيُصَلِّي». فعاوَدَتْهُ قالَ: «مُرُوهُ فيُصَلِّي، إنَّكُنَّ صَواحِبُ يوسُفَ».

تابَعَهُ الزُّبَيديُّ، وابْنُ أخِي الزُّهْرِيِّ، وإسْحاقُ بْنُ يَحْيى الكَلْبِيُّ عَنِ الزُّهْرِيِّ وقالَ عُقَيلٌ، ومَعْمَرٌ: عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ، عَنِ النَّبيِّ ﷺ.

٤٧ ـ بابُ مَنْ قامَ إلى جَنْبِ الإمامِ لِعِلَّةٍ

٦٨٣ ـ حدّثنا زكرِيّاءُ بْنُ يحيى قال: حدّثنا ابنُ نُمير قال: أخبرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشةَ قالتْ: أمَرَ رَسُولُ اللَّهِ ﷺ أبا بكرٍ أنْ يُصلّيَ بالنَّاسِ في مَرَضِهِ، فكانَ يُصَلّي بِهِمْ. قالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ في نَفسِهِ خِفَّةً، فَخَرَجَ فإذا أبو بكرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أبُو بَكْرٍ اسْتأْخَرَ، فأشارَ إلَيهِ: «أنْ كَما أنْتَ». فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذاءَ أبِي بَكْرٍ إلَى جَنْبِهِ، فَكانَ أبُو بَكْرٍ يُصَلّي بِصَلاةِ رَسُولِ اللَّهِ ﷺ والنَّاسُ يُصَلُّونَ بِصَلاةِ أبِي بَكْرٍ. [طرفه في: ١٩٨]

٤٨ ـ بابُ مَنْ دَخَلَ لِيَؤُمَّ النَّاسَ، فَجاءَ الإمامُ الأوَّلُ، فَتأَخَّرَ الأوَّلُ أوْ لَمْ يَتأَخَّرْ، جازَتْ صَلاتُهُ

فيهِ عائِشَةُ، عَنِ النَّبيِّ ﷺ

٦٨٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَنْ أبي حازِمِ بْنِ دِينارٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ: أنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إلى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحانَتِ الصَّلاةُ، فَجاءَ المُؤَذِّنُ إلى أبِي بَكْرٍ، فقالَ: أتُصَلّي لِلنَّاسِ فأُقيمَ؟ قالَ: نَعَمْ. فصلّى أبُو بَكْرٍ، فَجاءَ رَسُولُ اللَّهِ ﷺ والنَّاسُ في الصَّلاةِ، فَتَخَلَّصَ حَتَّى وَقَفَ في الصَّفِّ، فصَفَّقَ النَّاسُ، وكانَ أبُو بكرٍ لا يَلتَفِتُ في صَلاتِهِ، فلَمَّا أكْثَرَ النَّاسُ التَّصْفِيقَ التَفَتَ، فرأى رَسُولَ اللَّهِ ﷺ، فأشارَ إليهِ رَسُولُ اللَّهِ ﷺ: «أنِ امْكُثْ مَكانَكَ». فَرَفَعَ أبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَيهِ، فَحمِدَ اللَّهَ عَلى ما أمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذلكَ، ثُمَّ اسْتأْخَرَ أبُو بَكْرٍ حَتَّى اسْتَوَى في الصَّفِّ، وتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فلَمَّا انْصَرَفَ قالَ: «يا أبا بَكْرٍ، ما مَنَعَكَ أنْ تَثْبُتَ إذْ أمَرْتُكَ»؟ فقالَ أبُو بَكْرٍ: ما كانَ لابْنِ أبِي قُحافَةَ أنْ يُصَلّيَ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ، فقالَ رسُولُ اللَّهِ ﷺ: «ما لي رَأيْتُكُمْ أكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ رابَهُ شيءٌ في صَلاتِهِ فَلْيُسَبِّحْ، فإنَّهُ إذا سَبَّحَ التُفِتَ إلَيهِ، وإنَّما التَّصْفِيقُ لِلنِّساءِ».

[الحديث ٦٨٤ ـ أطرافه في: ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣، ٧١٩٠].

٤٩ ـ بابٌ إذا اسْتَوَوْا في القِراءَةِ فَلْيَؤُمَّهُمْ أكْبَرُهُمْ

٦٨٥ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ

= ـ قوله: (فلم يقدر عليه) أي فما قدرنا بعد ذلك على رؤيته ومشاهدة نوره.

٦٨٤ـ قوله: فأقيم بالرفع خبر مبتدأ محذوف أو بالنصب جواب الاستفهام (شارح)

teachings to your families and tell them to perform perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. At the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

[50] When the imam visits some people and leads them in prayer

686- Mahmud Ibn Ar'rabie narrated that Itban Ibn Malik had told him: "The Messenger of Allah "Allah's blessing and peace be upon him" asked for permission to enter my home; and he was allowed. Then he asked me: "Where do you like me to pray in your home?" I pointed to the place where I wished him to pray. The Messenger of Allah "Allah's blessing and peace be upon him" then stood up and we aligned behind him; (and he prayed with us). Then he ended (the prayer) with the end salutation; and so we did."

[51] The imam is to be followed in prayer

The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have prayed with people while he was sitting. Ibn Mas'ood said: If one rose before the imam did, he should lower down and wait as much as he kept rising.

687- A'isha "Allah be pleased with her" told: The Prophet "Allah's blessing and peace be upon him" became seriously ill and asked whether the people had prayed. We replied: "No. O Allah's Apostle! They are waiting for you." He added: "Put water for me in a trough." A'isha added: We did so. He took a bath and tried to get up but fell unconscious. When he recovered, he again asked whether the people had prayed. We said: "No, they are waiting for you. O Allah's Apostle!" He again said: "Put water in a trough for me." He sat down and took a bath and tried to get up but he fell unconscious again. Then he recovered and said: "Have the people prayed?" We replied: "No, they are waiting for you O Allah's Apostle." He said: "Put water for me in the trough." Then he sat down. Took a bath to get some of his strength, and tried to stand up, he fell unconscious. When he recovered, he asked: "Have the people prayed?" We said: "No, they are waiting for you O Allah's Apostle!" The people were in the mosque waiting for The Prophet "Allah's blessing and peace be upon him" for the Isha prayer. The Prophet "Allah's blessing and peace be upon him" sent for Abu'bakr to lead the people in the prayer. The messenger went to Abu'bakr and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to lead the people in the prayer." Abu'bakr was a softhearted man, so he demanded Omar to lead the prayer but Omar replied: "You are more entitled to do." So Abu'bakr led the prayer in those days. When The Prophet "Allah's blessing and peace be upon him" felt a bit better, he came out for the Dhuhr prayer with the help of two persons one of whom was Al'abbas, While Abu'bakr

مَالِكِ بْنِ الحُوَيرِثِ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ وَنَحْنُ شَبَبَةٌ، فَلَبِثْنَا عِنْدَهُ نَحْواً مِنْ عِشْرِينَ لَيلَةً، وَكَانَ النَّبِيُّ ﷺ رَحِيماً، فَقَالَ: «لَوْ رَجَعْتُمْ إِلَى بِلاَدِكُمْ فَعَلَّمْتُمُوهُمْ، مُرُوهُمْ فَلْيُصَلُّوا صَلاةَ كَذَا فِي حِينِ كَذَا، وَصَلاةَ كَذَا فِي حِينِ كَذَا، وَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨]

٥٠ ـ بابٌ إِذَا زَارَ الإمَامُ قَوْماً فَأَمَّهُمْ

٦٨٦ ـ حدثنا مُعَاذُ بْنُ أَسَدٍ: أخبرنا عبدُ اللَّهِ: أخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ قَالَ: اسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيتِكَ»؟ فَأَشَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحِبُّ، فَقَامَ وَصَفَفْنَا خَلْفَه، ثُمَّ سَلَّمَ وَسَلَّمْنَا.

[طرفه في: ٤٢٤]

٥١ ـ بابٌ إِنَّمَا جُعِلَ الإمَامُ لِيُؤْتَمَّ بِهِ

وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الإمَامِ، يَعُودُ فَيَمْكُثُ بِقَدْرِ مَا رَفَعَ، ثُمَّ يَتْبَعُ الإمَامَ. وَقَالَ الحَسَنُ فِيمَنْ يَرْكَعُ مَعَ الإمَامِ رَكْعَتَيْنِ، وَلاَ يَقْدِرُ عَلَى السُّجُودِ: يَسْجُدُ لِلرَّكْعَةِ الآخِرَةِ سَجْدَتَيْنِ، ثُمَّ يَقْضِي الرَّكْعَةَ الأُولَى بِسُجُودِهَا، وَفِيمَنْ نَسِيَ سَجْدَةً حَتَّى قَامَ يَسْجُدُ.

٦٨٧ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ قالَ: حَدَّثَنَا زَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلاَ تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَى، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ»؟ قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ، قَالَ: «ضَعُوا لِي مَاءً فِي المِخْضَبِ». قَالَتْ: فَفَعَلْنَا، فَاغْتَسَلَ، فَذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيهِ، ثُمَّ أَفَاقَ، فَقَالَ ﷺ: «أَصَلَّى النَّاسُ»؟ قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعُوا لِي مَاءً فِي المِخْضَبِ» قَالَتْ: فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ»؟ قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي المِخْضَبِ». فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ»؟ فَقُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، وَالنَّاسُ عُكُوفٌ فِي المَسْجِدِ، يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلاَةِ العِشَاءِ الآخِرَةِ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ ـ وَكَانَ رَجُلاً رَقِيقاً ـ: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الأَيَّامَ، ثُمَّ إِنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ بَينَ رَجُلَينِ، أَحَدُهُمَا العَبَّاسُ، لِصَلاَةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيهِ النَّبِيُّ ﷺ بِأَنْ لاَ يَتَأَخَّرَ، قَالَ: «أَجْلِسَانِي إِلَى جَنْبِهِ». فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ يَأْتَمُّ بِصَلاَةِ

was leading the people in the prayer. When Abu'bakr saw him he wanted to retreat but The Prophet "Allah's blessing and peace be upon him" beckoned him not to do so and asked them to make him sit beside Abu'bakr and they did so. Abu'bakr was following The Prophet "Allah's blessing and peace be upon him" (in the prayer) and the people were following Abu'bakr. The Prophet "Allah's blessing and peace be upon him" (prayed as he) was sitting." Obaidullah, the sub-narrator, added: I went to Abdullah Ibn Abbas and said to him: "Do you allow me to expose to you what was reported by A'isha?" He said: "Alright. Tell me." I told him what A'isha had reported to me. He did deny nothing of what she had told me. But he asked: "Did she name the other man who was with Al'abbas?" I answered: "No." he said: "He was Ali."

688- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" during his illness, prayed at his house while sitting whereas some people prayed behind him standing. The Prophet "Allah's blessing and peace be upon him" beckoned them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head and when he says: Allah hears those who send praises to Him say: then O our Lord! All the praises be to you. If he prays sitting then pray sitting."

689- Anas Ibn Malik "Allah be pleased with him" narrated: Once Allah's Apostle rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said: "The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says: Allah hears those who send praises to him, say then: O our lord! All praises be to you. Pray standing if he prays standing and pray sitting (all of you) if he prays sitting." (This was not in his fatal illness during which The Messenger of Allah prayed while sitting with people praying as standing. This is a proof that when the imam prayed as sitting with people they would pray behind him as standing).

[52] When do people prostrate behind the imam in prayer

690- Al'barra "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah hears those who praise him", none of us bent his back (for prostration) till The Prophet "Allah's blessing and peace be upon him" prostrated and then we did after him.

[53] The sin of he, who raises his head before the imam

691- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Isn't he, who raises his head before the

النَّبِيِّ ﷺ، وَالنَّاسُ بِصَلاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ. قَالَ عُبَيْدُ اللَّهِ: فَدَخَلتُ عَلى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلتُ لَهُ: أَلاَ أَعْرِضُ عَلَيكَ مَا حَدَّثَتْنِي عَائِشَةُ، عَنْ مَرَضِ النَّبِيِّ ﷺ؟ قَالَ: هَاتِ، فَعَرَضْتُ عَلَيهِ حَدِيثَهَا، فَمَا أَنْكَرَ مِنْهُ شَيْئاً، غَيرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ العَبَّاسِ؟ قُلتُ: لاَ، قَالَ: هُوَ عَلِيٌّ. [طرفه في: ١٩٨].

٦٨٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِساً، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَاماً، فَأَشَارَ إِلَيهِمْ: «أَنِ اجْلِسُوا». فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً».

[الحديث ٦٨٨ ـ أطرافه في: ١١١٣، ١٢٣٦، ٥٦٥٨].

٦٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَصَلَّى صَلاَةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّينَا وَرَاءَهُ قُعُوداً، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ، وَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعُونَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ الحُمَيدِيُّ: قَوْلُهُ: «إِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً» هُوَ فِي مَرَضِهِ القَدِيمِ، ثُمَّ صَلَّى بَعْدَ ذلِكَ النَّبِيُّ ﷺ جَالِساً، وَالنَّاسُ خَلفَهُ قِيَاماً، لَمْ يَأْمُرْهُمْ بِالقُعُودِ، وَإِنَّمَا يُؤْخَذُ بِالآخِرِ فَالآخِرِ، مِنْ فِعْلِ النَّبِيِّ ﷺ. [طرفه في: ٣٧٨].

٥٢ ـ بابُ مَتَى يَسْجُدُ مَنْ خَلفَ الإِمَامِ

قَالَ أَنَسٌ: فَإِذَا سَجَدَ فَاسْجُدُوا.

٦٩٠ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي البَرَاءُ، وَهُوَ غَيرُ كَذُوبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ، حَتَّى يَقَعَ النَّبِيُّ ﷺ سَاجِداً، ثُمَّ نَقَعُ سُجُوداً بَعْدَهُ.

[الحديث ٦٩٠ ـ طرفاه في: ٧٤٧، ٨١١].

حدّثنا أَبُو نُعَيمٍ، عَنْ سُفيَانَ، عَنْ أَبِي إِسْحَاقَ، نَحْوَهُ بِهذا.

٥٣ ـ بابُ إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ

٦٩١ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعْتُ أَبَا هُرَيرَةَ،

٦٩٠ـ قوله وفي عين يقع الرفع والنصب وعين نقع رفع فقط قاله الشارح.

٦٩١ـ قوله سمعت ولأبي ذرّ قال: سمعت (شارح).

Imam, afraid that Allah may transform his head or his figure (face) into that of a donkey?"

[54] The imamate of the slave, or the boy, who has not come yet to puberty

692- Ibn Omar "Allah be pleased with both" narrated: When the first immigrants came to a place called Usba in Quba, their imam was, before The Messenger of Allah's arrival, Salim, the freed slave of Abu'hudhaifa. He was the most competent in reciting The Holy Qur'an.

693- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Listen and obey (your commander) even if he is an Ethiopian whose head is like a raisin."

[55] When the imam does not complete the prayer, but his followers complete it

694- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the Imam leads the prayer correctly then he and you will receive the rewards. But if he makes a mistake (in the prayer) then you will receive the reward for the prayer with the sin BEING his."

[56] The imamate of the innovator and the man of trials

695- Ibn Kheyar was reported to have entered into Othman Ibn Affan while he was besieged. He said to him: "You are the major imam (of all people). But you are suffering from (your being detained) as you see.

Now the prayer is led by an imam of seduction. (what could we do)?" he replied: "The prayer is the best thing people could ever do. So, if people do well you should do well with them.

But if they do evil, you should avoid their evil; and they would carry the sin." On the other hand, Az'zubaidi thought that one should not pray behind the effeminate one except if there is a great necessity.

696- Anas Ibn Malik "Allah be pleased with him" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to Abu'dharr "Allah be pleased with him": "Listen and obey (your commander) even if he is an Ethiopian whose head looks like a raisin."

عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَا يَخْشَى أَحَدُكُم، أَوْ: لاَيَخْشَى أَحَدُكُمْ، إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ، أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ»؟

٥٤ ـ بابُ إِمَامَةِ العَبْدِ وَالمَوْلَى

وَكَانَتْ عَائِشَةُ يَؤُمُّهَا عَبْدُهَا ذَكْوَانُ مِنَ المُصْحَفِ. وَوَلَدِ البَغِيِّ وَالأَعْرَابِيِّ، وَالغُلاَمِ الَّذِي لَمْ يَحْتَلِمْ، لِقَوْلِ النَّبِيِّ ﷺ: «يَؤُمُّهُمْ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ».

٦٩٢ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا قَدِمَ المُهَاجِرُونَ الأَوَّلُونَ العُصْبَةَ ـ مَوْضِعٌ بِقُبَاءٍ ـ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ، كَانَ يَؤُمُّهُمْ سَالِمٌ، مَوْلَى أَبِي حُذَيْفَةَ، وَكَانَ أَكْثَرَهُمْ قُرْآناً.

[الحديث ٦٩٢ ـ طرفه في: ٧١٧٥]

٦٩٣ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ».

[الحديث ٦٩٣ ـ طرفاه في: ٦٩٦، ٧١٤٢]

٥٥ ـ باب إِذَا لَمْ يُتِمَّ الإِمَامُ وَأَتَمَّ مَنْ خَلْفَهُ

٦٩٤ ـ حدثنا الفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا الحَسَنُ بْنُ مُوسَى الأَشْيَبُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَؤُوا فَلَكُمْ وَعَلَيْهِمْ».

٥٦ ـ باب إِمَامَةِ المَفْتُونِ وَالمُبْتَدِعِ

وَقَالَ الحَسَنُ: صَلِّ وَعَلَيْهِ بِدْعَتُهُ.

٦٩٥ ـ قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ خِيَارٍ: أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ مَحْصُورٌ، فَقَالَ: إِنَّكَ إِمَامُ عَامَّةٍ، وَنَزَلَ بِكَ مَا نَرَى، وَيُصَلِّي لَنَا إِمَامُ فِتْنَةٍ، وَنَتَحَرَّجُ؟ فَقَالَ: الصَّلاَةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ، فَإِذَا أَحْسَنَ النَّاسُ فَأَحْسِنْ مَعَهُمْ، وَإِذَا أَسَاؤُوا فَاجْتَنِبْ إِسَاءَتَهُمْ. وَقَالَ الزُّبَيْدِيُّ: قَالَ الزُّهْرِيُّ: لاَ نَرَى أَنْ يُصَلَّى خَلْفَ المُخَنَّثِ، إِلاَّ مِنْ ضَرُورَةٍ لاَ بُدَّ مِنْهَا.

٦٩٦ ـ حدثنا مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ: قَالَ النَّبِيُّ ﷺ لأَبِي ذَرٍّ: «اسْمَعْ وَأَطِعْ وَلَوْ لِحَبَشِيٍّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ».

٦٩٢ـ قوله: (العصبة) بفتح العين أو بضمها ا هـ. (شارح)

٦٩٥ـ قوله: (المخنث) بفتح النون من يؤتى في دبره، وبكسرها من فيه تثن وتكسر خلقة كالنساء ا هـ. (شارح).

[57] One should stand on the imam's right side, if the praying men are only two

697- Ibn Abbas "Allah be pleased with both" narrated: One night I slept at the house of (my aunt) Maimuna. The Messenger of Allah “Allah’s blessing and peace be upon him” performed Isha prayer and then came and offered four Rak’as (at Maimuna’s home). Then he slept. (When) he got up and stood for the prayer, I joined him and stood on his left side but he drew me to his right and prayed five Rak’as followed by two. Then he slept till I heard his breath sounds. He (later) came out for (Fajr) prayer.

[58] If one stood on the left side of the imam who drew him to the right side, their prayer would not be invalid

698- Ibn Abbas “Allah be pleased with both” reported: Once I slept at Maimuna’s home wherein The Messenger of Allah “Allah’s blessing and peace be upon him” was at this night. (When) The Messenger of Allah performed ablution and stood up for prayer, I got up and stood on his left side. But he drew me to his right side. Then he prayed thirteen Rak’as. Then, he slept till his breaths sound was heard. Whenever The Messenger of Allah slept his breaths sound was audible. Later, when the Mu’adhdhin came (to pronounce the call for the prayer) he got up and left for the prayer without repeating the ablution.

[59] When the imam had no intention to lead the prayer, but some people came whom he led in the prayer

699- Ibn Abbas “Allah be pleased with both” narrated: I slept once at my aunt (Maimuna’s) home when The Messenger of Allah “Allah’s blessing and peace be upon him” got up and stood for prayer. I got up and stood to pray with him. I stood up on his left side. But he took hold of my head and made me stand to his right side.

[60] When the imam prolongs in prayer, (could) a man get out from prayer for his needs and then he prays

700- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer.

701- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he led the Isha prayer and recited The Sura of The Heifer (Al'baqara). Somebody left the prayer and Mu'adh criticized him. The news reached The Prophet "Allah's blessing and peace be upon him" who said to Mu'adh: “You are putting the people to trial.” He repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufassal.

[طرفه في: ٦٩٣].

٥٧ ـ باب يَقُومُ عَنْ يَمِينِ الإمَامِ بِحِذَائِهِ سَوَاءً إذَا كَانَا اثْنَين

٦٩٧ ـ حدثنا سُليمانُ بن حَرْب قال: حدَّثنا شعبةُ، عن الحكم قال: سمعتُ سعيدَ بنَ جُبيرٍ، عن ابنِ عبَّاسٍ رَضِيَ اللهُ عنهُمَا قال: بِتُّ في بَيتِ خالَتي مَيمُونَةَ، فصلَّى رسولُ اللَّه ﷺ العِشاءَ، ثم جاءَ فصلَّى أربعَ ركَعاتٍ، ثُمَّ نامَ، ثُمَّ قامَ، فجئتُ فقُمتُ عن يَسارِه، فجعلَني عن يمينِه، فصلَّى خمسَ ركَعاتٍ، ثُم صلَّى ركعتينِ، ثُم نامَ حتَّى سمعتُ غطيطَه، أو قال: خطيطَه، ثُمَّ خرَجَ إلى الصَّلاة. [طرفه في: ١١٧].

٥٨ ـ باب إذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الإمَامِ فَحَوَّلَهُ الإمَامُ إلَى يَمِينِهِ، لَمْ تَفسُدْ صَلاتُهُمَا

٦٩٨ ـ حدثنا أحمدُ قال: حدَّثنا ابنُ وهْبٍ قال: حدَّثنا عمْرٌو، عن عبدِ ربِّه بنِ سعيدٍ، عن مَخرَمةَ بنِ سُلَيمانَ، عن كُرَيبٍ مَولَى ابنِ عبَّاسٍ، عن ابنِ عبَّاسٍ رَضِيَ اللهُ عنهُمَا قال: نِمتُ عِندَ مَيمُونَةَ، والنَّبيُّ ﷺ عندَها تلكَ اللَّيلَةَ، فتوضَّأَ ثُمَّ قامَ يُصلِّي، فقُمتُ على يَسارِه، فأخَذَني فجعلَني عن يمينِه، فصلَّى ثلاثَ عشْرَةَ ركعةً، ثُمَّ نامَ حتَّى نفَخَ، وكانَ إذا نامَ نفَخَ، ثُمَّ أتاه المؤذِّنُ، فخرجَ فصلَّى ولم يتوضَّأْ. قال عمْرٌو: فحدَّثتُ بهِ بُكَيراً فقال: حدَّثني كُرَيبٌ بذلكَ.

[طرفه في: ١١٧].

٥٩ ـ باب إذَا لَمْ يَنْوِ الإمَامُ أنْ يَؤُمَّ، ثُمَّ جَاءَ قَوْمٌ فَأَمَّهُمْ

٦٩٩ ـ حدثنا مُسدَّدٌ قال: حدَّثنا إسماعيلُ بنُ إبراهيمَ، عن أيُّوبَ، عن عبدِ اللَّهِ بنِ سعيدِ ابنِ جُبيرٍ، عن أبيهِ، عن ابنِ عبَّاسٍ قال: بِتُّ عندَ خالتي، فقامَ النَّبيُّ ﷺ يُصلِّي مِنَ اللَّيلِ، فقُمتُ أصلِّي معَهُ، فقُمتُ عن يَسارِه، فأخَذَ برأسِي، فأقامَني عن يمينِه.

[طرفه في: ١١٧].

٦٠ ـ باب إذَا طَوَّلَ الإمَامُ، وَكَانَ لِلرَّجُلِ حَاجَةٌ، فَخَرَجَ فَصَلَّى

٧٠٠ ـ حدثنا مُسلمٌ قال: حدَّثنا شُعبةُ، عن عَمرٍو، عن جابرِ بنِ عبدِ اللَّهِ: أنَّ مُعاذَ بنَ جَبلٍ، كانَ يُصلِّي معَ النَّبيِّ ﷺ، ثُم يرجِعُ فيؤمُّ قومَه.

[الحديث ٧٠٠ - أطرافه في: ٧٠١، ٧٠٥، ٧١١، ٦١٠٦].

٧٠١ ـ وحدَّثني محمَّدُ بنُ بشَّارٍ قال: حدَّثنا غُندَرٌ قال: حدَّثنا شُعبةُ، عن عمرٍو قال: سمعتُ جابرَ بنَ عبدِ اللهِ قال: كانَ مُعاذُ بنُ جَبلٍ يُصلِّي مَعَ النَّبيِّ ﷺ، ثُمَّ يَرجِعُ فيَؤُمُّ قَومَهُ، فصلَّى العِشَاءَ، فقرَأَ بالبَقَرَةِ، فانصَرَفَ الرَّجُلُ، فكأنَّ مُعاذاً تناوَلَ منهُ، فبلَغَ النَّبيَّ ﷺ، فقال: «فتَّانٌ، فتَّانٌ، فتَّانٌ» ثلاثَ مِرارٍ، أو قال: «فاتِناً، فاتِناً، فاتِناً». وأمرَهُ بسُورَتَينِ من أوسطِ المُفصَّلِ. قال عمْرٌو: لا أحفظُهُما.

[طرفه في: ٧٠٠].

[61] The imam is to shorten standing erect in prayer but offer perfect bowings and prostrations

702- Abu'mas'ood "Allah be pleased with him" narrated: A man came and said: "O Allah's Apostle! By Allah! I keep away from the Morning Prayer only because so and so prolongs the prayer when he leads us in it." The narrator said: "I never saw Allah's Apostle "Allah's blessing and peace be upon him" more furious in giving advice than he was at that time." He then said: "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy."

[62] If one prayed alone, he could prolong the prayer as much as he wished

703- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you leads people in the prayer, he should shorten it because among them there are the weak, the sick and the old. But if he prayed alone, he could prolong in prayer as much as he wished."

[63] What about he who complaint his imam because of his prolonging the prayer

704- Abu'mas'ood "Allah be pleased with him" narrated: A man came and said: "O Allah's Apostle! By Allah! I keep away from the Morning Prayer only because so and so prolongs the prayer when he leads us in it." (The narrator said) "I never saw Allah's Apostle "Allah's blessing and peace be upon him" more furious in giving advice than he was at that time." He then said: "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should cut it short because among them are the weak, the old and the needy."

705- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Once a man came at night and found Mu'adh leading the people in prayer. He joined to them. But Mu'adh (who was praying Isha) recited The Sura of The Heifer (Al'baqara) or The Women (An'nisa). The man left the prayer and Mu'adh criticized him. He (the man) knew that Mu'adh had criticized him. So, he went and complaint to The Prophet (of Mu'adh's prolonging the prayer). The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting people behind you in trial? (he said it thrice) Why don't you pray with them by reciting any of "Glory in the name of your lord the highest" (87) or "By the sun and its forenoon" (91) or "By the night, when it covers up" (92)! Amongst those who pray behind you are the old, the weak, and the needy."

٦١ - باب تَخْفِيفِ الإِمَامِ فِي القِيَامِ، وَإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ

٧٠٢ - حدثنا أَحْمَدُ بنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيرٌ قَالَ: حَدَّثَنَا إِسماعِيل قَالَ: سَمِعْتُ قَيساً قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ: أَنَّ رَجُلاً قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لأَتَأَخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أَجلِ فُلانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رأيتُ رَسُولَ اللَّهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: «إِنَّ مِنكُم مُنَفِّرِينَ، فَأَيُّكُم مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ».

[طرفه في: ٩٠].

٦٢ - باب إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

٧٠٣ - حدثنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

٦٣ - باب مَنْ شَكَا إِمَامَهُ إِذَا طَوَّلَ

وَقَالَ أَبُو أُسَيدٍ: طَوَّلْتَ بِنَا يَا بُنَيَّ.

٧٠٤ - حدثنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ إِسْمَاعِيلَ بنِ أَبِي خَالِدٍ، عَنْ قَيسِ بنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لأَتَأَخَّرُ عَنِ الصَّلاةِ فِي الفَجْرِ مِمَّا يُطِيلُ بِنَا فُلانٌ فِيهَا، فَغَضِبَ رَسُولُ اللَّهِ ﷺ، مَا رَأَيتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنكُمْ مُنَفِّرِينَ، فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ».

[طرفه في: ٩٠].

٧٠٥ - حدثنا آدَمُ بنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَارِبُ بنُ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بنَ عَبْدِ اللهِ الأَنْصَارِيَّ قَالَ: أَقْبَلَ رَجُلٌ بِنَاضِحَينِ وَقَدْ جَنَحَ اللَّيلُ، فَوَافَقَ مُعَاذاً يُصَلِّي، فَتَرَكَ نَاضِحَهُ، وَأَقْبَلَ إِلَى مُعَاذٍ، فَقَرَأَ بِسُورَةِ البَقَرَةِ، أَوِ النِّسَاءِ، فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعَاذاً نَالَ مِنْهُ، فَأَتَى النَّبِيَّ ﷺ فَشَكَا إِلَيهِ مُعَاذاً، فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ أَفَتَّانٌ أَنْتَ»؟ أَو «أَفَاتِنٌ»؟ ثَلاثَ مِرَارٍ: «فَلَوْلا صَلَّيتَ بِـ: سَبِّحِ اسْمَ رَبِّكَ، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيلِ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الكَبِيرُ وَالضَّعِيفُ وَذُو الحَاجَةِ». أَحْسِبُ فِي الحَدِيثِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَتَابَعَهُ سَعِيدُ بنُ مَسْرُوقٍ، وَمِسْعَرٌ، وَالشَّيبَانِيُّ: قَالَ عَمْرٌو: وَعُبَيدُ اللَّهِ بنُ مِقْسَمٍ، وَأَبُو الزُّبَيرِ، عَنْ جَابِرٍ: قَرَأَ مُعَاذٌ فِي العِشَاءِ بِالبَقَرَةِ. وَتَابَعَهُ الأَعْمَشُ، عَنْ مُحَارِبٍ.

[طرفه في: ٧٠٠]

٧٠٢- قوله: فأيكم ما صلى بزيادة ما لتأكيد التعميم وزيادتها مع أيّ الشرطية كثير (شارح).

٧٠٥- قوله: الناضح هو البعير الذي يسقى عليه النخل والزرع.

[64] Cutting Short the prayer with performing it in perfection

706- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to perform a short prayer (in congregation) but used to offer it in a perfect manner.

[65] Cutting Short the prayer at hearing a child's cry

707- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother."

708- Anas Ibn Malik "Allah be pleased with him" told: I have never performed a prayer behind any imam, shorter, but more perfect than this I offered behind The Messenger of Allah "Allah's blessing and peace be upon him". He used to cut short the prayer as soon as he had heard a child's cry for fear that his mother would be put to trial.

709- Anas Ibn Malik "Allah be pleased with him" told that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I know that the child's mother would feel so much sorry for his cries."

710- Anas Ibn Malik "Allah be pleased with him" told that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I know that the child's mother would feel so much sorry for his cries."

[66] When one prays and then goes to lead his community in prayer

711- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer.

[67] Repeating the imam's Takbir for people to hear (in prayer)

712- A'isha "Allah be pleased with her" told: When the Prophet "Allah's blessing and peace be upon him" became ill in his fatal disease , Someone came to inform him about the prayer. The Prophet told him to tell Abu'bakr to lead the people in the prayer. I said: "Abu'bakr is a softhearted man and if he stands for the prayer in your place, he will weep and will not be able to recite the Qur'an." The Prophet said: "Tell Abu'bakr to lead the prayer." I said the same as before. (repeating the same order) He said on the third or the fourth time: "You are the companions of Joseph. Tell Abu'bakr to lead the prayer." So Abu'bakr led the prayer. At the same time, the Prophet felt better and came out

٦٤ ـ بَابُ الإيجَازِ فِي الصَّلاةِ وإكْمَالِهَا

٧٠٦ ـ حدثنا أبو مَعْمَر قال: حَدَّثنا عَبْدُ الوَارِثِ قال: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلاةَ وَيُكْمِلُهَا.

٦٥ ـ باب مَنْ أَخَفَّ الصَّلاةَ عِنْدَ بُكاءِ الصَّبِيِّ

٧٠٧ ـ حدثنا إبْرَاهِيم بْنُ مُوسى قال: أخبرَنَا الوَلِيدُ قال: حَدَّثَنا الأَوْزَاعِيُّ، عَنْ يَحْيى بْنِ أَبِي كَثِير، عَنْ عَبْدِ اللَّه بْن أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لأَقُومُ فِي الصَّلاةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاتِي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ».
تَابَعَهُ بِشْرُ بْنُ بَكْرٍ، وَابْنُ المُبَارَكِ، وَبَقِيَّةُ، عَنِ الأَوْزَاعِيِّ.

[الحديث ٧٠٧ ـ طرفه في: ٨٦٨].

٧٠٨ ـ حدثنا خالِدُ بْنُ مَخْلَد قالَ: حَدَّثَنا سُلَيمانُ بْنُ بِلالٍ قالَ: حَدَّثَنا شَرِيكُ بْنُ عَبْدِ اللَّه قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: مَا صَلَّيْتُ وَرَاءَ إمامٍ قَطُّ، أَخَفَّ صَلاةً وَلا أَتَمَّ، مِنَ النَّبِيِّ ﷺ، وَإِنْ كانَ لَيَسْمَعُ بُكاءَ الصَّبِيِّ فَيُخَفِّفُ، مَخافَةَ أَنْ تُفْتَنَ أُمُّهُ.

٧٠٩ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ قالَ: حَدَّثَنا سَعِيدٌ قالَ: حَدَّثَنا قَتادَةُ: أَنَّ أَنَسَ بْنَ مالِكٍ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «إِنِّي لأَدْخُلُ فِي الصَّلاةِ، وَأَنا أُرِيدُ إِطالَتَها، فَأَسْمَعُ بُكاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاتِي، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ».

[الحديث ٧٠٩ ـ طرفه في: ٧١٠].

٧١٠ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتادَةَ عَنْ أَنَسِ بْنِ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنِّي لأَدْخُلُ فِي الصَّلاةِ، فَأُرِيدُ إِطالَتَها، فَأَسْمَعُ بُكاءَ الصَّبِيِّ فَأَتَجَوَّزُ، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ». وَقالَ مُوسى: حَدَّثَنا أَبانُ: حَدَّثَنا قَتادَةُ: حَدَّثَنا أَنَسٌ، عَنِ النَّبِيِّ ﷺ: مِثْلَهُ. [طرفه في: ٧٠٩].

٦٦ ـ باب إِذا صَلَّى ثُمَّ أَمَّ قَوْماً

٧١١ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ، وَأَبُو النُّعْمانِ قالا: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرٍ قالَ: كانَ مُعاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ. [طرفه في: ٧٠٠].

٦٧ ـ باب مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ الإِمامِ

٧١٢ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دَاوُدَ قالَ: حَدَّثَنا الأَعْمَشُ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَمَّا مَرِضَ النَّبِيُّ ﷺ مَرَضَهُ الَّذِي ماتَ فِيهِ، أَتاهُ يُؤْذِنُهُ

٧١٢ـ قوله: أتاه يؤذنه وللأصيلي أتاه بلال (شارح).

with the help of two men; as if I am seeing him just now dragging his feet on the ground. When Abu'bakr saw him, he tried to retreat but the Prophet gestured to him to carry on. Abu'bakr retreated a bit and the Prophet sat on his (left) side. Abu'bakr was repeating the Takbir of Allah's Apostle for the people to hear.

[68] When one follows the imam (in prayer) with people following this man

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Follow me so that you would be followed by people who come after you."

713- A'isha "Allah be pleased with her" narrated: When Allah's Apostle became seriously ill, Bilal came to him for the prayer. He said: "Tell Abu'bakr to lead the people in the prayer." I said: "O Allah's Apostle! Abu'bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Would you order Omar (to lead the prayer)?" The Prophet said: "Tell Abu'bakr to lead the people in the prayer." Then I said to Hafsa: "Tell him that Abu'bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order Omar to lead the prayer? " Hafsa did so. The Prophet said: "Verily you are the companions of Joseph. Tell Abu'bakr to lead the people in the prayer." So Abu'bakr stood for the prayer. In the meantime Allah's Apostle felt better and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu'bakr heard him coming, he tried to retreat but Allah's Apostle gestured to him to carry on. The Prophet sat on his left side. Abu'bakr was praying while standing and Allah's Apostle was leading the prayer while sitting. Abu'bakr was following the Prophet and the people were following Abu'bakr (in the prayer).

[69] Is the imam to be blamed if he had some doubt because of people's notifications

714- Abu'huraira "Allah be pleased with him" narrated: Once Allah's Apostle prayed two rak'as (instead of four). Then he finished his prayer. Dhul'yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Apostle asked the people whether Dhul'yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak'as and then finished his prayer with the end salutation. Then he said, "Allahu Akbar= Allah is greater." He followed it with two prostrations like ordinary prostrations or somewhat longer.

715- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" performed the Dhuhr prayer as

بالصَّلاَةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ» قُلْتُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِنْ يَقُمْ مَقَامَكَ يَبْكِي، فَلاَ يَقْدِرُ عَلَى القِرَاءَةِ، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ». فَقُلْتُ مِثْلَهُ، فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ». فَصَلَّى، وَخَرَجَ النَّبِيُّ ﷺ يُهَادَى بَيْنَ رَجُلَيْنِ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَخُطُّ بِرِجْلَيْهِ الأَرْضَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ، فَأَشَارَ إِلَيْهِ: «أَنْ صَلِّ». فَتَأَخَّرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَقَعَدَ النَّبِيُّ ﷺ إِلَى جَنْبِهِ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ تَابَعَهُ مُحَاضِرٌ عَنِ الأَعْمَشِ.

[طرفه في: ١٩٨].

٦٨ ـ بابُ الرَّجُلِ يَأْتَمُّ بِالإِمَامِ، وَيَأْتَمُّ النَّاسُ بِالمَأْمُومِ

وَيُذْكَرُ عَنِ النَّبِيِّ ﷺ: «ائْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ».

٧١٣ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ، جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يَقُمْ مَقَامَكَ لاَ يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لاَ يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، قَالَ: «إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ». فَلَمَّا دَخَلَ فِي الصَّلاَةِ، وَجَدَ رَسُولُ اللَّهِ ﷺ فِي نَفْسِهِ خِفَّةً، فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلاَهُ يَخُطَّانِ فِي الأَرْضِ، حَتَّى دَخَلَ المَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِماً، وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَاعِداً، يَقْتَدِي أَبُو بَكْرٍ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ، وَالنَّاسُ مُقْتَدُونَ بِصَلاَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

[طرفه في: ١٩٨].

٦٩ ـ بابٌ هَلْ يَأْخُذُ الإِمَامُ إِذَا شَكَّ بِقَوْلِ النَّاسِ؟

٧١٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو اليَدَيْنِ: أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو اليَدَيْنِ»؟ فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ. [طرفه في: ٤٨٢].

٧١٥ ـ حدثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي

باب ٦٨ ـ **قوله**: باب بإضافة باب للاحقه وبتنوينه فيرفع الرجل (شارح).

٧١٤ـ **قوله**: السختياني بفتح السين والتاء وفي اليونينية بكسر التاء (شارح).

two Rak'as (instead of four). It was said to him: "You have offered two Rak'as in the Dhuhr prayer." He prayed other two Rak'as and finished (the prayer) with the end salutation. Then, he performed two prostration (of forgetfulness).

[70] When the imam weeps in the prayer

716- A'isha "Allah be pleased with her" the mother of the believers narrated: Allah's Apostle "Allah's blessing and peace be upon him" in his illness said: "Tell Abu'bakr to lead the people in prayer." I said to him: "If Abu'bakr stands in your place, the people will not hear him because of his excessive weeping. So please order Omar to lead people in the prayer." A'isha added: I said to Hafsa: "Say to him: If Abu'bakr leads people in the prayer in your place, they will not be able to hear him regarding his weeping; so please, order Omar to lead the prayer." Hafsa did so but Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep quiet! You are verily the Companions of Joseph. Tell Abu'bakr to lead the people in the prayer. " Hafsa said to A'isha: "I never got anything good from you."

[71] Straightening rows at the prayer establishment (Iqama)

717- An'no'man Ibn Bashir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Straighten your rows or Allah will change your faces."

718- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten the rows; for I am seeing you from behind my back."

[72] The imam's facing people while straightening rows

719- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" faced us after the prayer had been established and said: "Straighten your rows, for I see you from behind my back."

[73] The first row

720- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " The martyrs are: One who dies of drowning, one who dies of plague, one who dies of an Abdominal disease, and one who is buried alive and dies."

هُرَيرَةَ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَينِ، فَقِيلَ: صَلَّيتَ رَكْعَتَينِ! فَصَلَّى رَكْعَتَينِ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَينِ. [طرفه في: ٤٨٢]

٧٠ ـ بابٌ إِذا بَكى الإِمَامُ في الصَّلاة

وقَالَ عَبدُ اللَّهِ بنُ شَدَّادٍ: سمِعْتُ نَشِيجَ عُمَرَ، وأَنا في آخِرِ الصُّفوفِ، يَقرَأُ: ﴿إِنَّمَا أَشْكُوا بَثِّي وحُزْني إِلى اللهِ﴾ [يوسف: ٨٦].

٧١٦ ـ حدّثنا إسماعيلُ قالَ: حدثنا مالكُ بنُ أنسٍ، عَنْ هِشامِ بنِ عُروةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ المؤمِنينَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ في مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بالنَّاسِ». قَالَتْ عائِشَةُ: قُلتُ: إنَّ أَبَا بَكرٍ إذا قامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ، فَقالَ «مُروا أبا بكْرٍ فَلْيُصَلِّ لِلنّاسِ». قَالَتْ عائِشَةُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبا بَكْرٍ، إذا قامَ في مَقامِكَ لم يُسمِعِ النّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسولُ اللهِ ﷺ: «مَهْ، إِنَّكُنَّ لأَنْتُنَّ صَواحِبُ يُوسُفَ، مُرُوا أَبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». قَالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنتُ لأُصِيبَ مِنكِ خَيراً.

[طرفه في: ١٩٨].

٧١ ـ بابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ الإِقَامَةِ وَبَعْدَهَا

٧١٧ ـ حدّثنا أبو الوَلِيدِ، هِشامُ بنُ عَبدِ المَلِكِ، قالَ: حَدَّثنا شُعبَةُ قالَ: أَخبَرَنِي عَمرُو بنُ مُرَّةَ قالَ: سَمِعتُ سَالِمَ بنَ أَبِي الجَعْدِ قَالَ: سَمِعْتُ النُّعْمَانَ بنَ بَشِيرٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخالِفَنَّ اللهُ بينَ وجُوهِكُمْ».

٧١٨ ـ حدّثنا أبو مَعْمَرٍ قالَ: حَدَّثَنا عَبدُ الوارِثِ، عَنْ عَبدِ العَزِيزِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «أَقِيمُوا الصُّفُوفَ، فَإِنِّي أَراكُمْ خَلفَ ظَهْرِي».

[الحديث ٧١٨ ـ طرفاه في: ٧١٩، ٧٢٥].

٧٢ ـ بابُ إِقْبالِ الإمامِ عَلَى النَّاسِ، عِنْدَ تَسْوِيَةِ الصُّفُوفِ

٧١٩ ـ حدّثنا أَحْمَدُ بنُ أَبِي رَجاءٍ قالَ: حَدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو قالَ: حَدَّثَنا زائِدَةُ بنُ قُدامَةَ قالَ: حَدَّثَنا حُمَيدٌ الطَّوِيلُ: حَدَّثَنا أَنَسٌ قالَ: أُقِيمَتِ الصَّلاةُ، فَأَقْبَلَ علينا رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ، فَقالَ: «أَقِيمُوا صُفُوفَكُم، وتَراصُّوا، فَإِنِّي أَراكُمْ مِنْ وَراءِ ظَهْرِي».

[طرفه في: ٧١٨].

٧٣ ـ بابُ الصَّفِّ الأَوَّلِ

٧٢٠ ـ حدّثنا أَبو عاصِمٍ، عَنْ مالكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ قَالَ:

باب ٧٠ ـ قوله: النشيج بكاء من غير انتحاب.

721- Abu'huraira "Allah be pleased with him" narrated, resuming the previous narration: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they knew the reward of offering the Dhuhr prayer early (in its due time), they would race for it. If they knew the reward for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so..

[74] Straightening the rows (in prayer) is of those things that makes the prayer correct and perfect

722- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Imam is (appointed) to be followed. So do not differ from him: Bow when he bows, and say, "O our lord! All praises be to you" if he says: "Allah hears those who send praises to him"; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting altogether, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one."

723- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten the rows, for straightening the rows is of those things that make the prayer perfect and correct."

[75] The sin of he, who does not stand in alignment (in prayer)

724- Anas "Allah be pleased with him" was reported to have arrived in Medina and was asked whether he found any change since the days of Allah's Apostle "Allah's blessing and peace be upon him". He said: "I have not found any change except that you do not stand in alignment in your prayers."

[76] Putting one's shoulder and foot with his companion's shoulder and foot (during the congregational prayer)

725- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Straighten your rows for I see you from behind my back." Anas added: "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

[77] If one stands for prayer on the imam's left side but the imam draws him from behind to his right side, his prayer will be valid

726- Ibn Abbas "Allah be pleased with both" narrated: One night, I prayed with The Messenger of Allah "Allah's blessing and peace be upon him" and stood on his left side. But he caught hold of my head from behind and drew me

قَالَ النَّبِيُّ ﷺ: «الشُّهَدَاءُ: الغَرِقُ، وَالمَطْعُونُ، وَالمَبْطُونُ، وَالهَدْمُ»
[طرفه في: ٦٥٣].

٧٢١ ـ وَقَالَ «وَلَوْ يَعْلَمُونَ ما فِي التَّهْجِيرِ لاسْتَبَقُوا، وَلَوْ يَعْلَمُونَ مَا فِي العَتَمَةِ وَالصُّبْحِ، لأتَوْهُمَا وَلَوْ حَبْواً، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفِّ المُقَدَّمِ لاسْتَهَمُوا». [طرفه في: ٦١٥].

٧٤ ـ بابٌ إقامَةِ الصَّفِّ مِنْ تَمامِ الصَّلاةِ

٧٢٢ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قال: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قال: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قال: «إِنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فَلا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا لَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جالِساً، فَصَلُّوا جُلُوساً أَجْمَعُونَ، وَأَقِيمُوا الصَّفَّ في الصَّلاةِ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاةِ»

[الحديث ٧٢٢ ـ طرفه في: ٧٣٤].

٧٢٣ ـ حدّثنا أبو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إقامَةِ الصَّلاةِ».

٧٥ ـ بابُ إِثْمِ مَنْ لَمْ يُتِمَّ الصُّفُوفَ

٧٢٤ ـ حدّثنا مُعاذُ بْنُ أَسَدٍ قال: أَخْبَرَنا الفَضْلُ بْنُ مُوسَى قال: أَخْبَرَنا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ بُشَيْرِ بْنِ يَسارٍ الأنْصارِيِّ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّهُ قَدِمَ المَدِينَةَ، فَقِيلَ لَهُ: ما أَنْكَرْتَ مِنَّا مُنْذُ يَوْمِ عَهِدْتَ رَسُولَ اللهِ ﷺ؟ قال: ما أَنْكَرْتُ شَيْئاً إِلاَّ أَنَّكُمْ لا تُقِيمُونَ الصُّفُوفَ. وَقالَ عُقْبَةُ بْنُ عُبَيْدٍ، عَنْ بُشَيْرِ بْنِ يَسارٍ: قَدِمَ عَلَيْنا أَنَسُ بْنُ مالِكٍ المَدِينَةَ: بِهذا.

٧٦ ـ بابُ إِلْزاقِ المَنْكِبِ بِالمَنْكِبِ، وَالقَدَمِ بِالقَدَمِ، في الصَّفِّ

وَقالَ النُّعْمانُ بْنُ بُشَيْرٍ: رَأَيْتُ الرَّجُلَ مِنَّا، يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ.

٧٢٥ ـ حدّثنا عَمْرُو بْنُ خالِدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «أَقِيمُوا صُفُوفَكُمْ، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي». وَكانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صاحِبِهِ، وَقَدَمَهُ بِقَدَمِهِ. [طرفه في: ٧١٨].

٧٧ ـ بابٌ إِذا قامَ الرَّجُلُ عَنْ يَسارِ الإمامِ وَحَوَّلَهُ الإمامُ خَلْفَهُ إِلَى يَمِينِهِ، تَمَّتْ صَلاتُهُ

٧٢٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قال: حَدَّثَنا داوُدُ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ

٧٢٢ـ قوله: نقل ابن عابدين ترجيح كون الهاء في حمده للسكت والاستراحة لا للكناية فيقال بالجزم ولا يبين الحركة.

٧٢٤ـ قوله: يوم عهدت قال الشارح وجوّز البرماويّ كالزركشي في ميم يوم التثليث ولكن قال في مصابيح الجامع أن ظاهره أن الثلاثة حركات إعراب وليس كذلك فإن الفتح هنا حركة بناء قطعاً ا هـ.

to his right side. Then he prayed and slept. (a while) later the Mu'adhdhin came (to call for the Fajr prayer). The Prophet left for the prayer without repeating the ablution.

[78] The woman by herself could form a row

727- Anas "Allah be pleased with him" reported: One night an orphan and I offered the prayer behind the Prophet in my home. My mother Ommu'sulaim was standing behind us (by herself forming a row).

[79] The right side of the mosque and the imam

728- Ibn Abbas "Allah be pleased with both" reported: One night I stood to the left of the Prophet in the prayer but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right. Then he gestured to me with his hand to go from behind (him).

[80] When there is a wall or so between the imam and the praying people

729- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to pray in his room at night (voluntary extra prayers). As the wall of the room was LOW, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news.

The following night The Prophet "Allah's blessing and peace be upon him" stood for the prayer and the people followed him. This went on for two or three nights.

Thereupon Allah's Apostle "Allah's blessing and peace be upon him" did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied: "I am afraid that the night (extra) prayer might become compulsory."

[81] The night (optional extra) prayer

730- A'isha "Allah be pleased with her" reported: The Prophet had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and prayed behind him.

عبَّاس، عَن ابنِ عباسٍ رَضِيَ اللَّهُ عنهما قال: صَلَّيتُ مَعَ النَّبيِّ ﷺ ذاتَ لَيلَة، فقُمتُ عَن يَسارِه، فأَخذَ رَسولُ اللَّهِ ﷺ برأسِي مِن ورائي، فَجعلَني عَن يَمينِه، فصلَّى ورقَد، فجاءَه المؤذِّن، فقامَ وصَلَّى ولَم يَتوضَّأ.

[طرفه في: ١١٧].

٧٨ ـ باب المَرْأَةُ وَحْدَهَا تَكُونُ صَفّاً

٧٢٧ ـ حدثنا عَبدُ اللَّهِ بنُ مُحمَّد قال: حَدَّثَنا سُفيَانُ، عَن إسحاقَ، عَن أَنسِ بنِ مالكٍ قالَ: صَلَّيتُ أَنَا وَيَتيمٌ في بَيتِنا، خَلفَ النَّبيِّ ﷺ، وَأُمِّي أُمُّ سُلَيمٍ خَلفَنا.

[طرفه في: ٣٨٠].

٧٩ ـ باب مَيمَنَةِ المَسْجِدِ والإمَامِ

٧٢٨ ـ حدثنا مُوسى: حَدَّثَنا ثابتُ بنُ يَزيد: حَدَّثَنا عاصِمٌ، عَن الشَّعبيِّ، عَن ابنِ عبَّاسٍ رَضيَ اللَّهُ عَنهُما قالَ: قُمتُ لَيلَةً أُصَلّي عَن يَسارِ النَّبيِّ ﷺ، فأَخَذَ بِيَدِي، أو بِعَضُدِي، حَتَّى أَقامَني عَن يَمينِه، وَقالَ بيَدِهِ مِن ورائي. [طرفه في: ١١٧].

٨٠ ـ باب إذا كانَ بَينَ الإمامِ وَبَينَ القَوْمِ حائِطٌ أَوْ سُتْرَةٌ

وَقالَ الحَسَنُ: لا بَأسَ أَنْ تُصَلِّيَ، وَبَينَكَ وبَينَهُ نَهرٌ. وَقالَ أَبو مِجلَزٍ: يَأتَمُّ بالإمامِ وإنْ كانَ بينَهُما طَريقٌ أو جِدارٌ، إذا سَمِعَ تكبيرَ الإمامِ.

٧٢٩ ـ حدثنا مُحمَّدٌ قالَ: أَخبَرَنا عَبدَةُ، عَن يَحيى بنِ سَعيد الأنصاريِّ، عَن عَمرَةَ، عَن عائِشَةَ قالَتْ: كانَ رَسولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيلِ فِي حُجرَتِهِ، وجِدارُ الحُجرَةِ قَصيرٌ، فَرَأى النَّاسُ شَخصَ النَّبيِّ ﷺ، فقامَ أُناسٌ يُصَلُّونَ بِصَلاتِهِ، فأصبحُوا فتحدَّثوا بذلك، فقامَ لَيلَةَ الثَّانيةِ، فَقامَ مَعَهُ أُناسٌ يُصَلُّونَ بِصَلاتِهِ، صَنَعوا ذلكَ لَيلَتَينِ أَو ثَلاثَةً، حَتَّى إذا كانَ بَعْدَ ذالكَ، جَلَسَ رَسولُ اللَّهِ ﷺ فَلَمْ يَخرُجْ، فَلَمَّا أَصْبَحَ ذَكَرَ ذلكَ النَّاسُ فَقالَ: «إنِّي خَشِيتُ أَنْ تُكتَبَ عَلَيكُم صَلاةُ اللَّيلِ».

[الحديث ٧٢٩ ـ أطرافه في: ٧٣٠، ٩٢٤، ١١٢٩، ٢٠١١، ٢٠١٢، ٥٨٦١].

٨١ ـ بابُ صَلاةِ اللَّيلِ

٧٣٠ ـ حدثنا إبراهيمُ بنُ المُنذِرِ قالَ: حَدَّثَنا ابنُ أَبي فُدَيكٍ قالَ: حَدَّثَنا ابنُ أبي ذِئبٍ، عَن المَقبُريِّ، عَن أبي سَلَمةَ بنِ عَبدِ الرَّحمنِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ النَّبيَّ ﷺ كانَ لَهُ حَصِيرٌ، يَبسُطُهُ بالنَّهارِ وَيَحتَجِرُهُ باللَّيلِ، فَثابَ إلَيهِ نَاسٌ، فَصَلَّوْا وَرَاءَهُ.

[طرفه في: ٧٢٩].

٧٣٠ـ قوله:

731- Zaid Ibn Thabit "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" made a small room in the month of Ramadan where he prayed for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said: "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."

[82] Responding to the imai's Takbir and opening the prayer

732- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" rode a horse and fell down with the right side of his body injured. On that day he performed one of the prayers sitting and we also prayed behind him sitting. When the Prophet finished the prayer with the end salutation, he said: "The Imam is to be followed: If he prays standing then pray standing; bow when he bows; raise your heads when he raises his head; prostrate when he prostrates; and if he says: "Allah would hear to those who send praises to him", you should say: "O our lord! All praises be to you."

733- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" rode a horse and fell down with the right side of his body injured. On that day he performed one of the prayers sitting and we also prayed behind him sitting. When the Prophet finished the prayer he said: "The Imam is to be followed: If he magnifies Allah (by saying: Allah is greater) then magnify Allah; bow when he bows; raise your heads when he raises his head; if he says: "Allah would hear to those who send praises to him", you should say: "O our lord! All praises be to you; and then prostrate when he prostrates."

734- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is to be followed: If he magnifies Allah (by saying: Allah is greater) you should magnify Allah; bow when he bows; if he says: "Allah hears those who send praises to him" you should say: "O our lord! All praises be to you"; prostrate when he prostrates; and if he prays sitting then pray sitting altogether."

[83] Raising the hand in the first Takbir (magnification of Allah) and in opening the prayer

735- Abdullah Ibn Omar "Allah be pleased with both" told: "Allah's Apostle "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir (magnification of Allah): "Allah is greater = Allaho Akbar" for bowing. On

٧٣١ - حدثنا عَبدُ الأعْلَى بنُ حَمَّادٍ قَالَ: حَدَّثَنا وُهَيبٌ قَالَ: حَدَّثَنا موسى بْنُ عُقبَةَ، عَن سالِمِ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيدِ بْنِ ثابتٍ أَنَّ رَسُولَ اللهِ ﷺ اتَّخذَ حُجرَةً، قالَ: حَسِبْتُ أنه قال: مِنْ حَصِيرٍ، فِي رَمَضانَ، فَصَلَّى فِيهَا لَيالِيَ، فَصلَّى بِصَلاتِهِ ناسٌ مِن أَصحابِهِ، فَلَمَّا عَلِمَ بهم جَعلَ يَقْعُدُ، فخرجَ إليهمْ فقالَ: «قدْ عرَفتُ الَّذِي رَأيتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أيُّها النَّاسُ فِي بُيُوتِكُمْ، فإنَّ أَفضلَ الصَّلاةِ صَلاةُ المَرْءِ فِي بَيتِهِ إلاَّ المَكْتُوبَةَ». قَالَ عَفَّانُ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا موسى: سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرٍ، عَنْ زَيدٍ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٧٣١ طرفاه في: ٦١١٣، ٧٢٩٠]

٨٢ - بابُ إِيجَابِ التَّكْبِيرِ، وَافتِتَاحِ الصَّلاةِ

٧٣٢ - حدثنا أَبُو اليَمانِ قالَ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ الأَنْصارِيُّ: أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَساً، فَجُحِشَ شِقُّهُ الأيمَنُ، قَالَ: أَنَسٌ رَضِيَ اللهِ عَنْهُ: فَصَلَّى لَنا يَوْمَئِذٍ صَلاةً مِنَ الصَّلَوَاتِ، وَهُوَ قاعِدٌ، فَصَلَّينا وَراءَهُ قُعُوداً، ثُمَّ قالَ لَمَّا سَلَّمَ: «إِنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بهِ، فَإِذَا صَلَّى قائماً فَصلُّوا قِياماً، وَإِذا رَكعَ فَارْكَعُوا، وَإِذا رَفَعَ فارفَعُوا، وَإِذا سَجَدَ فاسْجُدُوا، وَإِذا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ».

[طرفه في: ٣٧٨].

٧٣٣ - حدثنا قُتَيبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنا لَيثٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَنَسِ بنِ مَالِكٍ أَنَّهُ قالَ: خَرَّ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ فَجُحِشَ، فَصَلَّى لَنا قاعِداً، فَصَلَّينا مَعهُ قُعُوداً، ثُمَّ انصَرَفَ فَقالَ: «إِنَّمَا الإمامُ - أو إِنَّما جُعِلَ الإمَامُ - لِيُؤْتَمَّ بهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذا رَفَعَ فارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا لَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا».

[طرفه في: ٣٧٨].

٧٣٤ - حدثنا أَبُو اليَمانِ قالَ: أَخبَرَنَا شُعَيبٌ قالَ: حَدَّثَنِي أَبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبِي هُرَيرَةَ قالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّمَا جُعِلَ الإمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جالِساً، فَصَلُّوا جُلُوساً أَجْمَعُونَ».

[طرفه في: ٧٢٢].

٨٣ - بابُ رَفعِ اليَدَينِ فِي التَّكْبِيرَةِ الأُولَى مَعَ الافتِتَاحِ سَوَاءً

٧٣٥ - حدثنا عَبدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ، كانَ يَرْفَعُ يَدَيهِ حَذْوَ مَنْكِبَيهِ، إِذَا افتَتَحَ الصَّلاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذلكَ أَيضاً، وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ».

٧٣٢- قوله: (فرساً فجحش) كذا في نسخة الشارح وفي بعض النسخ فرساً فصرع عنه فجحش.

raising his head from bowing he used to do the same and then say "Allah hears those, who praise him, O, our lord! To you be praise." (Sami'allaho liman hamidah; rabbana walakalhamd). He did not do that in prostrations (Sajda).

[84] Raising one's hands on the magnification (and on the magnification of) bowing, and on raising the head

736- Abdullah Ibn Omar "Allah be pleased with both" told: "I saw that Allah's Apostle "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders when he stands for the prayer; and on saying the Takbir (magnification of Allah): "Allah is greater = Allaho Akbar" for bowing. On raising his head from bowing he used to do the same and then say "Allah hears those, who praise him" (Sami'allaho liman hamidah). He did not do that in prostrations (Sajda).

737- Abu'qilaba reported: I saw Malik Ibn Al'howairith saying Takbir and raising both his hands on starting the prayers and raising his hands on bowing and also on raising his head after bowing. Malik Ibn Al'howairith said: "Allah's Apostle "Allah's blessing and peace be upon him" did the same."

[85] The level of raising one's hands in the prayer

738- Abdullah Ibn Omar "Allah be pleased with both" told: "I saw that Allah's Apostle "Allah's blessing and peace be upon him" opening the prayer with the Takbir. He used to raise both his hands up to the level of his shoulders on saying the Takbir; and on saying the Takbir for bowing. On raising his head from bowing he used to do the same and then say "Allah hears those, who praise him; O our lord! All praises be to you" (Sami'allaho liman hamidah; rabbana walakalhamd). He did do that neither in prostrations (Sajda) nor on raising his head after prostration.

[86] Raising one's hands on rising from the second Rak'a (for the third)

739- Nafi narrated: Whenever Ibn Omar started the prayer with Takbir, he raised his hands; whenever he bowed, he raised his hands (before bowing) and also raised his hands on saying: "Allah hears those who praise him". He used to do the same on rising from the second rak'a (for the third rak'a). Ibn Omar ascribed this tradition to The Prophet "Allah's blessing and peace be upon him".

[87] Placing the right hand on the left forearm

740- Sahl Ibn Sa'd "Allah be pleased with him" narrated: People were

وَكَانَ لا يَفعَلُ ذلكَ في السُّجُود. [الحديث ٧٣٥ ـ أطرافه في: ٧٣٦، ٧٣٨، ٧٣٩].

٨٤ ـ بابُ رَفعِ اليَدَينِ إذا كَبَّرَ، وَإذا رَكَعَ، وَإذا رَفَعَ

٧٣٦ ـ حدّثنا مُحمَّدُ بنُ مُقاتِلٍ قالَ: أخبَرَنا عَبدُ اللّه قالَ: أخبَرَنا يُونُسُ، عَنِ الزُّهريّ: أخبَرَني سالِمُ بنُ عَبدِ اللّه، عَن عَبدِ اللّه بنِ عُمَرَ رَضيَ اللّهُ عَنهُما قال: رَأيتُ رَسُولَ اللّه ﷺ إذا قامَ في الصَّلاة، رَفَعَ يَدَيه حتّى يَكُونا حَذوَ مَنكِبَيه، وَكانَ يَفعَلُ ذلكَ حِينَ يُكَبِّرُ لِلرُّكُوع، وَيَفعَلُ ذلكَ إذا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللّهُ لِمَن حَمِدَهُ». وَلاَ يَفعَلُ ذلكَ في السُّجُود. [طرفه في: ٧٣٥].

٧٣٧ ـ حدّثنا إسحاقُ الواسِطيُّ قالَ: حَدَّثَنا خالدُ بنُ عَبدِ اللّه، عَن خالِدٍ، عَن أبي قِلاَبَةَ: أنَّهُ رَأى مالكَ بنَ الحُوَيرِث: إذا صَلّى كَبَّرَ وَرَفَعَ يَدَيه، وَإذا أرادَ أن يَركَعَ رَفَعَ يَدَيه، وَإذا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيه، وَحَدَّثَ: أنَّ رَسُولَ اللّه ﷺ صَنَعَ هكذا.

٨٥ ـ بابٌ إلى أينَ يَرفَعُ يَدَيه؟

وَقالَ أبُو حُمَيدٍ في أصحابِه: رَفَعَ النَّبيُّ ﷺ حَذوَ مَنكِبَيه.

٧٣٨ ـ حدّثنا أبُو اليَمانِ قالَ: أخبَرَنا شُعَيبٌ، عَنِ الزُّهريِّ قالَ: أخبَرَنا سالِمُ بنُ عَبدِ اللّه: أنَّ عَبدَ اللّه بنَ عُمَرَ رَضيَ اللّهُ عَنهُما قال: رَأيتُ النَّبيَّ ﷺ افتَتَحَ التَّكبيرَ في الصَّلاة، فَرَفَعَ يَدَيه حِينَ يُكَبِّرُ، حَتّى يَجعَلَهُما حَذوَ مَنكِبَيه، وَإذا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثلَهُ، وَإذا قالَ: «سَمِعَ اللّهُ لِمَن حَمِدَهُ». فَعَلَ مِثلَهُ وَقالَ: «رَبَّنا وَلَكَ الحَمدُ». وَلاَ يَفعَلُ ذلِكَ حِينَ يَسجُدُ، وَلاَ حِينَ يَرفَعُ رَأسَهُ مِنَ السُّجُود. [طرفه في: ٧٣٥].

٨٦ ـ بابُ رَفعِ اليَدَينِ إذا قامَ مِنَ الرَّكعَتَين

٧٣٩ ـ حدّثنا عَيّاشٌ قالَ: حَدَّثَنا عَبدُ الأعلى قالَ: حَدَّثَنا عُبَيدُ اللّهِ، عَن نافِعٍ: أنَّ ابنَ عُمَرَ كانَ إذا دَخَلَ فِي الصَّلاةِ، كَبَّرَ وَرَفَعَ يَدَيه، وَإذا رَكَعَ رَفَعَ يَدَيهِ، وَإذا قالَ: «سَمِعَ اللّهُ لِمَن حَمِدَهُ». رَفَعَ يَدَيه، وَإذا قامَ مِنَ الرَّكعَتَين رَفَعَ يَدَيه، وَرَفَعَ ذلكَ ابنُ عُمَرَ إلى نَبيِّ اللّه ﷺ. رَواهُ حَمّادُ بنُ سَلَمَةَ، عَن أيُّوبَ، عَن نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبيِّ ﷺ. وَرَواهُ ابنُ طَهمانَ، عَن أيُّوبَ وَمُوسى بنِ عُقبَةَ مُختَصَراً. [طرفه في: ٧٣٥]

٨٧ ـ بابُ وَضعِ اليُمنى عَلى اليُسرى

٧٤٠ ـ حدّثنا عَبدُ اللّهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن أبي حازِمٍ، عَن سَهلِ بنِ سَعدٍ قالَ: كانَ النّاسُ يُؤمَرُونَ أن يَضَعَ الرَّجُلُ اليَدَ اليُمنى عَلى ذِراعِهِ اليُسرى في الصَّلاة. قالَ أبُو حازِمٍ: لا

٧٣٦ـ قوله: (يكونا) بمثناة تحتية ولأبي ذر تكونا بالفوقية (شارح).

٧٤٠ـ قوله: (إلاّ ينمي ذلك) أي يسنده ويرفعه (شارح).

ordered to place their right hands on their left forearms during prayer.

[88] People's submissiveness in the prayer

741- Abu'huraira "Allah be pleased with him" narrated: Allah's Messenger "Allah's blessing and peace be upon him" said: "You see me facing the Qiblah; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness; and I see you from behind my back."

742- Anas "Allah be pleased with him" narrated: The Prophet said: "Perform the bowing and the prostrations properly. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate."

[79] What one says after Takbir (magnification of Allah)

743- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", Abu'bakr and Omar "Allah be pleased with both" used to start the prayer with: " praise be to Allah, Lord of all beings" (Alhamdw lillahi rabbil'alamin).

744- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to keep silent between the Takbir (Magnification of Allah) and the recitation of Qur'an. That interval of silence used to be a short one. I said to The Prophet "Allah's blessing and peace be upon him": "May my parents be sacrificed for you! What do you say in the pause between Takbir (Magnification of Allah) and recitation?" The Prophet "Allah's blessing and peace be upon him" said: "I say: O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other; and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail. "

[90]

745- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then did a long bowing, then stood up straight and then offered a prolonged prostration (Sajda). Then he lifted his head and offered a prolonged prostration. Then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he did a long bowing, stood up straight and then offered a prolonged prostration (Sajda). Then he lifted his head and went for a prolonged prostration. Then he lifted his head and finished (the prayer). Then, he (The Prophet) said: "Paradise became near to me that if I had dared, I would have plucked one of its bunches for you. Hell became so

أَعْلَمُهُ إلاَّ يَنْمي ذلكَ إِلَى النَّبِيِّ ﷺ. قَالَ إِسماعِيلُ: يُنْمَى ذلِكَ، وَلَمْ يَقُلْ: يَنْمِي

٨٨ ـ بابُ الخُشوعِ في الصَّلاةِ

٧٤١ ـ حدّثنا إسماعِيلُ قالَ: حَدَّثني مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «هَل تَرَوْنَ قِبْلَتِي هاهُنا؟ وَاللَّهِ ما يَخفَى عَلَيَّ رُكُوعُكُمْ وَلاَ خُشُوعُكُمْ، وَإِنِّي لأَراكُم وَراءَ ظَهْري».

[طرفه في: ٤١٨]

٧٤٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنا غُنْدَرٌ قَالَ: حَدَّثَنا شُعْبَةُ قَالَ سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «أَقِيمُوا الرُّكُوعَ والسُّجُودَ، فَوَاللَّهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِي ـ وَرُبَّمَا قالَ: مِنْ بَعْدِ ظَهْرِي ـ إذا رَكَعْتُم وَسَجَدْتُمْ».

[طرفه في: ٤١٩]

٨٩ ـ بابُ ما يَقُولُ بَعْدَ التَّكبيرِ

٧٤٣ ـ حدّثنا حَفصُ بْنُ عُمَرَ قَالَ: حَدَّثَنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَأَبا بَكرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، كانُوا يَفتَتِحُونَ الصَّلاةَ: بِالحَمْدُ للَّهِ رَبِّ العَالَمِينَ.

٧٤٤ ـ حدّثنا موسى بْنُ إسماعِيلَ قالَ: حَدَّثَنا عَبْدُ الوَاحِدِ بْنُ زِيادٍ قالَ: حَدَّثَنا عُمارَةُ بْنُ القَعْقاعِ قالَ: حَدَّثَنا أَبُو زُرْعَةَ قالَ: حَدَّثَنا أَبُو هُرَيرَةَ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَسْكُتُ بَينَ التَّكْبِيرِ وَبينَ القِراءَةِ إِسكاتَةً ـ قالَ أحسِبُهُ قالَ: هُنَيَّةً ـ فَقلتُ: بِأَبِي وَأُمِّي يا رَسُولَ اللَّهِ، إِسكاتُكَ بَينَ التَّكبِيرِ وَالقِراءَةِ، ما تَقُولُ؟ قالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَينِي وَبَينَ خَطايايَ، كما بَاعَدْتَ بَينَ المَشْرِقِ وَالمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الخَطَايا كما يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايايَ بالماءِ وَالثَّلجِ والبَرَدِ».

٩٠ ـ باب

٧٤٥ ـ حدّثنا ابْنُ أَبِي مَريَمَ قالَ: أَخْبَرَنا نَافِعُ بْنُ عُمَرَ قالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيكَةَ، عَنْ أَسْماءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاةَ الكُسُوفِ، فَقامَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكوعَ، ثُمَّ قامَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ قامَ فَأَطَالَ القِيَامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ رَفَعَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ رَفَعَ، فَسَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ انْصَرَفَ، فَقالَ: «قَدْ دَنَتْ مِنِّي الجَنَّةُ، حَتَّى لَوِ اجْتَرَأْتُ عَلَيها، لَجِئْتُكُمْ بِقِطَافٍ مِنْ

٧٤٤ـ قوله: (إسكاتة) بكسر الهمزة بوزن إفعالة وهو من المصادر الشاذة إذ القياس سكوتاً (شارح).

٧٤٥ـ قوله (خشيش) بالخاء المعجمة أي حشرات الأرض وخشاش مثلث الأوّل وللكشميهني زيادة الأرض (شارح).

near to me that I said: O my Lord! Will I be among those people? Then suddenly I saw a woman whom a cat was lacerating with its claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation. She neither fed it nor freed it so that it could feed itself from the land's insects."

[91] One's looking towards the imam in prayer

A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, following the eclipse prayer: "I saw The Hell with its parts destroying one another; and that was when you felt that I was delayed (during the prayer)."

746- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers. He replied in the affirmative. He was asked: "How did you come to know about it?" He said: "By the movement of his beard."

747- Al'barra "Allah be pleased with him" narrated: Whenever we prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" and he raised his head after bowing, we used to keep standing until we saw him prostrating.

748- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once the sun eclipsed during the lifetime of Allah's Apostle. He offered the eclipse prayer. His companions asked: "O Allah's Apostle! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet "Allah's blessing and peace be upon him" said: "I was shown Paradise from which I wanted to have a bunch of fruit. Had I taken it, you would have eaten from it as long as the world remains."

749- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qiblah of the mosque and then said: "When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qiblah). I never saw good and bad as I have seen today." He repeated the last statement thrice.

[92] One's looking towards the sky in prayer

750- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "What is the matter with those people who look towards the sky during the prayer?" His talk grew severe while delivering this speech. He added: "They should stop (doing so); otherwise their

قِطَافِهَا، وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلتُ: أَي رَبِّ، وَأَنَا مَعَهُمْ؟ فَإِذَا امْرَأَةٌ ـ حَسِبْتُ أَنَّهُ قَالَ ـ تَخْدِشُهَا هِرَّةٌ، قُلتُ: ما شَأْنُ هذه؟ قالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً، لا أَطْعَمَتْهَا، وَلاأَرْسَلَتْهَا تَأْكُلُ ـ قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ ـ مِنْ خَشِيشِ أَوْ خُشَاشِ الأَرْضِ». [الحديث ٧٤٥ ـ طرفه في: ٢٣٦٤]

٩١ ـ بابُ رفعِ البَصرِ إِلى الإِمَامِ فِي الصَّلاةِ

وَقَالَتْ عائِشَةُ: قَالَ النَّبِيُّ ﷺ فِي صَلاةِ الكُسُوفِ: «فَرَأَيتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً، حِينَ رَأَيتُمونِي تَأَخَّرْتُ».

٧٤٦ ـ حدّثنامُوسى قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلنَا لِخَبَّابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ؟ قَالَ: نَعَمْ، قُلنَا: بِمَ كُنْتُم تَعْرِفُونَ ذاكَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

[الحديث ٧٤٦ ـ أطرافه في: ٧٦٠، ٧٦١، ٧٧٧].

٧٤٧ ـ حدّثناحَجَّاجٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَخْطُبُ قَالَ: حَدَّثَنَا البَرَاءُ، وَكانَ غَيرَ كَذُوبٍ: أَنَّهُمْ كانُوا إِذَا صَلَّوْا مَعَ النَّبِيِّ ﷺ، فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قامُوا قِياماً، حَتَّى يَرَوْنَهُ قَدْ سَجَدَ.

[طرفه في: ٦٩٠].

٧٤٨ ـ حدّثناإِسماعيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى، قالُوا: يَا رَسُولَ اللَّهِ، رَأَيناكَ تَنَاوَلُ شَيئاً فِي مَقامِكَ، ثُمَّ رَأَيناكَ تَكَعْكَعْتَ؟ قَالَ: «إِنِّي أُرِيتُ الجَنَّةَ، فَتَنَاوَلتُ مِنْها عُنْقُوداً، وَلَوْ أَخَذْتُهُ لأَكَلتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا».

[طرفه في: ٢٩].

٧٤٩ ـ حدّثنامُحمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيحٌ قَالَ: حَدَّثَنَا هِلالُ بْنُ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ، ثُمَّ رَقا المِنْبَرَ، فَأَشارَ بِيَدَيهِ قِبَلَ قِبْلَةِ المَسْجِدِ، ثُمَّ قَالَ: «لَقَدْ رَأَيتُ الآنَ، مُنْذُ صَلَّيتُ لَكُمُ الصَّلاةَ، الجَنَّةَ وَالنَّارَ، مُمَثَّلَتَينِ فِي قِبْلَةِ هذا الجِدارِ، فَلَمْ أَرَ كالْيَوْمِ فِي الخَيرِ وَالشَّرِّ». ثَلاثاً.

[طرفه في: ٩٣].

٩٢ ـ بابُ رفعِ البَصرِ إِلى السَّماءِ فِي الصَّلاةِ

٧٥٠ ـ حدّثناعَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا قَتادَةُ: أَنَّ أَنَسَ بْنَ مالِكٍ حَدَّثَهُمْ قَالَ: قَالَ النَّبِيُّ ﷺ: «ما بالُ أَقْوَامٍ، يَرْفَعُونَ

٧٤٩ـ قوله: (رقى) بالألف المقصورة ولأبوي ذر والوقت والأصيلي رقي بكسر القاف وفتح الياء أي صعد (شارح).

ـ قوله (منذ صليت لكم) وفي بعض النسخ زيادة الصلاة وهو من.

eyesight would be taken away."

[93] looking hither and thither during prayer

751- A'isha "Allah be pleased with her" narrated: I asked Allah's Apostle "Allah's blessing and peace be upon him" about looking hither and thither in prayer. He replied: "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."

752- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu'jahm and bring me his woollen garment."

[94] Could one turn right or left if there was something he saw

753- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" saw expectoration in the direction of the Qiblah of the mosque while he was leading the prayer which he scratched off. After finishing the prayer, he said: "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

754- Anas "Allah be pleased with him" reported: While the Muslims were offering the Fajr prayer, Allah's Apostle suddenly appeared before them by living the curtain of A'isha's room, looked towards the Muslims who were standing in rows. He smiled with pleasure. Abu Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for the prayer. The Muslims intended to leave the prayer and were on the verge of being put to trial when the Prophet beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day.

[95] Reciting the Holy Qur'an in prayer is obligatory for both the imam and his followers

755- Jaber Ibn Samura "Allah be pleased with both" narrated: The People of Kufa complained of Sa'd to Omar who dismissed him and appointed Ammar as their chief. They lodged many complaints against Sa'd and even they alleged that he did not pray properly. Omar sent for him and said: "O Abu'is'haq! These people claim that you do not pray properly." Abu'is'haq said: "By Allah, I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of it. I used to prolong the first two Rak'as of Isha prayer and shorten the last two." Omar said: "O Abu'is'haq! this was what I thought about you." he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did

أَبْصارَهُمْ إِلَى السَّماءِ فِي صَلاتِهِمْ»! فاشْتَدَّ قَوْلُهُ في ذلك، حَتَّى قَالَ: «لَيَنْتَهُنَّ عَنْ ذلك، أَوْ لَتُخطَفَنَّ أَبْصارُهُمْ».

٩٣ ـ بابُ الالتفاتِ في الصَّلاةِ

٧٥١ ـ حدثنا مسدد قال: حدثنا أبو الأحوص قال: حدثنا أشعث بن سليم، عن أبيه، عن مسروق، عن عائشة قالت: سألتُ رسول الله ﷺ عن الالتفات في الصلاة؟ فقال: «هو اختِلاسٌ يَختلِسُهُ الشَّيطانُ مِن صَلاةِ العَبْدِ». [الحديث ٧٥١ ـ طرفه في: ٣٢٩١]

٧٥٢ ـ حدثنا قتيبة قال: حدثنا سفيان، عن الزهري، عن عروة، عن عائشة: أن النبيَّ ﷺ صلّى في خميصةٍ لها أعلامٌ، فقال: «شغلتني أعلامُ هذه، اذهبوا بها إلى أبي جَهْمٍ، وأْتوني بأنبِجانيَّةٍ». [طرفه في: ٣٧٣]

٩٤ ـ بابٌ هل يلتفِتُ لأمرٍ ينزِلُ به، أو يرَى شيئاً، أو بُصاقاً في القِبلةِ؟

وَقَالَ سَهْلٌ: التَفَتَ أَبُو بَكرٍ رَضيَ اللّهُ عَنهُ، فَرَأى النَّبيَّ ﷺ

٧٥٣ ـ حدثنا قُتَيبةُ بنُ سَعيد قَالَ: حَدَّثَنا لَيثٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ: أَنَّهُ رأَى النَّبيُّ ﷺ نُخامَةً فِي قِبلَةِ المَسْجِدِ، وَهُوَ يُصَلِّي بينَ يدَيِ النَّاسِ، فَحَتَّها، ثُمَّ قَالَ حِينَ انْصَرَفَ «إِنَّ أَحَدَكُمْ إِذا كانَ فِي الصَّلاةِ، فإنّ اللهَ قِبَلَ وَجهِهِ، فلا يتنخمنّ أحد قبل وَجهِهِ فِي الصَّلاةِ». رواه موسى ابْنُ عُقْبَةَ، وَابْنُ أَبِي رَوَّادٍ، عَنْ نافعٍ

[طرفه في: ٤٠٦].

٧٥٤ ـ حدثنا يحيى بنُ بُكير قال: حَدَّثَنَا ليثُ بنُ سَعْدٍ، عَنْ عُقَيلٍ، عَنِ ابن شِهَابٍ قال: أَخْبَرَنِي أَنَسٌ قَالَ: بَيْنَمَا المُسْلِمُونَ فِي صَلَاةِ الفَجْرِ، لَمْ يَفجأْهُمْ إلاَّ رَسُولُ اللَّهِ ﷺ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ، فنظرَ إليهِمْ وهُمْ صُفُوفٌ، فتبسَّم يضحكُ، ونكَصَ أبو بكرٍ رَضِيَ اللَّهُ عنهُ على عَقِبيهِ، لِيَصِلَ لهُ الصَّفَّ، فظنَّ أنهُ يريدُ الخُروجَ، وهمَّ المُسلمُونَ أنْ يفتتنوا في صلاتِهِمْ، فأشارَ إلَيهِمْ: «أَتِمُّوا صَلاتَكُمْ». فَأَرْخَى السِّتْرَ، وَتُوُفِّيَ ﷺ مِنْ آخِرِ ذلِكَ اليَوْمِ.

[طرفه في: ٦٨٠].

٩٥ ـ بابُ وُجُوبِ القِراءَةِ للإمامِ والمَأْمُومِ في الصَّلَوَاتِ كُلِّها، في الحَضَرِ والسَّفَرِ، وَمَا يُجْهَرُ فيها وَمَا يُخافَتُ

٧٥٥ ـ حدّثنا مُوسى قالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عُمَيرٍ، عَنْ جَابِرِ بن

٧٥٢ـ قوله: «بأنبجانية» في نسخة بأنبجانيته بضمير أبي جهم أفاده الشارح.

٧٥٣ـ قوله: (أنه رأى) ولأبي ذرّ أري ولابن عساكر وأبي ذرّ عن الكشميهني أنه قال رأى (شارح).

٧٥٤ـ قوله: (ليصل له الصف) نصب بنزع الخافض أي إلى الصف (شارح).

٧٥٥ـ قوله: (ما أخرم) أي ما أنقص وقوله فاركد أي فاطوّل القيام.

not leave any mosque without asking about him. All the people praised him till they came to the mosque of (the tribe of) Banu'abs, where one of the men called Usama Ibn Quatada with a nickname of Abu'sa'da stood up and said: "As you have put us under an oath, I am forced to tell you that Sa'd never went with the army, never distributed (the war booty) equally, and never did justice in legal verdicts." Sa'd said: "I call upon Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial, as the result of Sa'd's curse. The sub narrator Abdul'malik said that he had seen him afterwards with his eyebrows overhanging his eyes in view of old age. He used to tease and assault the small girls in the way.

756- Obada Ibn As'samit "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no valid prayer for he, who did not recite the opening Sura (Al'fatiha) in his prayer."

757- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" entered the mosque and a person followed him. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" returned the greeting and said to him: "Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Go back and pray, for you have not prayed." This happened thrice. The man said: "By Him Who sent you with the Truth! I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet "Allah's blessing and peace be upon him" said: "When you stand for Prayer say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit calmly till you feel at ease (with no hurry); and do the same in all your prayers."

758- Jaber Ibn Samura told: Sa'd (Ibn Abu'waqqas) said (in reply to Omar when he informed him that people of Kufa allege that he had not prayed with them properly): "By Allah, I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of Isha prayer. I used to prolong the first two Rak'as of it and shorten the last two." Omar said: "This was what I thought about you."

[96] Reciting The Holy Qur'an in the Dhuhr prayer

759- Abu'quatada "Allah be pleased with him" told: "The Prophet "Allah's

سَمُرَةَ قَالَ: شَكَا أَهْلُ الكُوفَةِ سَعْداً إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيهِمْ عَمَّاراً، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحاقَ، إِنَّ هؤُلاَءِ يَزْعُمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي؟! قَالَ أَبُو إِسْحاقَ: أَمَّا أَنَا، وَاللَّهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ مَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلاَةَ العِشَاءِ، فَأَرْكُدُ فِي الأُولَيَيْنِ، وَأُخِفُّ فِي الأُخْرَيَيْنِ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحاقَ. فَأَرْسَلَ مَعَهُ رَجُلاً، أَوْ رِجَالاً، إِلَى الكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ الكُوفَةِ، وَلَمْ يَدَعْ مَسْجِداً إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفاً، حَتَّى دَخَلَ مَسْجِداً لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ قَالَ: أَمَّا إِذْ نَشَدْتَنَا، فَإِنَّ سَعْداً كَانَ لاَ يَسِيرُ بِالسَّرِيَّةِ، وَلاَ يَقْسِمُ بالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي القَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَاللَّهِ لأَدْعُوَنَّ بِثَلاَثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هذا كَاذِباً، قَامَ رِيَاءً وَسُمْعَةً، فَأَطِلْ عُمْرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالفِتَنِ. وَكَانَ بَعْدُ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ. قَالَ عَبْدُ المَلِكِ: فَأَنَا رَأَيْتُهُ بَعْدُ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيهِ مِنَ الكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلجَوَارِي فِي الطُّرُقِ يَغْمِزُهُنَّ. [الحديث ٧٥٥ ـ طرفاه في: ٧٥٨، ٧٧٠].

٧٥٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ».

٧٥٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ المَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، وَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ يُصَلِّي كَمَا صَلَّى، ثُمَّ جَاءَ، فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». ثَلاَثاً، فَقَالَ: وَالَّذِي بَعَثَكَ بِالحَقِّ، مَا أُحْسِنُ غَيرَهُ، فَعَلِّمْنِي؟ فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، وَافْعَلْ ذلِكَ فِي صَلاَتِكَ كُلِّهَا». [الحديث ٧٥٧ ـ أطرافه في: ٧٩٣، ٦٢٥١، ٦٢٥٢، ٦٦٦٧].

٧٥٨ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ سَعْدٌ: كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ: صَلاَتَي العَشِيِّ لاَ أَخْرِمُ عَنْهَا، أَرْكُدُ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: ذلِكَ الظَّنُّ بِكَ. [طرفه في: ٧٥٥].

٩٦ ـ بابُ القِرَاءَةِ فِي الظُّهْرِ

٧٥٩ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ

= ـ قوله: (يغمزهن) أي يعصر أعضاءهن بأصابعه وفيه إشارة إلى الفتنة والفقر إذ لو كان غنياً لما احتاج إلى ذلك (شارح).

٧٥٨ـ قوله: «صلاتي العشي» أي الظهر والعصر وقوله: وأحذف أي التطويل ا هـ (شارح).

٧٥٩ـ قوله: وسورتين يعني في كل ركعة سورة واحدة.

blessing and peace be upon him" in Dhuhr prayers used to recite Al'fatiha along with two other Suras in the first two Rak'as: a long one in the first Rak'a, and a shorter (Sura) in the second, and sometimes the verses were easy to hear. In the Asr prayer The Prophet "Allah's blessing and peace be upon him" used to recite Al'fatiha and two more Suras in the first two Rak'as and used to prolong the first Rak'a. He used to prolong the first Rak'a of the Fajr prayer and shorten the second."

760- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers. He replied in the affirmative. He was asked: "How did you come to know about it?" He said: "By the movement of his beard."

[97] Reciting in Asr (prayer)

761- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers. He replied in the affirmative. He was asked: "How did you come to know about it?" He said: "By the movement of his beard."

762- Abu'quatada "Allah be pleased with him" told: "The Prophet "Allah's blessing and peace be upon him" in Dhuhr and Asr prayers used to recite Al'fatiha along with two other Suras (in the first two Rak'as); and sometimes the verses were easy to hear.

[98] Reciting in Maghrib

763- Abdullah Ibn Abbas "Allah be pleased with both" narrated: My mother Ommul'fadl heard me reciting the Sura of Al'mursalat (Those were sent forth) and said: "O my son! By Allah, your recitation made me remember that it was the last Sura I heard from Allah's Apostle.

He recited it in the Maghrib prayer. "

764- Marwan Ibn Al'hakam said: Zaid Ibn Thabit "Allah be pleased with him" said to me: Why do you recite in Maghrib (prayer) the short Suras though I heard Allah's Apostle "Allah's blessing and peace be upon him" reciting, in Maghrib prayer, the longer of the two long Suras.

قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَينِ الأُولَيَينِ مِنْ صَلاَةِ الظُّهْرِ، بِفَاتِحَةِ الكِتَابِ وَسُورَتَينِ، يُطَوِّلُ فِي الأُولَى، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيُسْمِعُ الآيَةَ أَحْيَاناً، وَكَانَ يَقْرَأُ فِي العَصْرِ بِفَاتِحَةِ الكِتَابِ وَسُورَتَينِ، وَكَانَ يُطَوِّلُ فِي الأُولَى، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الصُّبْحِ، وَيُقَصِّرُ فِي الثَّانِيَةِ.

[الحديث ٧٥٩ ـ أطرافه في: ٧٦٢، ٧٧٦، ٧٧٨، ٧٧٩].

٧٦٠ ـ حدّثنا عُمَرُ بنُ حَفصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي عُمَارَةُ، عَنْ أَبِي مَعْمَرٍ قَالَ: سأَلنَا خَبَّاباً: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهرِ وَالعَصْرِ؟ قَالَ: نَعَمْ، قُلنَا: بِأَيِّ شَيءٍ كُنتُم تَعرِفُونَ؟ قَالَ: بِاضْطِرَابِ لِحيَتِهِ.

[طرفه في: ٧٤٦].

٩٧ ـ بابُ القِرَاءَةِ في العَصْرِ

٧٦١ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلتُ لِخَبَّابِ بْنِ الأَرَتِّ: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ؟ قَالَ: نَعَمْ، قَالَ: قُلتُ بِأَيِّ شَيءٍ كُنْتُمْ تَعلَمُونَ قِرَاءَتَهُ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

[طرفه في: ٧٤٦].

٧٦٢ ـ حدّثنا المَكِّيُّ بنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، عَنْ يَحيَى بنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَينِ مِنَ الظُّهرِ وَالعَصْرِ بِفَاتِحَةِ الكِتَابِ، وَسُورَةٍ سُورَةٍ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً.

[طرفه في: ٧٥٩].

٩٨ ـ بابُ القِرَاءَةِ في المَغْرِبِ

٧٦٣ ـ حدّثنا عَبدُ اللّهِ بنُ يُوسُفَ قَالَ: أَخبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهُمَا أَنَّهُ قَالَ: إِنَّ أُمَّ الفَضْلِ سَمِعَتهُ، وَهُوَ يَقْرَأُ: ﴿وَالمُرْسَلاَتِ عُرْفاً﴾ فَقَالَتْ: يَا بُنَيَّ، وَاللّهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هذهِ السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللّهِ ﷺ يَقْرَأُ بِهَا فِي المَغْرِبِ.

[الحديث ٧٦٣ ـ طرفه في: ٤٤٢٩].

٧٦٤ ـ حدّثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ مَرْوَانَ بْنِ الحَكَمِ قَالَ: قَالَ لِي زَيدُ بْنُ ثَابِتٍ: مَا لَكَ تَقْرَأُ فِي المَغْرِبِ بِقِصَارٍ، وَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ بِطُولِ الطُّولَيَينِ؟!

٧٦٢ـ قوله: وسورة سورة يعني يقرأ في كل ركعة من ركعتيهما بسورة بعد الفاتحة (شارح).

[99] Reciting aloud in Maghrib (prayer)

765- Jubair Ibn Mut'im "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" reciting the Sura of At'tur in Maghrib prayer.

[100] Reciting aloud in Isha (prayer)

766- Abu'rafi reported: I prayed Isha behind Abu'huraira who recited: "If the sky rent cleft" (Al'inshiqaq). Then he prostrated. When I asked him about the reason, he replied: "I prostrated behind Abul'qasim who prostrated while reciting it. I still go on doing the same until I meet him."

767- Al'barra narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" while being on a journey reciting the Sura of "The Fig" in one of Isha prayer Rak'as.

[101] Reciting verses of prostration in Isha prayer

768- Abu'rafi narrated: I prayed Isha behind Abu'huraira "Allah be pleased with him" who recited: "If the sky rent cleft" (Al'inshiqaq). Then he prostrated. When I asked him: "What is this?" he replied: "(I prayed behind Abul'qasim "Allah's blessing and peace be upon him" who recited it. Then he prostrated). I prostrated behind Abul'qasim. I still go on doing the same until I meet him.

[102] Reciting in Isha prayer

769- Al'barra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was on a journey when he prayed Isha, and recited in one of its Rak'as: "By fig and olive" (Fig). I have never seen a sweeter voice in recitation than his, "Allah's blessing and peace be upon him"."

[103] Prolonging the first two Rak'as and shortening the other two

770- Jaber Ibn Samura narrated: Omar said to Sa'd: These (people of Kufa) complain about everything you do and even (claim that you do not perform) the prayer (properly)." Sa'd said: "By Allah, I used to prolong the first two Rak'as of (Isha) prayer and shorten the last two. I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of it." Omar said: " This was what I thought about you."

٩٩ ـ بابُ الجَهْرِ في المَغْرِبِ

٧٦٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيرِ ابْنِ مُطْعِمٍ، عن أَبِيهِ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي المَغْرِبِ بالطُّورِ.

[الحديث ٧٦٥ أطرافه في: ٣٠٥٠، ٤٠٢٣، ٤٨٥٤]

١٠٠ ـ بابُ الجَهْرِ في العِشَاءِ

٧٦٦ ـ حدثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عن أَبِيهِ عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيتُ مَعَ أَبِي هُرَيرةَ العَتَمَةَ، فقرأ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. فَسَجَدَ، فَقُلْتُ لَهُ، قَالَ: سَجَدْتُ خَلْفَ أَبِي القَاسِمِ ﷺ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

[الحديث ٧٦٦ ـ أطرافه في: ٧٦٨، ١٠٧٤، ١٠٧٨].

٧٦٧ ـ حدثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ قَالَ: سَمِعْتُ البَرَاءَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، فَقَرَأَ فِي العِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ، بِالتِّينِ وَالزَّيْتُونِ.

[الحديث ٧٦٧ ـ أطرافه في: ٧٦٩، ٤٩٥٢، ٧٥٤٦].

١٠١ ـ بابُ القِرَاءَةِ فِي العِشَاءِ بِالسَّجْدَةِ

٧٦٨ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ قَالَ: حَدَّثَنِي التَّيمِيُّ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيتُ مَعَ أَبِي هُرَيرَةَ العَتَمَةَ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ فَقُلْتُ: مَا هذِهِ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي القَاسِمِ ﷺ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

[طرفه في: ٧٦٦].

١٠٢ ـ بابُ القِرَاءَةِ في العِشَاءِ

٧٦٩ ـ حدثنا خَلاَّدُ بْنُ يَحْيَى قَالَ: حدثنا مِسْعَرٌ قَالَ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ سَمِعَ البَرَاءَ رَضِيَ اللَّهُ عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ: ﴿وَالتِّينِ وَالزَّيْتُونِ﴾ فِي العِشَاءِ، وَمَا سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً مِنْهُ، أَوْ قِرَاءَةً.

[طرفه في: ٧٦٧]

١٠٣ ـ بابٌ يُطَوِّلُ في الأُولَيَينِ، وَيَحْذِفُ في الأُخْرَيَينِ

٧٧٠ ـ حدثنا سُلَيمَانُ بْنُ حَرْبٍ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوْكَ فِي كُلِّ شَيءٍ حَتَّى الصَّلاَةِ! قَالَ: أَمَّا أَنَا، فَأَمُدُّ فِي الأُولَيَينِ، وَأَحْذِفُ فِي الأُخْرَيَينِ، وَلاَ آلُو مَا اقْتَدَيتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ. قَالَ: صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي بِكَ.

[طرفه في: ٧٥٥]

[104] Reciting in The Fajr (prayer)

771- Saiyar Ibn Salama reported: My father and I entered into Abu'burza Al'aslami whom we asked about the prayer times. Abu'burza replied: "The Prophet "Allah's blessing and peace be upon him" used to perform the Dhuhr prayer at midday when the sun had just declined, The Asr prayer at a time when (after the prayer), a man could return to the house at the farthest place in Medina while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet "Allah's blessing and peace be upon him" did not dislike to delay the Isha to the one-third of the night but he disliked sleeping before it or speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him. He used to recite in the two Rak'as (of the Fajr prayer or in one of them) between 60 to 100 verses."

772- Abu'huraira "Allah be pleased with him" narrated: The Qur'an is recited in every prayer. In those prayers in which Allah's Apostle "Allah's blessing and peace be upon him" recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which The Prophet "Allah's blessing and peace be upon him" recited secretly, we recite as such. If you recite "Al'fatiha" only it will be sufficient; but if you recite something else in addition, it will be better.

[105] Reciting aloud in The Morning prayer

773- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" left for Okaz market along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire started to be thrown at them. The Devils went to their people, who asked them: "What is wrong with you?" They said: "A barrier has been placed between us and the news of heaven. Fire has been thrown at us." They said: "The thing which has put a barrier between you and the news of heaven must have happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihama came across The Prophet "Allah's blessing and peace be upon him" at a place called Nakhla and it was on the way to Okaz where The Prophet "Allah's blessing and peace be upon him" was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said: "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said: "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." (Al'jinn 1:2) Allah revealed the following verse to his Prophet "Allah's blessing and peace be upon him": "Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful Recital!" (The Spirits "Al'jinn" 1)

١٠٤ ـ بابُ القِرَاءَةِ في الفَجْرِ

وَقَالَتْ أُمُّ سَلَمَةَ: قَرَأَ النَّبِيُّ ﷺ بِالطُّورِ.

٧٧١ ـ حدّثنا آدمُ قال: حَدَّثَنا شُعْبَةُ قال: حَدَّثَنَا سَيَّارُ بْنُ سَلاَمَةَ قال: دَخلتُ أنا وَأَبي عَلى أَبي بَرْزَةَ الأَسْلَمِيِّ، فَسَأَلْنَاهُ عَنْ وَقتِ الصَّلَوَاتِ؟ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالعَصْرَ، وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصى المَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي المَغْرِبِ، وَلاَ يُبَالِي بِتَأْخِيرِ العِشَاءِ إِلَى ثُلُثِ اللَّيلِ، وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الحَدِيثَ بَعْدَهَا، وَيُصَلِّي الصُّبحَ، فَيَنصَرِفُ الرَّجلُ فَيَعرِفُ جَلِيسَه، وَكَانَ يَقْرَأُ فِي الرَّكْعَتَينِ، أَوْ إِحْدَاهُمَا، مَا بينَ السِّتِّينَ إِلَى المِئَةِ.

[طرفه في: ٥٤١].

٧٧٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا إِسمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: في كُلِّ صَلاَةٍ يُقرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَينَا عَنكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمِّ القُرْآنِ أَجزَأَتْ، وَإِنْ زِدتَ فَهُوَ خَيرٌ.

١٠٥ ـ بابُ الجَهْرِ بِقِرَاءَةِ صَلاةِ الفَجْرِ

وَقَالَتْ أُمُّ سَلَمَةَ: طُفتُ وَرَاءَ النَّاسِ، وَالنَّبِيُّ ﷺ يُصَلِّي، وَيَقرَأُ بِالطُّورِ.

٧٧٣ ـ حدّثنا مُسَدَّدٌ قَالَ: حدَّثَنَا أَبو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عَنْهما قال: انطلقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِن أَصْحَابِهِ، عامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بينَ الشَّيَاطِينِ وبينَ خَبرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَينَ خَبَرِ السَّمَاءِ، وَأُرسِلَتْ عَلَينَا الشُّهُبُ! قَالُوا: مَا حَالَ بينَكُمْ وَبينَ خَبرِ السَّمَاءِ إِلاّ شيْءٌ حَدَثَ، فَاضرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هذا الَّذِي حَالَ بَينَكُم وَبينَ خَبرِ السَّمَاءِ. فَانْصَرفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ، إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا: هذا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّمَاءِ، فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، وَقَالُوا: يَا قَوْمَنَا: ﴿إِنَّا سَمِعْنَا قُرْآناً عَجَباً * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَداً﴾ [الجن: ١ ـ ٢]. فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ ﴿قُل أُوحِيَ إِلَيَّ﴾ [الجن: ١]. وَإِنَّمَا أُوحِيَ إِلَيهِ قَوْلُ الجِنِّ.

[الحديث ٧٧٣ ـ طرفه في: ٤٩٢١].

٧٧٢ـ قوله: يقرأ بالبناء للمفعول وللأصيليّ وابن عساكر نقرأ بالنون المفتوحة مبنياً للفاعل أي نحن نقرأ (شارح).

٧٧٣ـ قوله: وقالوا: بالواو وفي رواية قالوا: وهو العامل في ظرف المكان ولأبويّ ذرّ والوقت والأصيليّ وابن عساكر فقالوا: بالفاء وحينئذٍ فالعامل في الظرف رجعوا مقدراً يفسره المذكور (شارح).

774- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" recited aloud in the prayers in which he was ordered to do so and secretly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." (Mary 64) "Verily there was a beautiful pattern for you in the Messenger of Allah (of conduct)."

(Al'ahzab 21)

[106] Reciting different Suras in one Rak'a, and reciting two short Suras

774- Anas "Allah be pleased with him" reported: A man from The Ansar used to lead people in the prayers in the mosque of Quba. Whenever he came to the point of reciting, he started with reading "Say: he is Allah, the only one", followed by another Sura of The Holy Qur'an.

He used to do so in each Rak'a of the prayers (of those in which The Holy Qur'an is recited). His companions spoke to him regarding this question: "What is the matter? Whenever you came to recite, you opened the recitation by this Sura. Seeing that it was not sufficient, you always recited another Sura in addition to it. Either you get satisfied with reciting just this Sura, or you let it and recite another." He replied: "I do not let it. But if you like me to lead you as such I would do; and if you disliked it, I would leave you." Indeed, they considered him to be the best of them; and they disliked another man to lead them.

When The Messenger of Allah "Allah's blessing and peace be upon him" came to them, they informed him. He asked: "O so-and-so! Why did not you do what your companions had ordered you? And what leads you to keep on (reciting) this Sura?" he replied: "Because I love it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your love for it made you be admitted in Paradise."

775- Abu'wa'il narrated: A man came to Ibn Mas'ood "Allah be pleased with him" and said: "I recited the Mufassal (Suras) at night in one Rak'a." Ibn Mas'ood said: "This recitation is (too quick) like the recitation of poetry.

I know the identical Suras which The Prophet "Allah's blessing and peace be upon him" used to recite in pairs." Ibn Mas'ood then mentioned 20 Mufassal Suras of which (The Prophet "Allah's blessing and peace be upon him" used to recite) two in each Rak'a.

٧٧٤ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا إسْماعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ النَّبِيُّ ﷺ فِيما أُمِرَ، وَسَكَتَ فِيما أُمِرَ ﴿وَمَا كَانَ رَبُّكَ نَسِيّاً﴾ [مريم: ٦٤]، ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ ﷺ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

١٠٦ ـ بابُ الجَمْعِ بَينَ السُّورَتَينِ في الرَّكْعَة. وَالقِراءَةِ بِالخَوَاتِيمِ وَبِسُورَةٍ قَبْلَ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ

وَيُذْكَرُ عَنْ عَبدِ اللهِ بنِ السّائِبِ: قَرَأَ النَّبِيُّ ﷺ المُؤْمِنُونَ فِي الصُّبْحِ، حَتَّى إِذَا جَاءَ ذِكْرُ مُوسى وَهَارُونَ، أَوْ ذِكْرُ عِيسى، أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ فِي الرَّكْعَةِ الأُولَى بِمِئَةٍ وَعِشْرِينَ آيَةً مِنَ البَقَرَةِ، وَفي الثَّانِيَةِ بِسُورَةٍ مِنَ المَثانِي. وَقَرَأَ الأَحْنَفُ بالكَهْفِ في الأُولَى، وَفِي الثَّانِيَةِ بِيُوسُفَ أَوْ يُونُسَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ الصُّبْحَ بِهِمَا. وَقَرَأَ ابْنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الأَنْفالِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ المُفَصَّلِ. وَقال قَتَادَةُ ـ فِيمَنْ يَقْرَأُ سُورَةً وَاحِدَةً فِي رَكْعَتَيْنِ أَوْ يُرَدِّدُ سُورَةً وَاحِدَةً فِي رَكْعتَينِ ـ: كُلٌّ كِتَابُ اللَّهِ.

٧٧٤ م ـ وقالَ عُبَيْدُ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ رَجُلٌ مِنَ الأَنْصارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءٍ، وكانَ كُلَّما افتتحَ سُورةً يَقرأُ بِهَا لَهُمْ فِي الصَّلاةِ مِمَّا تَقرأُ بِهِ، افتتحَ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى يَفرُغَ مِنهَا، ثُمَّ يَقرأُ سُورَةً أُخرَى مَعَهَا، وَكَانَ يَصْنَعُ ذٰلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحابُهُ فَقَالُوا: إِنَّكَ تَفتَتِحُ بِهذهِ السُّورَةِ، ثُمَّ لا تَرَى أَنَّهَا تُجزِئُكَ حَتَّى تَقرَأَ بِأُخرَى؟ فَإِمَّا تَقرأُ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقرَأَ بِأُخرَى، فَقَالَ: ما أَنَا بِتارِكِهَا، إِنْ أَحبَبْتُمْ أَنْ أَؤُمَّكُمْ بِذلِكَ فَعلتُ، وَإِنْ كَرِهتُمْ تَرَكْتُكُمْ، وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفضَلِهِمْ، وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخبَرُوهُ الخَبَرَ، فَقَالَ: «يَا فُلانُ، مَا يَمنَعُكَ أَنْ تَفعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ؟ وَمَا يَحمِلُكَ عَلَى لُزُومِ هذهِ السُّورَةِ فِي كُلِّ رَكعةٍ»؟ فَقَالَ: إِنِّي أُحِبُّها، فقَالَ: «حُبُّكَ إِيَّاهَا أَدخَلَكَ الجَنَّةَ».

٧٧٥ ـ حدثنا آدمُ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلى ابْنِ مَسْعُودٍ فَقَالَ: قَرَأْتُ المُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هذاً كَهَذِّ الشِّعْرِ؟! لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كانَ النَّبِيُّ ﷺ يَقْرِنُ بَينَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ المُفَصَّلِ، سُورَتَينِ فِي كُلِّ رَكْعَةٍ.

[الحديث ٧٧٥ ـ طرفاه في: ٤٩٩٦، ٥٠٤٣].

باب ١٠٦ ـ قوله: قرأ أي جهر.

ـ وقوله: سكت أي أسرّ لأنه عليه الصلاة والسلام لا يزال إماماً فلا بدّ من القراءة سراً أو جهراً (شارح)

ـ قوله: سعلة بفتح السين وقد تضم (شارح).

٧٧٥ـ قوله: هذاً أي أتهذ هذاً كهذ الشعر أي سرداً وإفراطاً في السرعة كإنشاد الشعر ا هـ من الشارح.

ـ قوله: يقرن بفتح أوله وضم الراء ويجوز كسرها ا هـ (شارح).

[107] Reciting Al'fatiha only in the last two Rak'as

776- Abdullah Ibn Abu'quatada narrated: My father said: "The Prophet "Allah's blessing and peace be upon

.0 him" used to recite Al'fatiha followed by another Sura in each one of the first two Rak'as of the prayer and used to recite only Al'fatiha in the last two Rak'as of the Dhuhr prayer.

Sometimes a verse or so was audible.

He used to prolong the first Rak'a more than the second.

He used to do the same in the Asr and Fajr prayers."

[108] Reciting secretly in both Dhuhr and Asr prayers

777- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers.

He replied in the affirmative.

He was asked: "How did you come to know about it?"

He said: "By the movement of his beard."

[109] The imam's making people hear the verses (he is reciting)

778- Abu'quatada "Allah be pleased with him" told: "The Prophet "Allah's blessing and peace be upon him" in Dhuhr and Asr prayers used to recite Al'fatiha along with two other Suras (in the first two Rak'as); and sometimes the verses were easy to hear.

He used to prolong the first Rak'a.

[110] Prolonging the first Rak'a

779- Abdullah Ibn Abu'quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" used to prolong the first Rak'a of Dhuhr prayer, and cut short the second.

He also used to do so in the morning prayer.

١٠٧ ـ بابٌ يَقْرَأُ فِي الأُخْرَيَيْنِ بِفَاتِحَةِ الكِتَابِ

٧٧٦ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبي قَتادَةَ، عَنْ أَبيهِ: أَنَّ النَّبيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ، فِي الأُولَيَيْنِ بِأُمِّ الكِتَابِ وَسُورَتَينِ، وَفِي الرَّكْعَتَينِ الأُخْرَيَيْنِ بِأُمِّ الكِتَابِ، وَيُسْمِعُنَا الآيَةَ، وَيُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مَا لاَ يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهكذا فِي العَصْرِ، وَهكذا فِي الصُّبْحِ.

[طرفه في: ٧٥٩].

١٠٨ ـ باب مَنْ خَافَتَ القِرَاءَةَ فِي الظُّهْرِ وَالعَصْرِ

٧٧٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمارَةَ بْنِ عُمَيرٍ، عَنْ أَبي مَعْمَرٍ: قُلتُ لِخَبَّابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ؟ قَالَ: نَعَمْ، قُلنَا: مِنْ أَيْنَ عَلِمتَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

[طرفه في: ٧٤٦].

١٠٩ ـ بابٌ إذا أَسْمَعَ الإمَامُ الآيَةَ

٧٧٨ ـ حدّثنا مُحمَّدُ بْنُ يوسُفَ: حَدَّثَنا الأَوْزاعِيُّ: حَدَّثَني يَحيى بْنُ أَبي كَثيرٍ: حَدَّثَني عَبْدُ اللَّهِ بْنُ أَبي قَتادَةَ، عَنْ أَبيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ بِأُمِّ الكِتَابِ وَسُورَةٍ مَعَهَا، فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، مِنْ صَلاةِ الظُّهْرِ وَصَلاةِ العَصْرِ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً، وَكَانَ يُطِيلُ فِي الرَّكْعَةِ الأُولَى.

[طرفه في: ٧٥٩].

١١٠ ـ بابٌ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى

٧٧٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا هِشَامٌ، عَنْ يَحيى بْنِ أَبي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاةِ الظُّهْرِ، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيَفْعَلُ ذلِكَ فِي صَلاةِ الصُّبْحِ.

[طرفه في: ٧٥٩].

١١١ ـ بابُ جَهْرِ الإمَامِ بِالتَّأْمِينِ

وَقَالَ عَطَاءٌ: آمِينَ دُعَاءٌ، أَمَّنَ ابْنُ الزُّبَيرِ وَمَنْ وَرَاءَهُ، حَتَّى إِنَّ لِلمَسْجِدِ لَلَجَّةً. وَكَانَ أَبُو هُرَيرَةَ يُنَادِي الإمَامَ: لاَ تُفَتْني بِآمِينَ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ لاَ يَدَعُهُ، وَيَحُضُّهُمْ، وَسَمِعْتُ مِنْهُ

باب ١٠٧ ـ قوله: باب يقرأ في الأخرين وفي الشرح المطبوع زيادة الركعتين بعلامة المتن.

٧٧٨ـ قوله: وصلاة العصر وفي بعض النسخ والعصر.

باب ١١١ ـ قوله: خيراً بسكون المثناة التحتية أي فضلاً وثواباً وللحموي والمستملي وابن عساكر خبراً بفتح الموحدة أي حديثا مرفوعا (شارح).

[111] The imam's Saying amen aloud

780- Abu'huraira "Allah be pleased with him" narrated:

The Prophet "Allah's blessing and peace be upon him" said: "Say "amen" when the Imam says it and if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

[112] The virtue of saying amen

781- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "If any one of you says: "amen" and the angels in the heavens say "amen" with the former coinciding with the latter, all his past sins will be forgiven."

[113] Saying Amen aloud by the praying people behind the imam

782- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam says: "Not those upon whom wrath falls, nor those who are perverse" say: "Amen." That is because if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

[114] Bowing without joining to the row

783- Abu'bakra "Allah be pleased with him" was reported to have reached The Prophet "Allah's blessing and peace be upon him" as he was bowing.

So, he (Abu'bakra) bowed before joining to the row.

He told The Prophet, who said commenting: "Allah might cause you to be more careful. Do not repeat it again."

[115] Offering the Takbir (magnification of Allah) perfectly

784- Imran Ibn Husain "Allah be pleased with him" narrated: I offered the prayer with Ali in Basra and he made us remember the prayer which we used to perform with Allah's Apostle.

Ali magnified Allah: "Allah is greater = Allaho Akbar" on each rising and bowing.

فِي ذلكَ خَيراً.

٧٨٠ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُمَا أَخْبَرَاهُ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ قالَ: «إِذَا أَمَّنَ الإِمَامُ فأَمِّنُوا، فإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ المَلائِكَةِ، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». وَقَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «آمِينَ».

[الحديث ٧٨٠ - طرفه في: ٦٤٠٢].

١١٢ - بابُ فَضْلِ التَّأْمِينِ

٧٨١ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا قالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ المَلائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

١١٣ - بابُ جَهْرِ المَأْمُومِ بِالتَّأْمِينِ

٧٨٢ - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا قالَ الإِمَامُ ﴿غَيرِ المَغْضُوبِ عَلَيهِمْ وَلا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». تَابَعَهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. وَنُعَيمٌ المُجْمِرُ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ.

[الحديث ٧٨٢ - طرفه في: ٤٤٧٥].

١١٤ - بابٌ إِذَا رَكَعَ دُونَ الصَّفِّ

٧٨٣ - حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قالَ: حَدَّثَنَا هَمَّامٌ، عَنِ الأَعْلَمِ، وَهُوَ زِيَادٌ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «زَادَكَ اللَّهُ حِرْصاً وَلا تَعُدْ».

١١٥ - بابُ إِتْمَامِ التَّكْبِيرِ فِي الرُّكُوعِ

قالَ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. فِيهِ مَالِكُ بْنُ الحُوَيرِثِ.

٧٨٤ - حدّثنا إِسْحاقُ الوَاسِطِيُّ قالَ: حَدَّثَنَا خَالِدٌ، عَنِ الجُرَيرِيِّ، عَنْ أَبِي العَلاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَينٍ، قالَ: صَلَّى مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالبَصْرَةِ، فَقَالَ: ذَكَّرَنَا هذا الرَّجُلُ صَلاةً، كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ.

[الحديث ٧٨٤ - طرفاه في: ٧٨٦، ٨٢٦].

باب ١١٥ - قوله: قال ابن عباس مقوله محذوف قدره الشارح بقوله ذلك اي إتمام التكبير ويروى قاله وهو الظاهر.

785- Abu'salama narrated: When Abu'huraira led us in prayer he used to say Takbir on each bowing and rising. Following the prayer he used to say: "My prayer is more similar to that of Allah's Apostle than this of any of you."

[116] Performing Takbir perfectly in prostration

786- Mutarrif Ibn Abdullah narrated: Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu'talib. When Ali prostrated, he said the Takbir; when he raised his head, he said the Takbir; and when he got up for the third rak'a he said the Takbir.

Following the prayer Imran took my hand and said: "This (Ali) made me remember the prayer of Mohammad "Allah's blessing and peace be upon him"" Or he said: "He led us in a prayer like that of Mohammad "Allah's blessing and peace be upon him"."

787- Ikrima narrated: I saw a person praying at the place of Abraham (in Ka'ba); and he was saying Takbir on every bowing, rising, standing and sitting. I asked Ibn Abbas (about this prayer).

He admonished me saying: "Isn't that the prayer of the Prophet?"

[117] Saying Takbir when raising one's head from prostration

788- Ikrima reported: I prayed behind a Sheikh at Mecca who said twenty-two Takbirs (during the prayer). I told Ibn Abbas that he (that Sheikh) was foolish. Ibn Abbas admonished me saying: "This is the tradition of Abul'qasim."

789- Abu'huraira "Allah be pleased with him" narrated: Whenever Allah's Messenger "Allah's blessing and peace be upon him" stood for the prayer, he said Takbir on starting the prayer and then on bowing.

On rising from bowing he said, "Sami'llaho liman hamidah"(Allah hears those who praise him); and then while standing straight he used to say: "Rabbana laka (or walaka) al'hamd (O our lord! All praises be to you)."

He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and on raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second rak'a he used to say Takbir.

٧٨٥ ـ حدثنا عَبدُ اللَّه بْنُ يوسُفَ قَالَ: أَخبَرَنَا مالكٌ، عَنِ ابنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّهُ كَانَ يُصَلِّي بِهِمْ، فَيُكَبِّرُ كُلَّمَا خفَضَ ورَفَعَ، فَإِذَا انْصَرَفَ قَالَ: إِنِّي لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللَّهِ ﷺ.

[الحديث ٧٨٥ ـ أطرافه في: ٧٨٩، ٧٩٥، ٨٠٣].

١١٦ ـ بابُ إِتْمَامِ التَّكْبِيرِ فِي السُّجُودِ

٧٨٦ ـ حدثنا أبو النُّعمانِ قالَ: حَدَّثَنَا حَمَّادٌ، عَنْ غَيلاَنَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قالَ: صَلَّيتُ خلفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضِيَ اللَّهُ عَنْهُ، أَنَا وَعِمْرَانُ بْنُ حُصَينٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رفَعَ رأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قضى الصَّلاةَ، أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَينٍ فَقَالَ: قَدْ ذَكَّرَنِي هذا صَلاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: لَقَدْ صَلَّى بِنَا صَلاةَ مُحَمَّدٍ ﷺ.

[طرفه في: ٧٨٤].

٧٨٧ ـ حدثنا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ عِكْرِمَةَ قَالَ: رَأَيتُ رَجُلاً عِنْدَ المَقَامِ، يُكَبِّرُ فِي كُلِّ خَفضٍ ورَفعٍ، وَإِذَا قَامَ وَإِذَا وَضَعَ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوَلَيسَ تِلكَ صَلاةَ النَّبِيِّ ﷺ؟ لاَ أُمَّ لَكَ.

[الحديث ٧٨٧ ـ طرفه في: ٧٨٨].

١١٧ ـ بابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ

٧٨٨ ـ حدثنا مُوسى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيتُ خَلْفَ شَيْخٍ بِمَكَّةَ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَقُلْتُ لاِبْنِ عَبَّاسٍ: إِنَّهُ أَحْمَقُ، فَقَالَ: ثَكِلَتْكَ أُمُّكَ، سُنَّةُ أَبِي القَاسِمِ ﷺ. وَقَالَ مُوسى: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا عِكْرِمَةُ.

[طرفه في: ٧٨٧].

٧٨٩ ـ حدثنا يَحيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ. ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الحَمْدُ» ـ قَالَ عَبْدُ اللَّهِ: «وَلَكَ الحَمْدُ» ـ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الجُلُوسِ. [طرفه في: ٧٨٥].

١١٨ ـ بابُ وَضْعِ الأَكُفِّ عَلَى الرُّكَبِ فِي الرُّكُوعِ

وَقَالَ أَبُو حُمَيدٍ فِي أَصْحَابِهِ: أَمْكَنَ النَّبِيُّ ﷺ يَدَيهِ مِنْ رُكْبَتَيهِ.

٧٨٨ـ قوله: ثنتين وعشرين تكبيرة لأنّ في كلّ ركعة خمس تكبيرات فيحصل في كلّ رباعية عشرون تكبيرة سوى تكبيرة الإحرام وتكبيرة القيام من التشهّد الأوّل (شارح).

[118] Placing both hands on the knees while bowing

790- Sa'd Ibn Abu'waqqas "Allah be pleased with him" was reported to have offered prayer beside his son who approximated both his hands and placed them in between the knees. Sa'd told him not to do so and said: "We used to do the same but we were forbidden (by The Prophet) to do it; and, instead, we were ordered to place the hands on the knees."

[119] When one does not perform bowing perfectly

791- Zaid Ibn Wahb narrated: Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him: "You have not prayed; and if you died you would die on a religion other than that of Mohammad."

[120] Straightening one's back while bowing in prayer

[121] Offering the bowing perfectly and one's feeling at ease

792- Al'barra "Allah be pleased with him" narrated: The bowing, the prostration (Sajda) the sitting in between the two prostrations and the standing after the bowing of The Prophet, but neither standing up in the prayer (while reciting) nor sitting down in the prayer (to read the declaration "Tashahhud") , used to be approximately equal (in duration).

[122] The Messenger of Allah's order to the man who did not offer the bowing perfectly to pray again

793- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" entered the mosque and a person followed him. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" returned the greeting and said to him: "Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Go back and pray, for you have not prayed." This happened thrice. The man said: "By Him Who sent you with the Truth! I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet "Allah's blessing and peace be upon him" said: "When you stand for Prayer say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit calmly till you feel at ease (with no hurry); then prostrate till you feel at ease during your prostration; then rise from prostration; and do the same in all your prayers."

٧٩٠ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ قالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يَقُولُ: صَلَّيتُ إِلَى جَنْبِ أَبِي، فَطَبَّقْتُ بَينَ كَفَّيَّ، ثُمَّ وَضَعْتُهُمَا بَينَ فَخِذَيَّ، فَنَهَانِي أَبِي وَقالَ: كُنَّا نَفعَلُهُ فَنُهِينا عَنْهُ، وَأُمِرْنَا أَنْ نَضَعَ أَيدِينا عَلَى الرُّكَبِ.

١١٩ ـ بابٌ إِذا لَمْ يُتِمَّ الرُّكُوعَ

٧٩١ ـ حدّثنا حَفصُ بْنُ عُمَرَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمَانَ قالَ: سَمِعْتُ زَيدَ بْنَ وَهْبٍ قالَ: رَأَى حُذَيفَةُ رَجُلاً لا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ، قالَ: ما صَلَّيتَ، وَلَوْ مُتَّ مُتَّ عَلَى غَيرِ الفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّداً ﷺ عَلَيهَا.

[طرفه في: ٣٨٩].

١٢٠ ـ باب اسْتِوَاءِ الظَّهْرِ فِي الرُّكُوعِ

وَقالَ أَبُو حُمَيدٍ في أَصحابِهِ: رَكَعَ النَّبِيُّ ﷺ ثُمَّ هَصَرَ ظَهْرَهُ.

١٢١ ـ بابُ حَدِّ إِتْمَامِ الرّكُوعِ وَالاعْتِدَالِ فِيهِ وَالاطْمَأْنِينَةِ

٧٩٢ ـ حدّثنا بَدَلُ بْنُ المُحَبَّرِ قالَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي الحَكَمُ، عَنِ ابْنِ أَبِي لَيلَى، عَنِ البَرَاءِ قالَ: كانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَينَ السَّجْدَتَينِ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، ما خَلاَ القِيَامَ وَالقُعُودَ، قَرِيباً مِنَ السَّوَاءِ. [الحديث ٧٩٢ ـ طرفاه في: ٨٠١، ٨٢٠].

١٢٢ ـ بابُ أَمْرِ النَّبِيِّ ﷺ الَّذِي لا يُتِمُّ رُكُوعَهِ بِالإِعادَةِ

٧٩٣ ـ حدّثنا مُسَدَّدٌ قالَ: أَخْبَرَنِي يَحْيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ المَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَرَدَّ عَلى النَّبِيِّ ﷺ، فَرَدَّ النَّبِيُّ ﷺ عليهِ السَّلامَ، فَقالَ: «ارْجِعْ فَصل، فَإِنَّكَ لَمْ تُصَلِّ». فَصَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَقالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» ثَلاثاً، فَقالَ: وَالَّذِي بعَثَكَ بِالحَقِّ، فَما أُحسِنُ غَيرَهُ، فَعَلِّمْنِي، قالَ: «إِذَا قُمتَ إِلَى الصَّلاةِ فَكَبِّرْ، ثُمَّ اقرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرآنِ، ثُمَّ ارْكَعْ حَتَّى تَطمَئِنَّ رَاكِعاً، ثُمَّ ارفَعْ حَتَّى تَعتَدِلَ قائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جالِساً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ افعَل ذلِكَ فِي صَلاتِكَ كُلِّهَا».

[طرفه في: ٧٥٧].

١٢٣ ـ بابُ الدُّعاءِ فِي الرُّكُوعِ

٧٩٤ ـ حدّثنا حَفصُ بْنُ عُمَرَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ

باب ١٢٠ ـ قوله (ثم هصر) أي أمال ومعنى في أصحابه في حضور أصحابه اهـ.

باب ١٢١ ـ قوله (الاطمأنينة) بهذا الضبط وللكشميهني (والطمأنينة): بضم الطاء كقشعريرة قال الشارح وهي أكثر في الاستعمال اهـ.

[123] One's supplication while bowing

794- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to say in his bowing and prostrations: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me."

[124] What the imam and those who pray behind him say when raising their heads from bowing

795- Abu'huraira "Allah be pleased with him" narrated: Whenever the Prophet said: "Sami'allaho liman hamidah" (Allah heard those who sent praises to Him), he would say: "Rabbana walakal'hamd" (O our lord! All the praises be to you). On bowing and raising his head from it the Prophet used to say Takbir. He also used to say Takbir on rising after the two prostrations.

[125] The virtue of "O Allah, our lord! To you be all praises"

796- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Imam says: "Allah heard those who praised him", you should say: "O Allah, our lord! To you be all praises." If the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

[126]

797- Abu'huraira "Allah be pleased with him" was reported to have said: "I would make The Prophet's prayer much closer to you." Then, he used to stand for Qunut (supplication before prostration "Sujud") after saying: "Allah heard those who praised him", in the last Rak'a of Dhuhr, Isha and Fajr prayers. He used to invoke Allah's good deeds for believers and curse for disbelievers.

798- Anas "Allah be pleased with him" narrated: The Qunut (supplication before prostration "Sujud") was in the Maghrib and the Fajr prayers.

799- Refa'a Ibn Rafi Az'zaraqi "Allah be pleased with him" narrated: One day we were praying behind The Prophet. When he raised his head from bowing, he said: "Allah heard those who praised him." A man behind him said: " O our Lord! All praises be to you, so much, good and blessed praises." When The Prophet "Allah's blessing and peace be upon him" completed the prayer, he asked: "Who has said these words?" The man replied: "I." The Prophet "Allah's blessing and peace be upon him" said: "I saw over thirty angels competing to write it first."

مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[الحديث ٧٩٤ ـ أطرافه في: ٨١٧، ٤٢٩٣، ٤٩٦٧، ٤٩٦٨].

١٢٤ ـ بابُ ما يَقُولُ الإمامُ وَمَنْ خلفَهُ إذا رَفعَ رَأْسَهُ من الرُّكُوع

٧٩٥ ـ حدثنا آدَمُ قال: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَة قَالَ: كانَ النَّبِيُّ ﷺ إذا قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قال: «اللَّهُمَّ رَبَّنَا ولَكَ الحَمْدُ». وكانَ النَّبِيُّ ﷺ إِذا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ، وَإِذَا قامَ مِنَ السَّجْدَتَيْنِ قَالَ: «اللَّهُ أَكْبَرُ».

[طرفه في: ٧٨٥].

١٢٥ ـ باب فَضْلِ اللَّهُمَّ رَبَّنا لكَ الحَمْدُ

٧٩٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإمامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [الحديث ٧٩٦ ـ طرفه في: ٣٢٢٨].

١٢٦ ـ بـاب

٧٩٧ ـ حدثنا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قالَ: لأُقَرِّبَنَّ صَلاةَ النَّبِيِّ ﷺ، فكانَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقْنُتُ فِي الرَّكْعَةِ الأُخْرَى مِنْ صَلاةِ الظُّهْرِ، وَصَلاةِ العِشَاءِ، وَصَلاةِ الصُّبْحِ بَعْدَ ما يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الكُفَّارَ.

[الحديث ٧٩٧ ـ أطرافه في: ٨٠٤، ١٠٠٦، ٢٩٣٢، ٣٣٨٦، ٤٥٦٠، ٤٥٩٨، ٦٢٠٠، ٦٣٩٣، ٦٩٤٠].

٧٩٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ قَالَ: حَدَّثَنَا إِسْماعِيلُ، عَنْ خَالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ القُنُوتُ فِي المَغْرِبِ والفَجْرِ.

[الحديث ٧٩٩ ـ طرفه في: ١٠٠٤]

٧٩٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نُعَيمِ بْنِ عَبْدِ اللَّهِ المُجْمِرِ، عَنْ عَلِيِّ بْنِ يَحْيى بْنِ خَلادٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ قَالَ: كُنَّا يَوماً نُصَلِّي وَرَاءَ النَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ، قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الحَمْدُ، حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ. فَلَمَّا انْصَرَفَ، قَالَ: «مَنِ المُتَكَلِّمُ»؟ قَالَ: أَنَا، قَالَ: «رَأَيْتُ

٧٩٥ـ قوله (وإذا رفع رأسه) أي من السجود لا من الركوع (شارح).

٧٩ـ قوله: أوّل بالبناء على الضم ويجوز أن ينصب على الحال ا هـ شارح مختصراً

[127] One's feeling at ease when raising his head from bowing

Abu'humaid said: The Prophet "Allah's blessing and peace be upon him" rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

800- Thabit narrated: Anas used to demonstrate to us the prayer of The Prophet "Allah's blessing and peace be upon him". While demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

801- Al'barra "Allah be pleased with him" narrated: The bowing, the prostration (Sajda) the sitting in between the two prostrations and the standing after the bowing of The Prophet, (but neither standing up in the prayer while reciting nor sitting down in the prayer to read the declaration "Tashahhud") , used to be approximately equal (in duration).

802- Abu'qilaba told: "Malik Ibn Al'howairith used to show us the prayer of the Prophet "Allah's blessing and peace be upon him" at times other than that of the compulsory prayers. So (once) he stood up for prayer and performed a perfect standing and reciting from The Holy Qur'an and then bowed and performed it perfectly; then he raised his head and stood straight for a while." Abu'qilaba further said: "Malik ibn Al'howairith in that demonstration prayed like this Sheikh of ours, Abu'buraid." Abu'buraid used to sit (for a while) on raising his head from the second prostration before getting up.

[128] Saying Takbir (Magnification of Allah) while falling down as prostrating

803- Abu'bakr Ibn Abdur'rahman Ibn Al'harith Ibn Hesham and Abu'salama Ibn Abdur'rahman narrated: Abu'huraira used to say Takbir in all the prayers, compulsory and optional, whether in the month of Ramadan or other months. He used to say Takbir on standing for prayer and on bowing; then he would say: "Sami'allaho liman hamidah" (Allah heard those who praised him) and before prostrating he would say: "Rabbana walakal'hamd" (O our lord! All praises be to you).

Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbir on standing from the second rak'a. He used to do the same in every rak'a till he completed the prayer. Following the prayer, he would say: "By Him in Whose Hands my soul is! No doubt my prayer is closer to that of Allah's Apostle than yours, and this was His prayer till he left this world."

بِضْعَةً وَثَلاثِينَ مَلَكاً يَبْتَدِرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ».

١٢٧ ـ بابُ الاطْمَأْنِينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ

وَقَالَ أَبُو حُمَيدٍ: رَفَعَ النَّبِيُّ ﷺ وَاسْتَوَى جَالِساً، حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ.

٨٠٠ ـ حدّثنا أبو الوَلِيدِ قال: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسٌ يَنْعَتُ لَنَا صَلاةَ النَّبِيِّ ﷺ، فَكانَ يُصَلِّي، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ: قَدْ نَسِيَ.

[الحديث ٨٠٠ ـ طرفه في: ٨٢١].

٨٠١ ـ حدّثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبِي لَيلَى، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ، وَسُجُودُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَبَينَ السَّجْدَتَيْنِ قَرِيباً مِنَ السَّوَاءِ.

[طرفه في: ٧٩٢].

٨٠٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ قَالَ: حدّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ قَالَ: كانَ مالكُ بْنُ الحُوَيرِثِ يُرِينا كيفَ كانَ صَلاةُ النَّبِيِّ ﷺ، وذاكَ في غَيرِ وَقْتِ صَلاةٍ، فقامَ فأَمْكَنَ القِيَامَ، ثُمَّ رَكَعَ فَأَمْكَنَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَبَ هُنَيَّةً، قَالَ فَصَلَّى بِنَا صَلاةَ شَيخِنَا هذا أَبِي بُرَيدٍ، وَكَانَ أَبُو بُرَيدٍ، إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ اسْتَوَى قَاعِداً، ثُمَّ نَهَضَ.

[طرفه في: ٦٧٧].

١٢٨ ـ بابٌ يَهْوِي بِالتَّكْبِيرِ حِينَ يَسْجُدُ

وقالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يَضَعُ يَدَيهِ قَبْلَ رُكْبَتَيهِ.

٨٠٣ ـ حدّثنا أبو اليمان قال: حَدَّثَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامٍ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلاةٍ مِنَ المَكْتُوبَةِ وغَيرِها في رَمَضَانَ وغَيرِهِ، فَيُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سمع اللهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الحَمْدُ، قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، حِينَ يَهْوِي سَاجِداً، ثُمَّ يُكَبِّرُ حين يرفَعُ رأسَه مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حين يَسْجُدُ، ثم يُكَبِّرُ حين يرفعُ رأسَه من السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الجُلُوسِ فِي الاثْنَتَيْنِ، وَيَفْعَلُ ذلكَ فِي كُلِّ رَكْعَةٍ، حَتَّى يَفْرُغَ مِنَ الصَّلاةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَقْرَبُكُمْ شَبَهاً بِصَلاةِ رَسُولِ اللَّهِ ﷺ، إِنْ كَانَتْ هذِهِ لَصَلاتَهُ حَتَّى فارَقَ الدُّنيا.

[طرفه في: ٧٨٥].

باب ١٢٧ ـ قوله (الاطمأنينة) بكسر الهمزة قبل الطاء الساكنة، وفي بعضها بضم الهمزة وللكشميهني الطمأنينة بضم الطاء بغير الهمزة (شارح)

باب ١٢٨ ـ قوله قبل ركبتيه أي قبل أن يضعهما كما هو مذهب الإمام مالك.

804- the same two narrators told: Abu'huraira "Allah be pleased with him" said: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" raised his head from (bowing) he used to say "Allah heard those who praised him, O, our lord! To you be all praises." He would invoke Allah for some people by naming them: "O Allah! Save Al'walid Ibn Al'walid, Salama Ibn Hesham, Aiyash Ibn Abu'rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph." In those days the Eastern section of the tribe of Mudar was against The Prophet.

805- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" fell from a horse and the right side of his body was injured. We went to visit him. Meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. After he had finished the prayer he said: "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami'allaho liman hamidah," say: "Rabbana walakal'hamd", and prostrate if he prostrates." Sufyan narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

[129] The virtue of prostration (Sujud)

806- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say: "I am Your Lord." They will say: "we shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him." Then Allah comes to them again and say: "I am your Lord." They will say: "you are our Lord." Allah will call them, while The Bridge will be laid across Hell and I (Mohammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak. Their speech will be: "O Allah! Save us. O Allah! Save us."

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till Allah bestows mercy on

٨٠٤ ـ قَالَ: وَقَالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: وَكَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ: «سمع اللَّه لمن حمده، رَبَّنَا ولكَ الحَمْدُ». يَدْعُو لِرِجَالٍ فَيُسَمِّيهِم بِأَسْمَائِهِم، فَيَقُولُ: «اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالمُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عليهم سِنِينَ كَسِنِي يُوسُفَ». وَأَهْلُ المَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ.

[طرفه في: ٧٩٧]

٨٠٥ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، غَيْرَ مَرَّةٍ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ، وَرُبَّمَا قَالَ سُفْيَانُ: مِنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلاَةُ، فَصَلَّى بِنَا قَاعِداً وَقَعَدْنَا. وَقَالَ سُفْيَانُ مَرَّةً: صَلَّيْنَا قُعُوداً، فَلَمَّا قَضَى الصَّلاَةَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا». قَالَ سُفْيَانُ: كَذَا جَاءَ بِهِ مَعْمَرٌ؟ قُلْتُ: نَعَمْ. قَالَ: لَقَدْ حَفِظَ كَذَا، قَالَ الزُّهْرِيُّ: وَلَكَ الحَمْدُ. حَفِظْتُ: مِنْ شِقِّهِ الأَيْمَنِ، فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الزُّهْرِيِّ، قَالَ ابْنُ جُرَيْجٍ وَأَنَا عِنْدَهُ: فَجُحِشَ سَاقُهُ الأَيْمَنُ.

[طرفه في: ٣٧٨]

١٢٩ ـ بابُ فَضْلِ السُّجُود

٨٠٦ ـ حدثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ، وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ القِيَامَةِ؟ قَالَ: «هَلْ تُمَارُونَ فِي القَمَرِ لَيْلَةَ البَدْرِ، لَيْسَ دُونَهُ سَحَابٌ»؟ قَالُوا: لاَ يَا رَسُولَ اللَّهِ قَالَ: «فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ»؟ قَالُوا: لاَ، قَالَ «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ النَّاسُ يَوْمَ القِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ القَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَي جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأُمَّتِهِ، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلاَّ الرُّسُلُ، وَكَلاَمُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلاَلِيبُ، مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ»؟ قَالُوا: نَعَمْ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللَّهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةَ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ اللَّهُ

٨٠٦ـ قوله: كلاليب جمع كلوب كتنور وهو المحجن.

ـ قوله: يوبق أي يهلك وقوله. يخردل أي يقطع صغاراً كالخردل.

whomever He likes amongst the people of Hell. He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations (Sujud), for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, which will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say: “O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.” Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Power!" And he will give to his Lord (Allah) what he wishes of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say: “O my Lord! Let me go to the gate of Paradise.” Allah will ask him: “Didn't you give pledges and make covenants that you would not ask for anything more than what you requested at first?” He will say: “O my Lord! Do not make me the most wretched amongst your creatures.” Allah will say: “If this request is granted, will you then ask for anything else?” He will say: “No! By Your Power! I shall not ask for anything else.” Then he will give to his Lord what He wills of the pledges and the covenants.

Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: “O my Lord! Let me enter Paradise.” Allah will say: “May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?” He will say: “O my Lord! Do not make me the most miserable amongst your creatures.” So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires are fulfilled. Then Allah will say: “Ask for more of such and such things.” Allah will remind him. When all his desires and wishes are fulfilled, Allah will say: "All this is granted to you and a similar amount besides.”"

Abu'sa'eed Al'khudri said to Abu'huraira: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: “That is for you and ten times more like it.”" Abu'huraira said: "I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): “All this is granted to you and a similar amount besides.”" Abu'sa'eed said: "I heard him saying: “That is for you and ten times more like it.”"

[130] Separating one's arms from the body during prostration

807- Abdullah Ibn Malik Ibn Buhaina "Allah be pleased with him" narrated: "Whenever The Prophet "Allah's blessing and peace be upon him" prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

المَلائِكَةَ: أَنْ يُخْرِجُوا مَنْ كانَ يَعْبُدُ اللَّهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلاَّ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيهِمْ ماءُ الحَياةِ، فَيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ القَضاءِ بَينَ العِبادِ، وَيَبْقَى رَجُلٌ بَينَ الجَنَّةِ وَالنَّارِ، وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الجَنَّةَ، مُقْبِلٌ بِوَجْهِهِ قِبَلَ النَّارِ، فَيَقُولُ: يا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، قَدْ قَشَبَنِي رِيحُها، وَأَحْرَقَنِي ذَكاؤُها، فَيَقُولُ: هَلْ عَسِيتَ إِنْ فُعِلَ ذلِكَ بِكَ أَنْ تَسْأَلَ غَيرَ ذلِكَ؟ فَيَقُولُ: لا وَعِزَّتِكَ، فَيُعْطِي اللَّهَ ما يَشاءُ مِنْ عَهْدٍ وَمِيثاقٍ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذا أَقْبَلَ بِهِ عَلَى الجَنَّةِ، رَأَى بَهْجَتَها سَكَتَ ما شاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ قالَ: يا رَبِّ قَدِّمْنِي عِنْدَ بابِ الجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ: أَلَيسَ قَدْ أَعْطَيتَ العُهُودَ وَالمِيثاقَ، أَنْ لا تَسْأَلَ غَيرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يا رَبِّ لا أَكُونُ أَشْقَى خَلْقِكَ، فَيَقُولُ: فَما عَسِيتَ إِنْ أُعْطِيتَ ذلِكَ أَنْ لا تَسْأَلَ غَيرَهُ؟ فَيَقُولُ: لا، وَعِزَّتِكَ، لا أَسْأَلُ غَيرَ ذلِكَ، فَيُعْطِي رَبَّهُ ما شاءَ مِنْ عَهْدٍ وَمِيثاقٍ، فَيُقَدِّمُهُ إِلى بابِ الجَنَّةِ، فَإِذا بَلَغَ بابَها، فَرَأَى زَهْرَتَها، وَما فِيها مِنَ النَّضْرَةِ وَالسُّرُورِ، فَيَسْكُتُ ما شاءَ اللَّهُ أَنْ يَسْكُتَ، فَيَقُولُ: يا رَبِّ أَدْخِلْنِي الجَنَّةَ، فَيَقُولُ اللَّهُ: وَيحَكَ يا ابْنَ آدَمَ، ما أَغْدَرَكَ، أَلَيسَ قَدْ أَعْطَيتَ العُهُودَ وَالمِيثاقَ، أَنْ لا تَسْأَلَ غَيرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ: يا رَبِّ لا تَجْعَلْنِي أَشْقَى خَلْقِكَ، فَيَضْحَكُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ الجَنَّةِ، فَيَقُولُ: تَمَنَّ، فَيَتَمَنَّى حَتَّى إِذا انْقَطَعَ أُمْنِيَّتُهُ، قالَ اللَّهُ عَزَّ وَجَلَّ: مِنْ كَذا وَكَذا، أَقْبَلَ يُذَكِّرُهُ رَبُّهُ، حَتَّى إِذا انْتَهَتْ بِهِ الأَمانِيُّ، قالَ اللَّهُ تَعالَى: لَكَ ذلِكَ وَمِثْلُهُ مَعَهُ». قالَ أَبُو سَعِيدٍ الخُدْرِيُّ لأَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُما: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «قالَ اللَّهُ: لَكَ ذلِكَ وَعَشَرَةُ أَمْثالِهِ» قالَ أَبُو هُرَيرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ اللَّهِ ﷺ إِلاَّ قَوْلَهُ: «لَكَ ذلِكَ وَمِثْلُهُ مَعَهُ». قالَ أَبُو سَعِيدٍ: إِنِّي سَمِعْتُهُ يَقُولُ: «ذلِكَ لَكَ وَعَشَرَةُ أَمْثالِهِ».

[الحديث ٨٠٦ ـ طرفاه في: ٦٥٧٣، ٧٤٣٧].

١٣٠ ـ بابُ يُبْدِي ضَبْعَيهِ وَيُجافِي فِي السُّجُودِ

٨٠٧ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ قالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بْنِ مالِكٍ بْنِ بُحَينَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذا صَلَّى فَرَّجَ بَينَ يَدَيهِ، حَتَّى يَبْدُوَ بَياضُ إِبْطَيهِ.

وَقالَ اللَّيثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ. [طرفه في: ٣٩٠].

ـ قوله: امتحشوا بهذا الضبط وفي بعض النسخ امتحشوا بضم المثناة وكسر الحاء أي احترقوا واسودوا والحبة بكسر الحاء بزور الصحراء مما ليس بقوت وحميل السيل ما جاء به السيل من طين ونحوه شبه به لأنه أسرع في الإنبات ومعنى قشبني سمني وأهلكني وذكاؤها معناه لهبها واشتعالها والمعروف في هذا المعنى ذكاها بالقصر كما جاء في رواية أفاده الشارح.

ـ قوله: عسيت بفتح السين وكسرها (شارح).

ـ قوله: انقطع وللأصيلي وأبي ذر انقطعت (شارح).

ـ ابن بحينة صفة لعبد الله لأنها أمه فيكتب ابن بالألف وتنوين مالك (شارح).

[131] Facing the Qiblah with one's toes

this was told by Abu'humaid Al'sa'idi.

[132] When one does not offer the prostration perfectly

808- Abu'wa'il narrated: Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him: "You have not prayed." (the sub-narrator said: I thought he (Hudhaifa) had said: "and if you died you would die on a religion other than that of Mohammad."

[133] Prostrating on seven parts of the body

809- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" was ordered (by Allah) to prostrate on seven parts; and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (with the tip of nose), both hands, both knees, and (toes of) both feet.

810- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We were ordered by Allah to prostrate on seven bones of the body; and not to tuck up the clothes or hair (while praying).

811- Al'barra narrated: We used to pray behind the Prophet "Allah's blessing and peace be upon him". Whenever he said: "Sami'allaho liman hamidah", none of us would bend his back (for prostration) till the Prophet had placed his forehead on the ground.

[134] Prostrating on one's nose

812- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I was ordered by Allah to prostrate on seven bones of the body: the forehead (and he hinted with his hand to the nose), both the two hands and the two knees, and the toes of both the feet. I was ordered also not to tuck hair and clothes."

[135] Prostratin on one's nose; and prostrating on the mud

813- Abu'salama narrated: One day, I went to Abu'sa'eed Al'khudri and asked him: "Won't you come with us to the date-palm trees to have a talk?" So Abu'sa'eed went out and I asked him: "Tell me what you heard from the Prophet "Allah's blessing and peace be upon him" about The Night of Power (Qadr)." Abu'sa'eed replied: "Once Allah's Apostle performed seclusion on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said: "The night you are looking for is ahead of you." So the

١٣١ ـ بابٌ يَسْتَقبلُ بأطْرَافِ رِجْلَيه القِبْلَةَ

قالَهُ أَبُو حُمَيدٍ السَّاعِدِيُّ، عَنِ النَّبِيِّ ﷺ.

١٣٢ ـ بابٌ إذا لَمْ يُتِمَّ السُّجُود

٨٠٨ ـ حدّثنا الصَّلتُ بنُ مُحمَّد قالَ: حَدَّثَنا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ: رأى رَجُلاً لا يُتِمُّ رُكُوعَهُ وَلاَ سُجُودَهُ، فَلَمَّا قَضَى صَلاتَهُ قَالَ لَهُ حُذَيفَةُ: ما صَلَّيتَ، قَالَ: وَأَحْسِبُهُ قَالَ: وَلَوْ مُتَّ مُتَّ عَلَى غَيرِ سُنَّةِ مُحَمَّدٍ ﷺ. [طرفه في: ٣٨٩].

١٣٣ ـ بابُ السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ

٨٠٩ ـ حدّثنا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرِو بنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبعَةِ أَعْضَاءٍ، وَلاَ يَكُفَّ شَعَراً وَلاَ ثَوْباً: الْجَبْهَةِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، والرِّجْلَيْنِ.

[الحديث ٨٠٩ ـ أطرافه في: ٨١٠، ٨١٢، ٨١٥، ٨١٦].

٨١٠ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرنا أَنْ نَسجُدَ عَلَى سَبعَةِ أَعْظُمٍ، وَلا نَكُفَّ ثَوباً وَلا شَعراً». [طرفه في: ٨٠٩].

٨١١ ـ حدّثنا آدَمُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الخَطْمِيِّ: حَدَّثَنَا البَرَاءُ بْنُ عازِبٍ، وَهُوَ غَيرُ كَذُوبٍ، قَالَ: كُنَّا نُصَلِّي خَلفَ النَّبِيِّ ﷺ، فَإِذَا قَالَ: «سمِعَ اللَّهُ لِمَنْ حَمِدَهُ». لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ، حَتَّى يَضَعَ النَّبِيُّ ﷺ جَبْهَتَهُ عَلَى الأَرْضِ.

[طرفه في: ٦٩٠].

١٣٤ ـ بابُ السُّجُودِ عَلَى الأَنْفِ

٨١٢ ـ حدّثنا مُعَلَّى بنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيبٌ، عَنْ عَبْدِ اللَّهِ بنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ ـ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ ـ وَاليَدَيْنِ، والرُّكْبَتَيْنِ، وَأَطْرَافِ القَدَمَيْنِ، وَلاَ نَكْفِتَ الثِّيَابَ وَالشَّعَرَ». [طرفه في: ٨٠٩].

١٣٥ ـ بابُ السُّجُودِ عَلَى الأَنْفِ، وَالسُّجُودِ عَلَى الطِّينِ

٨١٣ ـ حدّثنا مُوسى قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قَالَ: انْطَلَقْتُ إِلَى أَبِي سَعِيدٍ الخُدْرِيِّ فَقُلْتُ: أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحدَّثْ! فَخَرَجَ، فَقَالَ: قُلتُ: حَدِّثْنِي ما سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي لَيلَةِ القَدْرِ؟ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ عَشْرَ الأَوَّلِ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا

---

١٣ ـ قوله: نتحدث بالجزم ولأبي ذر بالرفع (شارح).

Prophet performed the seclusion in the middle (second) ten days of the month of Ramadan and we too performed it with him. Gabriel came to him and said: "The night which you are looking for is ahead of you." In the morning of the twentieth of Ramadan the Prophet delivered a sermon in which he said: "Whoever has performed seclusion with me should continue it. I have been shown The Night of Power (Qadr), but I have forgotten its time. Furthermore, it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water." In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible. But suddenly a cloud came and it rained. The Prophet led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Apostle. That was the confirmation of that dream."

[136] Tying and straightening one's garment for fear that his privates might be exposed

814- Sahl Ibn Sa'd "Allah be pleased with him" narrated: People used to pray with the Prophet tying their waste sheets around their necks because of they were small in size; and the women were ordered not to raise their heads from the prostrations before the men had sat straight.

[137] One should not tuck up hair (in prayer)

815- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" was ordered (by Allah) to prostrate on seven parts (of the body); and not to tuck up the clothes or hair (while praying).

[138] One should not tuck up his clothes while praying

816- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I was ordered by Allah to prostrate on seven bones of the body; and not to tuck up the clothes or hair (while praying).

[139] One's glorification of, and supplication to Allah while bowing and prostrating

817- A'isha "Allah be pleased with her" narrated: Frequently, The Messenger of Allah "Allah's blessing and peace be upon him" said while he was bowing or prostrating: "Exalted be you O Allah! O our lord! By your praise

مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَاعْتَكَفَ العَشْرَ الأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، قَامَ النَّبِيُّ ﷺ خَطِيباً، صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ، فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ ﷺ فَلْيَرْجِعْ، فَإِنِّي أُرِيتُ لَيْلَةَ القَدْرِ، وَإِنِّي نُسِّيتُهَا، وَإِنَّهَا فِي العَشْرِ الأَوَاخِرِ، فِي وِتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ». وَكَانَ سَقْفُ المَسْجِدِ جَرِيدَ النَّخْلِ، وَمَا نَرَى فِي السَّمَاءِ شَيْئاً، فَجَاءَتْ قَزَعَةٌ فَأُمْطِرْنَا، فَصَلَّى بِنَا النَّبِيُّ ﷺ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالمَاءِ، عَلَى جَبْهَةِ رَسُولِ اللَّهِ ﷺ وَأَرْنَبَتِهِ، تَصْدِيقَ رُؤْيَاهُ.

قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ الحُمَيْدِيُّ يَحْتَجُّ بِهَذَا الحَدِيثِ يَقُولُ: لا يَمْسَحُ

[طرفه في: ٦٦٩].

١٣٦ ـ بابُ عَقْدِ الثِّيَابِ وَشَدِّهَا، وَمَنْ ضَمَّ إِلَيهِ ثَوْبَهُ، إِذَا خَافَ أَنْ تَنْكَشِفَ عَوْرَتُهُ

٨١٤ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ، وَهُمْ عَاقِدُوا أُزْرِهِمْ مِنَ الصِّغَرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ: «لا تَرْفَعْنَ رُؤُوسَكُنَّ، حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوساً».

[طرفه في: ٣٦٢].

١٣٧ ـ بابٌ لا يَكُفُّ شَعَراً

٨١٥ ـ حدّثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلاَ يَكُفَّ ثَوْبَهُ وَلاَ شَعْرَهُ.

[طرفه في: ٨٠٩].

١٣٨ ـ بابٌ لا يَكُفُّ ثَوْبَهُ فِي الصَّلاةِ

٨١٦ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، لا أَكُفُّ شَعَراً وَلاَ ثَوْباً» [طرفه في: ٨٠٩].

١٣٩ ـ بابُ التَّسْبِيحِ وَالدُّعَاءِ فِي السُّجُودِ

٨١٧ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُسْلِمٍ، عَنْ

ـ قوله: عشر الأول بهذا الضبط وبإضافة العشر لتاليه وللأصيلي وابن عساكر وأبي ذر وأبي الوقت العشر الأول ا هـ. شارح ثم إن العشر إن اعتبر أنها ليال فالأول بضم الهمزة جمع وإن اعتبر أنه ثلث الشهر فالأول بفتح الهمزة مفرد وعلى الأول يناظر العشر الأواخر وعلى الثاني العشر الأوسط أفاده السندي

ـ قوله: تصديق فيها الرفع والنصب من الشارح

٨١٧ـ قوله: يتأول القرآن أي يفعل ما أمر به فيه أي في قوله تعالى: ﴿فسبح بحمد ربك واستغفره﴾ (شارح).

I glorify you. O Allah! Forgive me." He used (in his supplications) to comply with (the meanings of) The Holy Qur'an.

[140] The interval between the two prostrations (Sajda)

818- Abu'qilaba told: Malik Ibn Al'howairith said one day to his companions: "Shall I show you how Allah's Messenger "Allah's blessing and peace be upon him" used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer), bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (as sitting). He prayed like our Sheikh Amr Ibn Salama. (Aiyub said: "He (this sheikh) used to do a thing which I did never see the people doing. he used to sit between the third and the fourth rak'as)."

819- Malik Ibn al'huwairith said: "We came to the Prophet (after embracing Islam) and stayed with him. He said to us: "When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for the prayer comes, then one of you should pronounce the Adhan for the prayer; and the oldest of you should lead you in the prayer."

820- Al'barra "Allah be pleased with him" narrated: The bowing, the prostration (Sajda) the sitting in between the two prostrations and the standing after the bowing of The Prophet, (but neither standing up in the prayer while reciting nor sitting down in the prayer to read the declaration "Tashahhud") , used to be nearly equal (in length).

821- Anas "Allah be pleased with him" was reported to have said: "I will do my best in making you offer the prayer as I have seen The Prophet "Allah's blessing and peace be upon him" making us offer it." Thabit (the sub-narrator) said: Anas used to do a thing, which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostration). He used to sit in between the two prostrations (Sajda) so long that one would think that he had forgotten the second prostration.

[141] One should not put his forearms on the ground in prostration

822- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog."

[142] Sitting for sometime in the odd Rak'as before getting up

823- Malik Ibn Al'howairith "Allah be pleased with him" narrated: I saw The Prophet "Allah's blessing and peace be upon him" praying; and in the odd Rak'as, he used to sit for a moment before getting up.

مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها أَنَّها قَالَتْ: كانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». يَتَأَوَّلُ القُرْآنَ.

[طرفه في: ٧٩٤].

١٤٠ ـ بابُ المُكْثِ بَيْنَ السَّجْدَتَيْنِ

٨١٨ ـ حدثنا أَبو النُّعمانِ قالَ: حدَّثَنا حمَّادٌ، عَنْ أَيُّوبَ عَنْ أَبي قِلابَةَ: أَنَّ مالِكَ بْنَ الحُوَيْرِثِ قالَ لأَصْحابِهِ: أَلا أُنَبِّئُكُمْ صَلاةَ رَسُولِ اللَّهِ ﷺ؟ قالَ: وَذاكَ فِي غَيْرِ حِينِ صَلاةٍ، فَقامَ، ثُمَّ رَكَعَ فَكَبَّرَ، ثُمَّ رفعَ رأْسَهُ، فقامَ هُنَيَّةً، ثُمَّ سجدَ، ثُمَّ رفعَ رأْسهُ هُنَيَّةً، فَصلَّى صَلاةَ عَمرِو بْنِ سَلِمَةَ شَيخِنا هذا. قالَ أَيُّوبُ: كانَ يَفعَلُ شَيئاً لَمْ أَرَهُمْ يَفعَلُونَهُ! كانَ يَقْعُدُ فِي الثَّالِثَةِ وَالرَّابِعَةِ.

[طرفه في: ٦٧٧].

٨١٩ ـ قالَ: فَأَتَينا النَّبِيَّ ﷺ فَأَقَمْنا عَنْدَهُ، فَقالَ: «لَوْ رَجَعْتُمْ إِلَى أَهْلِيكُمْ، صَلُّوا صَلاةَ كَذا فِي حِينِ كَذا، صَلُّوا صَلاةَ كَذا فِي حِينِ كَذا، فَإِذا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨].

٨٢٠ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: حَدَّثَنا أَبُو أَحْمَدَ، مُحمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ، قالَ: حَدَّثَنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنِ البَراءِ قالَ: كانَ سُجُودُ النَّبِيِّ ﷺ وَرُكُوعُهُ، وقعودُهُ بينَ السَّجدتينِ، قريباً مِنَ السَّواءِ.

[طرفه في: ٧٩٢].

٨٢١ ـ حدثنا سُليمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا حمَّادُ بْنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: إِنِّي لا آلُو أَنْ أُصَلِّيَ بِكُمْ كما رَأَيتُ النَّبِيَّ ﷺ يُصَلِّي بِنا. قالَ ثابِتٌ: كانَ أَنَسٌ يَصْنَعُ شَيئاً لَمْ أَرَكُمْ تَصْنَعُونَهُ! كانَ إِذا رَفَعَ رأْسَهُ مِنَ الرُّكُوعِ قامَ حَتَّى يَقُولَ القائِلُ: قَدْ نَسِيَ، وَبَينَ السَّجْدَتَينِ حَتَّى يَقُولَ القائِلُ: قَدْ نَسِيَ. [طرفه في: ٨٠٠].

١٤١ ـ بابٌ لا يَفتَرِشُ ذِراعَيهِ فِي السُّجُودِ

وقالَ أَبو حُميدٍ: سجدَ النَّبِيُّ ﷺ ووضعَ يديهِ غيرَ مفترشٍ ولا قابِضِهِما.

٨٢٢ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: حَدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «اعْتَدِلُوا فِي السُّجُودِ، ولا يَبْسُطْ أَحَدُكُمْ ذِراعَيهِ انْبِساطَ الكَلْبِ».

[طرفه في: ٢٤١].

١٤٢ ـ بابُ مَنِ اسْتَوى قاعِداً فِي وِتْرٍ مِنْ صَلاتِهِ، ثُمَّ نَهَضَ

٨٢٣ ـ حدثنا مُحَمَّدُ بْنُ الصَّبَّاحِ قالَ: أَخْبَرَنا هُشَيمٌ قالَ: أَخْبَرَنا خالِدٌ الحَذَّاءُ، عَنْ أَبِي

[143] How does one support himself on the ground while getting up from the Rak'a

824- Abu'qilaba narrated: Malik Ibn Al'howairith came to our mosque and said: "I am praying with you, with the purpose of not leading you so much as teaching you how did The Prophet "Allah's blessing and peace be upon him" offer prayer." Abu'qilaba was asked by Aiyub: "How did he use to perform prayer?" he replied: "Like this Sheikh of ours." He meant Amr Ibn Salama who used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

[144] Saying the Takbir (Magnification of Allah) aloud while getting up in the two prostrations (Sajda)

825- Sa'eed Ibn Al'harith reported: Abu'sa'eed Al'khudri "Allah be pleased with him" led us in the prayer and Magnified Allah loudly (Allah is greater "Allaho Akbar" on getting up from the prostration (Sajda), and on prostrating, on rising again, and on getting up from the second Rak'a. Abu'sa'eed said: "I saw The Prophet "Allah's blessing and peace be upon him" doing the same."

826- **Mutarrif Ibn Abdullah narrated:** Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu'talib. When Ali prostrated, he said the Takbir; when he raised his head, he said the Takbir; and when he got up for the third rak'a he said the Takbir. Following the prayer Imran took my hand and said: "This (Ali) made me remember the prayer of Mohammad "Allah's blessing and peace be upon him"" Or he said: "He led us in a prayer like that of Mohammad "Allah's blessing and peace be upon him"."

[145] The tradition of sitting during reciting the declaration (Tashahhud)

827- Abdullah Ibn Abdullah Ibn Omar "Allah be pleased with both" narrated that he had seen his father crossing his legs while sitting in the prayer. He did the same. Ibn Omar forbade him to do so, and said: "The proper way is to keep the right foot propped up and bend the left in the prayer." I said: "But you are doing so (crossing the legs)." He (Ibn Omar) said: "My feet cannot bear my weight."

828- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: "I remember the prayer of Allah's Apostle "Allah's blessing and peace be upon him" better than any one of you. I saw him raising both his hands up to the level of the shoulders on magnifying Allah; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till

قِلابَةَ قَالَ: أَخْبَرَنَا مالِكُ بنُ الحويرِثِ اللَّيْثِيُّ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي، فَإِذَا كانَ فِي وِتْرٍ مِنْ صَلاتِهِ، لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِداً.

١٤٣ ـ بابٌ كَيفَ يَعْتَمِدُ عَلَى الأَرْضِ إِذَا قامَ مِنَ الرَّكْعَةِ

٨٢٤ ـ حدثنا مُعَلَّى بنُ أَسَدٍ قال: حدثنا وهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ قال: جاءَنَا مَالِكُ بنُ الحُوَيرِثِ، فَصَلَّى بِنَا فِي مَسْجِدِنَا هذا، فَقَالَ: إِنِّي لأُصَلِّي بِكُمْ وَما أُرِيدُ الصَّلاةَ، وَلكِنْ أُرِيدُ أَنْ أُرِيَكُمْ كَيفَ رَأَيتُ النَّبِيَّ ﷺ يُصَلِّي. قَالَ أَيُّوبُ: فَقُلتُ لأَبِي قِلابَةَ: وَكَيفَ كَانَتْ صَلاتُهُ؟ قَالَ: مِثْلَ صَلاةِ شَيخِنَا هذا، يَعْنِي عَمْرو بنَ سَلِمَةَ. قَالَ أَيُّوبُ: وَكانَ ذلِكَ الشَّيخُ يُتِمُّ التَّكْبِيرَ، وَإِذَا رَفَعَ رَأْسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ، وَاعْتَمَدَ عَلَى الأَرْضِ ثُمَّ قَامَ.

[طرفه في: ٦٧٧].

١٤٤ ـ بابٌ يُكَبِّرُ وَهْوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ

وكانَ ابْنُ الزُّبيرِ يُكَبِّرُ فِي نَهْضَتِهِ.

٨٢٥ ـ حدثنا يَحْيى بنُ صَالِحٍ قَالَ: حَدَّثَنَا فُلَيحُ بنُ سُلَيمانَ، عَنْ سَعِيدِ بنِ الحَارِثِ قَالَ: صَلَّى لَنَا أَبُو سَعِيدٍ، فَجَهَرَ بالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَحِينَ سَجَدَ، وَحِينَ رَفَعَ، وَحِينَ قامَ مِنَ الرَّكْعَتَينِ، وَقالَ: هكذا رَأَيتُ النَّبِيَّ ﷺ.

٨٢٦ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بنُ زَيدٍ قَالَ: حَدَّثَنَا غَيلانُ بنُ جرير، عَنْ مُطَرِّفٍ قال: صَلَّيتُ أَنَا وعِمْرانُ صَلاةً، خَلفَ عَلِيِّ بنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ، فَكانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَينِ كَبَّرَ، فَلَمَّا سَلَّمَ، أَخَذَ عِمْرَانُ بِيَدِي، فَقالَ: لَقَدْ صَلَّى بِنَا هذا صَلاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: لَقَدْ ذَكَّرَنِي هذا صَلاةَ مُحَمَّدٍ ﷺ.

[طرفه في: ٧٨٤].

١٤٥ ـ بابُ سُنَّةِ الجُلُوسِ فِي التَّشَهُّدِ

وَكَانَتْ أُمُّ الدَّرْدَاءِ تَجْلِسُ فِي صَلاتِهَا جِلسَةَ الرَّجُلِ، وَكَانَتْ فَقِيهَةً.

٨٢٧ ـ حدثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القَاسِمِ، عَنْ عَبْدِ اللَّهِ ابنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ كانَ يَرَى عَبدَ اللهِ بنَ عُمرَ رَضِيَ اللَّهُ عَنْهُما يَتَرَبَّعُ فِي الصَّلاةِ إِذَا جَلَسَ، فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ، فَنَهَانِي عَبْدُ اللَّهِ بنُ عُمَرَ، وَقالَ: إِنَّمَا سُنَّةُ الصَّلاةِ أَنْ تَنْصِبَ رِجْلَكَ اليُمْنى، وَتَثْنِيَ اليُسْرَى، فَقُلتُ: إِنَّكَ تَفعَلُ ذلِكَ؟ فَقالَ: إِنَّ رِجْلَيَّ لاَ تَحْمِلانِي.

٨٢٨ ـ حدثنا يَحْيَى بنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ عَمرِو بنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بنِ عَمْرِو بنِ عَطَاءٍ.

٨٢٧ـ قوله: لا تحملاني وروي لا تحملاني بتشديد النون والأصل لا تحملانني.

٨٢٨ـ قوله: فقار بفتح الفاء ونسب للأصيلي كسرها (شارح).

all the vertebrate took their normal positions. In prostrations (Sujud), he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting in the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."

[146] The opinion that the first declaration (Tashahhud) is not compulsory

829- Abdullah Ibn Buhaina "Allah be pleased with him", one of Azd tribe, and one of Banu'abdu'manaf's allies, narrated: Once The Prophet "Allah's blessing and peace be upon him" led us in the Dhuhr prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the end salutation, he magnified Allah while sitting and prostrated twice before saying the end salutation and then he said it."

[147] The first declaration (Tashahhud)

830- Abdullah Ibn Malik Ibn Buhaina reported: Once Allah's Messenger "Allah's blessing and peace be upon him" led us in the Dhuhr prayer and got up (after the prostrations of the second rak'a) although he should have sat (for the Tashahhud). So at the end of the prayer, he performed (the forgetfulness) two prostrations while sitting.

[148] The last declaration (Tashahhud)

831- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be on Gabriel, Michael, peace be on so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At'tahiyato lillah, was'salawato wat'taiyibat.

As'salamo alayka aiyuihn'nabiyo warahmatollahi wbarakatoh. As'salamo alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hado an la ilaha illallaho; wa'ash'hado anna Mohammadan abdoho warasooloh)."

وَحَدَّثَنَا اللَّيثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَيَزِيدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ: أَنَّهُ كَانَ جَالِساً مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَذَكَرْنَا صَلاةَ النَّبِيِّ ﷺ، فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاةِ رَسُولِ اللَّهِ ﷺ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى، حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكْعَةِ الآخِرَةِ، قَدَّمَ رِجْلَهُ الْيُسْرَى، وَنَصَبَ الأُخْرَى، وَقَعَدَ عَلَى مَقْعَدَتِهِ. وَسَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي حَبِيبٍ، وَيَزِيدُ بْنُ مُحَمَّدِ بْنِ حَلْحَلَةَ، وَابْنُ حَلْحَلَةَ مِنَ ابْنِ عَطَاءٍ. قَالَ: أَبُو صَالِحٍ، عَنِ اللَّيْثِ: كُلُّ فَقَارٍ. وَقَالَ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ: أَنَّ مُحَمَّدَ بْنَ عَمْرٍو حَدَّثَهُ: كُلُّ فَقَارٍ.

١٤٦ ـ بابُ مَنْ لَمْ يَرَ التَّشَهُّدَ الأَوَّلَ وَاجِباً لأَنَّ النَّبِيَّ ﷺ قَامَ مِنَ الرَّكْعَتَيْنِ وَلَمْ يَرْجِعْ

٨٢٩ ـ حدثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ، مَوْلَى بَنِي عَبْدِ الْمُطَّلِبِ، وَقَالَ مَرَّةً: مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ: أَنَّ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ، وَهُوَ مِنْ أَزْدِ شَنُوءَةَ، وَهُوَ حَلِيفٌ لِبَنِي عَبْدِ مَنَافٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَقَامَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى الصَّلاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ، كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

[الحديث ٨٢٩ ـ أطرافه في: ٨٣٠، ١٢٢٤، ١٢٢٥، ١٢٣٠، ٦٦٧٠].

١٤٧ ـ بابُ التَّشَهُّدِ فِي الأُولَى

٨٣٠ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ، فَقَامَ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا كَانَ فِي آخِرِ صَلَاتِهِ، سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

[طرفه في: ٨٢٩].

١٤٨ ـ بابُ التَّشَهُّدِ فِي الآخِرَةِ

٨٣١ ـ حدثنا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلامُ عَلَى فُلانٍ وَفُلانٍ، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلامُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلِ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ

٨٣١ـ قوله: على فلان وفلان يعنون الملائكة وقوله: فالتفت الخ مختصر من الرواية الآتية من أنهم كانوا يقولون السلام على الله من عباده السلام على فلان وفلان.

[149] One's supplication before the end salutation

832- Urwa Ibn Az'zubair reported: A'isha "Allah be pleased with her", the wife of Allah's Prophet, told: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the afflictions of The Charlatan (Ad'dajjal), and from the afflictions of life and death. O Allah, I seek refuge with you from sins and from debt." Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes (them."

833- Urwa narrated: A'isha "Allah be pleased with her" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" in the prayer seeking refuge with Allah from the affliction of Ad'dajjal.

834- Abu'bakr As'siddiq "Allah be pleased with him" told: I asked Allah's Apostle "Allah's blessing and peace be upon him" to teach me a supplication with which I may invoke Allah in my prayer. He told me to say: " O Allah! I have done great injustice to myself and none except you forgives sins, so bestow on me forgiveness from you, and Have Mercy on me, you are the Forgiver, the most Merciful."

[150] One's chosen supplication after the last declaration (Tashahhud) though it is not obligatory

835- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At'tahiyato lillah, was'salawato wat'taiyibat. As'salamo alayka aiyuihn'nabiyo warahmatollahi wbarakatoh. As'salamo alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hado an la ilaha illallaho; wa'ash'hado anna Mohammadan abdoho warasooloh). "Then, one could choose what he favours of supplication to invoke Allah Almighty."

[151] What about the opinion that one would not clean his forehead (from the traces of mud)

836- Abu'salama narrated: I asked Abu'sa'eed Al'khudri who said to me: "(The Prophet led us in the prayer) I saw The Prophet "Allah's blessing and peace be upon him" prostrating on mud and water. I saw the traces of mud on the forehead and on the nose of Allah's Apostle."

الصَّالحين ـ فَإنَّكُمْ إذَا قُلتُمُوهَا، أَصابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ ـ أَشْهَدُ أَنْ لاَ إِلَهَ إلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

[الحديث ٨٣١ ـ أطرافه في: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥، ٦٣٢٨، ٧٣٨١].

١٤٩ ـ باب الدُّعَاءِ قَبْلَ السَّلامِ

٨٣٢ ـ حدثنا أَبُو اليَمَانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنا عُرْوَةُ بْنُ الزُّبَيرِ، عَن عائِشَةَ، زوجِ النَّبيِّ ﷺ أخبرَتهُ: أَنَّ رسُولَ اللَّهِ ﷺ كانَ يَدعُو فِي الصَّلاةِ: «اللَّهُمَّ إِنِّي أَعوذُ بكَ مِن عذابِ القبرِ، وأعوذُ بكَ مِن فِتنةِ المَسيحِ الدَّجّالِ، وَأَعُوذُ بِكَ مِنْ فِتنَةِ المَحيَا وَفِتنَةِ المَمَاتِ، اللَّهمَّ إِنِّي أَعوذُ بِكَ مِنَ المأثَمِ والمغرَمِ». فقالَ لهُ قائلٌ: ما أَكثَرَ ما تَستَعِيذُ مِنَ المغرَمِ! فقال: «إنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ».

[الحديث ٨٣٢ ـ أطرافه في: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥، ٦٣٧٦، ٦٣٧٧، ٧١٢٩].

٨٣٣ ـ وَعَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَستَعيذُ في صَلاتِهِ مِنْ فِتنَةِ الدَّجّالِ.

[طرفه في: ٨٣٢].

٨٣٤ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ قالَ: حدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عَبدِ اللَّهِ بْنِ عَمرٍو، عَنْ أَبِي بَكرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنهُ: أَنَّهُ قالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعاءً أَدْعُو بِهِ فِي صَلاتِي، قالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفسِي ظُلماً كَثِيراً، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فاغْفِرْ لِي مَغْفِرَةً مِنْ عِندِكَ، وارْحَمْنِي، إِنَّكَ أَنتَ الغَفُورُ الرَّحِيمُ».

[الحديث ٨٣٤ ـ طرفاه في: ٦٣٢٦، ٧٣٨٨].

١٥٠ ـ بابُ ما يُتَخَيَّرُ مِنَ الدُّعاءِ بَعْدَ التَّشَهُّدِ، وَلَيسَ بِواجِبٍ

٨٣٥ ـ حدثنا مُسَدَّدٌ قالَ: حدَّثنا يَحيى، عَنِ الأَعمَشِ: حدَّثَني شَقِيقٌ، عَنْ عَبدِ اللَّهِ قالَ: كُنَّا إِذا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلاةِ، قُلْنا: السَّلامُ عَلَى اللَّهِ مِنْ عِبادِهِ، السَّلامُ عَلَى فُلانٍ وَفُلانٍ، فَقالَ النَّبِيُّ ﷺ: «لاَ تَقُولُوا السَّلامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَواتُ وَالطَّيِّباتُ، السَّلامُ عَلَيكَ أَيُّها النَّبِيُّ وَرَحمَةُ اللَّهِ وَبَرَكاتُهُ، السَّلامُ عَلَينا وَعَلَى عِبادِ اللَّهِ الصَّالِحِينَ ـ فَإِنَّكُم إِذا قُلتُم أَصابَ كُلَّ عَبدٍ فِي السَّماءِ، أَو بَينَ السَّماءِ وَالأَرضِ ـ أَشهَدُ أَن لا إِلَهَ إِلاَّ اللَّهُ، وَأَشهَدُ أَنَّ مُحَمَّداً عَبدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعاءِ أَعْجَبَهُ إِلَيهِ فَيَدْعُو».

[طرفه في: ٨٣١].

١٥١ ـ بابُ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأَنْفَهُ حَتَّى صَلَّى

قالَ أَبُو عَبْدِ اللَّهِ: رَأَيتُ الحُمَيدِيَّ يَحتَجُّ بِهذا الحَدِيثِ، أَنْ لا يَمسَحَ الجَبهَةَ فِي الصَّلاةِ.

٨٣٦ ـ حدثنا مُسْلِمُ بْنُ إِبْراهِيمَ قالَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: سَأَلتُ

[152] The prayer's end salutation

837- Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah's stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

[153] One should finish prayer with the end salutation if the imam does so first

838- Mahmud Ibn Ar'rabie narrated: Itban "Allah be pleased with him" narrated: We prayed behind The Prophet. When he finished with the end salutation, we followed him by doing the same.

[154] What about the opinion that the prayer's end salutation is sufficient with no need to respond to the imam's end salutation

839- Mahmud Ibn Ar'rabie reported: I remember Allah's Apostle and also the mouthful of water which he took from a bucket in our house and ejected (on me).

840- He also narrated: I heard from Itban Ibn Malik Al'ansari, who was one from Banu'salim, saying: "I used to lead my tribe of Banu'salim in prayer. Once I went to the Prophet and said to him: "I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying." He said: " Allah willing, I shall do that." Next day Allah's Apostle along with Abu'bakr, came to my house after the sun had risen high and he asked permission to enter. I allowed for him, but he didn't sit till he said to me: "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with the end salutation; and we did the same simultaneously."

[155] Allah's celebration after the prayer

841- Abdullah Ibn Abbas "Allah be pleased with both" narrated: In the lifetime of The Prophet, they were accustomed to celebrate Allah loudly after the obligatory prayer. Whenever they did so, I learnt that the compulsory prayer had finished.

أَبَا سَعِيدٍ الخُدْرِيَّ فَقَالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي المَاءِ وَالطِّينِ، حَتَّى رَأَيتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [طرفه في: ٦٦٩].

١٥٢ ـ باب التَّسْلِيمِ

٨٣٧ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ: أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ، قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيراً قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شِهَابٍ: فَأُرَى ـ وَاللَّهُ أَعْلَمُ ـ أَنَّ مُكْثَهُ لِكَي يَنْفُذَ النِّسَاءُ، قَبْلَ أَنْ يُدْرِكَهُنَّ مَنِ انْصَرَفَ مِنَ القَوْمِ. [الحديث ٨٣٧ ـ طرفاه في: ٨٤٩، ٨٥٠].

١٥٣ ـ بابٌ يُسَلِّمُ حِينَ يُسَلِّمُ الإِمَامُ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: يَسْتَحِبُّ إِذَا سَلَّمَ الإِمَامُ، أَنْ يُسَلِّمَ مَنْ خَلْفَهُ.

٨٣٨ ـ حدّثنا حِبَّانُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ، فَسَلَّمْنَا حِينَ سَلَّمَ.

[طرفه في: ٤٢٤].

١٥٤ ـ بابُ مَنْ لَمْ يَرَ رَدَّ السَّلَامِ عَلَى الإِمَامِ، وَاكْتَفَى بِتَسْلِيمِ الصَّلَاةِ

٨٣٩ ـ حدّثنا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ.

[طرفه في: ٧٧].

٨٤٠ ـ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ، قَالَ: كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَاناً، حَتَّى أَتَّخِذَهُ مَسْجِداً، فَقَالَ: «أَفْعَلُ إِنْ شَاءَ اللَّهُ». فَغَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ، بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ»؟ فَأَشَارَ إِلَيْهِ مِنَ المَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ، فَقَامَ فَصَفَفْنَا خَلْفَهُ، ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

[طرفه في: ٤٢٤].

١٥٥ ـ باب الذِّكْرِ بَعْدَ الصَّلَاةِ

٨٤١ ـ حدّثنا إِسْحَاقُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ

٨٣٧ـ قوله: هند بالصرف وعدمه (شارح).

٨٤٠ـ قوله: أتخذه بالرفع والجزم ولوقوعه جواب التمني المستفاد من وددت (شارح).

842- Ibn Abbas “Allah be pleased with both” told: I used to know that the (obligatory) prayer had finished when I heard their magnification of Allah.

843- Abu'huraira "Allah be pleased with him" narrated: Some poor people came to The Prophet "Allah's blessing and peace be upon him" and said: "The wealthy people will get higher grades and will have permanent enjoyment. At the same time, they pray like us and fast as we do. They have more money by which they perform Hajj and Umra, fight and struggle in Allah's Cause, and give in charity." The Prophet "Allah's blessing and peace be upon him" said: "Shall I not tell you a thing which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Glory be to Allah! Praise be to Allah! Allah is greater" thirty three times after every (compulsory) prayer." We differed and some of us said that we should say: "Glory be to Allah thirty three times, praise be to Allah thirty three times, and Allah is greater thirty four times.”

I went to The Prophet "Allah's blessing and peace be upon him" who said: "Say: "Glory be to Allah! Praise be to Allah! Allah is greater!" altogether thirty three times, (and not each of them thirty three times)."

844- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: “There is no God but Allah, Alone, no Partner with Him. To him be the dominion and all praise, and Omnipotent be he. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit against you."

[156] The imam's facing people after finishing prayer with the end salutation

845- Samura Ibn Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to face us after finishing the prayer with the end salutation.

رَفعَ الصَّوتِ بالذِّكرِ، حينَ يَنصرفُ النَّاسُ منَ المكتُوبَةِ، كَانَ عَلى عَهْدِ النَّبيِّ ﷺ. وَقالَ ابنُ عَبَّاسٍ: كُنتُ أَعلَمُ إذا انصَرَفُوا بذلكَ إذا سَمِعتُهُ.

[الحديث ٨٤١ ـ طرفه في: ٨٤٢]

٨٤٢ ـ حدثنا عليُّ بنُ عبدِ اللهِ قالَ: حدَّثنا سفيانُ قالَ: أخبرَني أَبو مَعبَدٍ، عن ابنِ عبَّاسٍ رضيَ اللهُ عنهما قالَ: كُنتُ أَعرفُ انقضاءَ صَلاةِ النَّبيِّ ﷺ بالتَّكبيرِ.

[طرفه في: ٨٤١].

٨٤٣ ـ حدثنا مُحَمَّدُ بنُ أَبي بَكرٍ قالَ: حَدَّثنا مُعتَمِرٌ، عَنْ عُبَيدِ اللهِ، عَنْ سُمَيٍّ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللهُ عَنهُ قالَ: جاءَ الفُقَرَاءُ إلى النَّبيِّ ﷺ فَقالُوا: ذَهَبَ أَهلُ الدُّثُورِ مِنَ الأَموالِ بالدَّرجاتِ العُلا وَالنَّعِيمِ المُقيمِ: يُصَلُّونَ كَما نُصَلِّي، وَيَصُومُونَ كَما نَصُومُ، وَلَهُمْ فَضلٌ مِنْ أَموالٍ، يَحُجُّونَ بها وَيَعتَمِرُونَ، وَيُجاهِدُونَ وَيَتَصدَّقُونَ! قالَ: «أَلا أُحَدِّثُكُمْ إنْ أَخَذتُمْ أَدرَكتُمْ مَنْ سَبَقَكُمْ، وَلَمْ يُدرِكْكُمْ أَحَدٌ بَعدَكُمْ، وَكُنتُمْ خَيرَ مَنْ أَنتُمْ بَينَ ظَهرَانَيهِ، إلاَّ مَنْ عَمِلَ مِثلَهُ؟ تُسَبِّحُونَ وَتَحمَدُونَ وَتُكَبِّرُونَ، خَلفَ كُلِّ صَلاةٍ، ثَلاثاً وَثَلاثِينَ». فَاختَلَفنا بَينَنا، فَقالَ بَعضُنا: نُسَبِّحُ ثَلاثاً وَثَلاثِينَ، وَنَحمَدُ ثَلاثاً وَثَلاثِينَ، وَنُكَبِّرُ أَربعاً وَثَلاثِينَ. فَرَجَعتُ إلَيهِ، فَقالَ: «تَقولُ: سُبحانَ اللهِ، وَالحَمدُ للهِ، واللهُ أَكبَرُ، حَتَّى يَكُونَ مِنهُنَّ كُلِّهِنَّ ثَلاثاً وَثَلاثِينَ».

[الحديث ٨٤٣ ـ طرفه في: ٦٣٢٩]

٨٤٤ ـ حدثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حَدَّثَنا سُفيانُ، عَنْ عَبدِ المَلِكِ بنِ عُمَيرٍ، عَنْ وَرَّادٍ، كَاتِبِ المُغيرَةِ بنِ شُعْبَةَ، قالَ: أَملَى عَلَيَّ المُغيرَةُ بنُ شُعبَةَ، في كِتابٍ إلى مُعَاوِيَةَ: أَنَّ النَّبيَّ ﷺ كَانَ يَقُولُ في دُبُرِ كُلِّ صَلاةٍ مَكتُوبَةٍ: «لا إلٰهَ إلا اللهُ وَحدَهُ لا شَرِيكَ لَهُ، لَهُ المُلكُ، وَلَهُ الحَمدُ، وَهُوَ عَلى كُلِّ شَيءٍ قَديرٌ، اللَّهُمَّ لا مَانِعَ لِمَا أَعطَيتَ، وَلا مُعطِيَ لِمَا مَنَعتَ، وَلا يَنفَعُ ذَا الجَدِّ مِنكَ الجَدُّ». وَقالَ شُعبَةُ، عَنْ عَبدِ المَلِكِ، بهذا. عَنِ الحَكَمِ، عَنِ القَاسِمِ بنِ مُخَيمِرَةَ، عَنْ وَرَّادٍ، بهذا. وَقالَ الحَسَنُ: الجَدُّ: غِنىً.

[الحديث ٨٤٤ ـ أطرافه في: ١٤٧٧، ٢٤٠٨، ٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢].

١٥٦ ـ بابٌ يَستَقبِلُ الإمامُ النَّاسَ إذا سَلَّمَ

٨٤٥ ـ حدثنا مُوسى بنُ إسماعيلَ قالَ: حَدَّثَنا جَرِيرُ بنُ حَازِمٍ قالَ: حَدَّثَنا أَبو رَجاءٍ، عَنْ سَمُرَةَ بنِ جُندَبٍ قالَ: كَانَ النَّبيُّ ﷺ إذا صَلَّى صَلاةً، أَقبَلَ عَلَينا بِوَجهِهِ.

[الحديث ٨٤٥ ـ أطرافه في: ١١٤٣، ١٣٨٦، ٢٠١٢، ٢٠٨٥، ٢٧٩١، ٣٢٣٦، ٣٣٥٤، ٤٦٧٤، ٦٠٩٦، ٧٠٤٧].

٨٤٣ـ الدثور: جمع دثر بفتح الدال وسكون المثلثة وقوله من الأموال بيان للدثور وتوكيد له لأن الدثور يجيء بمعنى المال الكثير وبمعنى الكثير من كل شيء ا هـ (شارح).

846- Zaid Ibn Khalid Al'jahni "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Al'hudaibiya after a rainy night. Following the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: “In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me; and he disbelieved in the stars. Whoever said that it rained because of a particular star had no belief in Me but believed in that star."”

847- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” once delayed the (Isha) prayer to the middle of the night when he came out (and led us in the prayer). Finishing the prayer, he faced us and said: “People prayed and slept. But you were still in prayer as long as you waited for the prayer.”

[157] The imam’s stay in his (praying) place after finishing the prayer with the end salutation

848- Nafi narrated: Ibn Omar used to perform the (extra optional) prayer in the same place wherein he had offered the obligatory prayer.

849- Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah’s stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

850- Hind Bint Al’harith narrated that Ommu’salama had told: Whenever he (The Messenger of Allah) finished the prayer with the end salutation, (he used to wait for sometime so that) women would leave and enter their homes before The Messenger of Allah’s getting out (of the mosque).

٨٤٦ ـ حدّثنا عبدُ اللَّهِ بنُ مَسلَمَةَ، عَنْ مَالِكٍ، عَنْ صَالِحِ بنِ كَيسَانَ، عَنْ عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ بنِ عُتبَةَ بنِ مَسْعُودٍ، عَنْ زَيدِ بنِ خَالِدِ الجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاةَ الصُّبحِ بِالحُدَيبِيَةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيلَةِ، فَلَمَّا انصَرَفَ، أَقبَلَ عَلَى النَّاسِ فَقَالَ: «هَل تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ»؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذلِكَ مُؤْمِنٌ بِي، وَكَافِرٌ بِالكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بِنَوْءِ كَذَا وَكَذَا، فَذلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالكَوْكَبِ».

[الحديث ٨٤٦ ـ أطرافه في: ١٠٣٨، ٤١٤٧، ٧٥٠٣].

٨٤٧ ـ حدّثنا عبدُ اللَّهِ: سمِعَ يَزِيدَ قَالَ: أَخْبَرَنَا حُمَيدٌ، عَنْ أَنَسٍ قَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الصَّلاةَ ذَاتَ لَيلَةٍ إِلَى شَطْرِ اللَّيلِ، ثُمَّ خَرَجَ عَلَينَا، فَلَمَّا صَلَّى أَقْبَلَ عَلَينَا بِوَجْهِهِ، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ».

[طرفه في: ٥٧٢].

١٥٧ ـ باب مُكْثِ الإِمَامِ فِي مُصَلاَّهُ بَعْدَ السَّلامِ

٨٤٨ ـ وقال لَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الفَرِيضَةَ. وَفَعَلَهُ القَاسِمُ. وَيُذْكَرُ عَنْ أَبِي هُرَيرَةَ رَفَعَهُ: «لا يَتَطَوَّعُ الإِمَامُ فِي مَكَانِهِ». وَلَمْ يَصِحَّ.

٨٤٩ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ، يَمْكُثُ فِي مَكَانِهِ يَسِيراً. قَالَ ابْنُ شِهَابٍ: فَنُرَى ـ وَاللَّهُ أَعْلَمُ ـ لِكَي يَنْفُذَ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ.

[طرفه في: ٨٣٧].

٨٥٠ ـ وقال ابْنُ أَبِي مَرْيَمَ: أَخبرنا نَافِعُ بنُ يَزِيدَ قال: أَخبرنِي جَعْفَرُ بنُ رَبِيعَةَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيهِ قَالَ: حَدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ الفِرَاسِيَّةُ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، وَكَانَتْ مِنْ صَوَاحِبَاتِهَا، قَالَتْ: كَانَ يُسَلِّمُ، فَيَنْصَرِفُ النِّسَاءُ، فَيَدْخُلْنَ بُيُوتَهُنَّ، مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَتْنِي هِنْدُ الفِرَاسِيَّةُ. وَقَالَ عُثْمَانُ بنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَتْنِي هِنْدُ الفِرَاسِيَّةُ. وَقَالَ الزُّبَيدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ: أَنَّ هِنْدَ بِنْتَ الحَارِثِ القُرَشِيَّةَ أَخْبَرَتْهُ، وَكَانَتْ تَحْتَ مَعْبَدِ بنِ المِقْدَادِ، وَهُوَ حَلِيفُ بَنِي زُهْرَةَ، وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ. وَقَالَ شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَتْنِي هِنْدُ القُرَشِيَّةُ. وَقَالَ ابْنُ أَبِي عَتِيقٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ الفِرَاسِيَّةِ. وَقَالَ اللَّيثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ:

٨٤٦ـ قوله: إثر بكسر الهمزة وسكون المثلثة في الفرع ويجوز فتحهما أفاده الشارح.

٨٤٨ـ قوله: لا يتطوع بضم العين أو مجزوم بلا وكسر لالتقاء الساكنين (شارح).

[158] The imam's remembering something after leading the prayer, for which he leaves quickly crossing the rows

851- Uqba "Allah be pleased with him" narrated: I offered the Asr prayer behind The Prophet "Allah's blessing and peace be upon him" at Medina. As soon as he had finished the prayer with the end salutation, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives.

The people got scared at his speed.

The Prophet "Allah's blessing and peace be upon him" came back and found the people surprised at his haste. He said to them: "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)."

[159] One's leaving from either his right or his left side (after prayer)

852- Abdullah "Allah be pleased with him" narrated: You should not give away a portion of your prayer to Satan by thinking that it is necessary to depart (after finishing the prayer) only from one's right side.

I have seen The Prophet "Allah's blessing and peace be upon him" often leaving from the left side.

[160] What about eating garlic or onion

853- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said in The Invasion of Khaibar: "He, who ate from this tree (meaning the garlic) should not enter our mosque."

854- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever eats (from) this plant (he meant garlic) should keep away from our mosque." The sub narrator said: "What does he mean by that?"

He replied: "I think he means only raw (or stinking, according to Ibn Juraij) garlic."

حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنِ امْرَأَةٍ مِنْ قُرَيْشٍ، حَدَّثَتْهُ عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٨٣٧].

١٥٨ ـ بابُ مَنْ صَلَّى بالنَّاس، فذكَرَ حاجَةً فتخطَّاهُم

٨٥١ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عيسى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخبرَنِي ابْنُ أَبِي مُلَيكَة، عَنْ عُقْبَةَ قَالَ: صَلَّيتُ وراءَ النَّبِيِّ ﷺ بالمَدِينَةِ العَصْرَ، فَسَلَّمَ ثُمَّ قَامَ مُسرِعاً، فتخطَّى رِقابَ النَّاسِ، إلى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِن سُرعَتِهِ، فَخَرَجَ عَلَيهِمْ، فَرَأَى أَنَّهُمْ عَجِبُوا مِن سُرْعَتِهِ، فَقالَ: «ذَكَرْتُ شَيئاً مِنْ تِبْرٍ عِنْدَنا، فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ».

[الحديث ٨٥١ ـ أطرافه في: ١٢٢١، ١٤٣٠، ٦٢٧٥].

١٥٩ ـ بابُ الانْفِتَالِ وَالانْصِرَافِ عَنِ اليَمِينِ وَالشِّمَالِ

وَكانَ أَنَسٌ يَنْفَتِلُ عَنْ يَمِينِهِ وعَنْ يَسارِهِ، وَيَعِيبُ عَلَى مَنْ يَتَوَخَّى، أَوْ مَنْ يَعْمِدُ الانْفِتالَ عَنْ يَمِينِهِ.

٨٥٢ ـ حدّثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنِ الأَسْوَدِ قَالَ: قالَ عَبْدُ اللَّهِ: لاَ يَجْعَلْ أَحَدُكُمْ لِلشَّيطَانِ شَيئاً مِنْ صَلاتِهِ، يَرَى أَنَّ حَقّاً عَلَيهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ، لَقَدْ رَأَيتُ النَّبِيَّ ﷺ كَثِيراً يَنْصَرِفُ عَنْ يَسارِهِ.

١٥٩ ـ بابُ الانْفِتَالِ وَالانْصِرَافِ عَنِ اليَمِينِ وَالشِّمَالِ

وَقَوْلِ النَّبِيِّ ﷺ: «مَنْ أَكَلَ الثُّومَ أَوِ البَصَلَ، مِنَ الجُوعِ أَوْ غَيرِهِ، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا».

٨٥٣ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ فِي غَزْوَةِ خَيبَرَ: «مَنْ أَكَلَ مِنْ هذهِ الشَّجَرَةِ ـ يَعْنِي الثُّومَ ـ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا».

[الحديث ٨٥٣ ـ أطرافه في: ٤٢١٥، ٤٢١٧، ٤٢١٨، ٥٥٢١، ٥٥٢٢].

٨٥٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هذهِ الشَّجَرَةِ ـ

٨٥١ـ قوله: عجبوا وللكشميهني قد عجبوا (شارح).

ـ قوله: أن يحبسني أي يشغلني عن الله سبحانه.

باب ١٥٩ ـ قوله: يتوخى أي يقصد ويتحرى وشك الراوي في اللفظ فقال: أو يعمد.

٨٥٢ـ قوله: يرى بفتح أوله أي يعتقد ويجوز الضم أي يظن ا هـ من الشارح.

٨٥٤ـ قوله: فلا يغشانا كذا بإثبات الألف والأصل فلا يغشنا لأنه نهي انظر الشارح.

855- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever eats garlic or onion should keep away from our mosque or should remain in his house." (Jaber Ibn Abdullah, in another narration said: "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, The Prophet "Allah's blessing and peace be upon him" asked: “What is in it?” He was told of the vegetables that were in it. The Prophet "Allah's blessing and peace be upon him" ordered that it should be brought near to some of his companions who were with him. When The Prophet "Allah's blessing and peace be upon him" saw that he (his companion) disliked to eat it he said: “Eat. (I Don't eat) for I converse with those whom you don't converse with (The angels).”

856- Anas “Allah be pleased with him” was reported to have been asked by somebody: “What did you hear from Allah’s Prophet “Allah’s blessing and peace be upon him” concerning garlic?” he said: The Prophet “Allah’s blessing and peace be upon him” said: “He, who ate from this plant (pointing to the garlic) should neither come close to, nor pray with, us.”

[161] The boys ablution, taking bath, and attending the congregational, and funeral prayers, and the two Muslim feasts

857- Ibn Abbas "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" passed by a grave that was separated from the other graves. He led the people in the (funeral) prayer and the people had aligned behind him.

858- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " taking a bath on Friday is compulsory for every Muslim reaching the age of puberty."

859- Ibn Abbas “Allah be pleased with both” narrated: One night I slept at the house of (my aunt) Maimuna. After The Prophet "Allah's blessing and peace be upon him" had slept a part of the night, He got up and performed a light (but perfect) ablution from a hanging water skin and stood up for the prayer. I performed a similar ablution and joined him standing on his left side but he drew me to his right and prayed as much as Allah wished him to do. Then he slept till I heard his breath sounds. The Mu'adhdhin came to The Prophet "Allah's blessing and peace be upon him" and informed him that the time of the (Fajr) prayer was due. The Prophet went out and offered the Morning Prayer without repeating the ablution.

We said to Amr: Some people said that the Prophet’s eyes sleep though his heart never sleeps. He replied: “Obaid Ibn Omar told: The Prophets dreams are

يُرِيدُ الثُّومَ ـ فَلاَ يَغْشَانَا في مَسَاجِدِنَا». قلتُ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أُرَاهُ يَعْنِي إلاَّ نِيئَهُ. وَقَالَ مَخْلَدُ ابْنُ يَزِيدَ، عَنِ ابْنِ جُرَيجٍ إلاَّ نَتْنَهُ. وَقَالَ أَحْمَدُ بْنُ صَالِحٍ، عَنِ ابْنِ وَهْبٍ: أُتِيَ بِبَدْرٍ، قَالَ ابْنُ وَهْبٍ: يَعْنِي طَبَقاً، فِيهِ خَضِرَاتٌ، وَلَمْ يَذْكُرِ اللَّيْثُ، وَأَبُو صَفْوَانَ، عَنْ يُونُسَ، قِصَّةَ القِدْرِ، فَلاَ أَدْرِي، هُوَ مِنْ قَوْلِ الزُّهْرِيِّ، أَوْ فِي الحَدِيثِ؟

[الحديث ٨٥٤ ـ أطرافه في: ٨٥٥، ٥٤٥٢، ٧٣٥٩]

٨٥٥ ـ حدثنا سَعِيدُ بنُ عُفَيرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: زَعَمَ عَطَاءٌ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ زَعَمَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزِلْنَا». أَوْ قَالَ: «فَلْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ». وَأَنَّ النَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحاً، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ البُقُولِ، فَقَالَ: «قَرِّبُوهَا». إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي». وَقَالَ أَحْمَدُ بْنُ صَالِحٍ، بَعْدَ حَدِيثِ يُونُسَ، عَنِ ابْنِ شِهَابٍ: وَهُوَ يُثْبِتُ قَوْلَ يُونُسَ.

٨٥٦ ـ حدثنا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قَالَ: سَأَلَ رَجُلٌ أَنَساً: مَا سَمِعْتَ نَبِيَّ اللَّهِ ﷺ فِي الثُّومِ؟ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هذهِ الشَّجَرَةِ فَلاَ يَقْرَبْنَا». أَوْ: «لاَ يُصَلِّيَنَّ مَعَنَا».

[الحديث ٨٥٦ ـ طرفه في: ٥٤٥١].

١٦١ ـ بابُ وُضُوءِ الصِّبْيَانِ، وَمَتَى يَجِبُ عَلَيهِمُ الغُسْلُ وَالطُّهُورِ وَحُضُورِهِمُ الجَمَاعَةَ وَالعِيدَينِ وَالجَنَائِزَ، وَصُفُوفِهِمْ

٨٥٧ ـ حدثنا ابْنُ المُثَنَّى قَالَ: حَدَّثَنِي غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيمَانَ الشَّيبَانِيَّ قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُمْ وَصَفُّوا عَلَيهِ. فَقُلْتُ: يَا أَبَا عَمْرٍو، مَنْ حَدَّثَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ.

[الحديث ٨٥٧ ـ أطرافه في: ١٢٤٧، ١٣١٩، ١٣٢١، ١٣٢٢، ١٣٢٦، ١٣٣٦، ١٣٤٠].

٨٥٨ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنِي صَفوَانُ بْنُ سُلَيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «الغُسْلُ يَومَ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». [الحديث ٨٥٨ ـ أطرافه في: ٨٧٩، ٨٨٠، ٨٩٥، ٢٦٦٥].

٨٥٩ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا سُفيَانُ، عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي كُرَيبٌ، عَنِ

٨٥٥ـ قوله: يعني طبقاً أراد به تفسير البدر شبهه به لاستدارته.

٨٥٧ـ قوله: على قبر منبوذ أي على قبر منفرد عن القبور وروي بإضافة قبر إلى منبوذ أي على قبر لقيط وقوله: فأمهم أي في الصلاة عليه.

٨٥٩ـ قوله: يأذنه بكسر الذال ولأبي ذر يأذنه بفتحها مع الأوّل وسكون الهمز فيهما وروي يؤذنه.

considered to be kind of divinely inspiration." He recited Allah's saying: "Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou will find me, if Allah So wills one practising Patience and constancy." (As'saffat 102)

860- Anas Ibn Malik "Allah be pleased with him" reported: "My grandmother Mulaika invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer."" Anas added: "I took my (straw) mat, which I washed with water as it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two Rak'a-prayer and then left."

861- Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people)of the row while they were offering their prayers. I let the she-ass loose to graze and entered the row, but nobody objected to that.

862- A'isha "Allah be pleased with her" reported: Once Allah's Apostle "Allah's blessing and peace be upon him" delayed the Isha prayer till Omar reminded him by saying: "The prayer! The women and children have slept." Then The Prophet "Allah's blessing and peace be upon him" came out and said: "None amongst the dwellers of the earth has been waiting for it (the prayer) except you." Urwa added: "In those days there was no prayer to be established elsewhere but in Medina.

863- Ibn Abbas "Allah be pleased with both" was reported to have been asked:"Have you ever attended the feast prayer with Allah's Apostle?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so (for he was too young). The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As'salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck to take off her necklace and put it in the

ابن عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيلَةً، فَقَامَ النَّبِيُّ ﷺ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيلِ، قَامَ رَسُولُ اللَّهِ ﷺ، فَتَوَضَّأَ مِن شَنٍّ مُعَلَّقٍ وُضُوءَاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو وَيُقَلِّلُهُ جِدّاً، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَتَوَضَّأْتُ نَحْواً مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، فَأَتَاهُ الْمُنَادِي يَأْذَنُهُ بِالصَّلاةِ، فَقَامَ مَعَهُ إِلَى الصَّلاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، قُلنا لِعَمْرٍو: إِنَّ نَاساً يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنُهُ وَلا يَنَامُ قَلْبُهُ؟ قَالَ عَمْرٌو: سَمِعْتُ عُبَيدَ بْنَ عُمَيرٍ يَقُولُ: إِنَّ رُؤْيَا الأَنْبِيَاءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾ [الصافات: ١٠٢]. [طرفه في: ١١٧].

٨٦٠ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، فَقَالَ: «قُومُوا فَلأُصَلِّي بِكُمْ». فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِثَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَالْيَتِيمُ مَعِي، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى بِنَا رَكْعَتَيْنِ.

[طرفه في: ٣٨٠].

٨٦١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: أَقْبَلْتُ رَاكِباً عَلَى حِمَارٍ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنىً إِلَى غَيرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، فَنَزَلْتُ وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ. [طرفه في: ٧٦].

٨٦٢ ـ حدّثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عَائِشَةَ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ. وَقَالَ عَيَّاشٌ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ فِي الْعِشَاءِ، حَتَّى نَادَاهُ عُمَرُ قَدْ نَامَ النِّسَاءُ وَالصِّبْيَانُ! فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يُصَلِّي هَذِهِ الصَّلاةَ غَيرُكُمْ». وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّي غَيرُ أَهْلِ الْمَدِينَةِ. [طرفه في: ٥٦٦].

٨٦٣ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ ابْنُ عَابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلا مَكَانِي مِنْهُ مَا شَهِدْتُهُ، يَعْنِي مِنْ صِغَرِهِ، أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ

٨٦٠ـ قوله: فلأصلي بلام مكسورة وفتح الياء ويجوز التسكين في الياء انظر الشارح.

٨٦١ـ قوله: منى بالصرف والياء في الفرع قال النووي: والأجود صرفه وكتابته بالألف لا بالياء ا هـ.

٨٦٢ـ قوله: أعتم أي أبطأ بصلاة العشاء وأخرها حتى اشتدت عتمة الليل أي ظلمته ا هـ.

ـ قوله: غيركم بالرفع والنصب وقوله: غير أهل بنصب غير وروي بالرفع ا هـ.

٨٦٣ـ قوله: شهدت الخروج أي إلى مصلى العيد (شارح).

garment of Bilal. Then The Prophet "Allah's blessing and peace be upon him" and Bilal returned home."

[162] Women's getting out to the mosque at night

864- A'isha "Allah be pleased with her" reported: Once Allah's Apostle "Allah's blessing and peace be upon him" delayed the Isha prayer till Omar reminded him by saying: "The prayer! The women and children have slept." Then The Prophet "Allah's blessing and peace be upon him" came out and said: "None amongst the dwellers of the earth has been waiting for it (the prayer) except you." Urwa added: "In those days there was no prayer to be established elsewhere but in Medina.

At this time, they used to pray Isha in the period between the twilight and the first one-third of the night.

865- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If your women ask permission to go to the mosque at night, allow them."

[163] People's waiting (after prayer) with the knowledgeable imam till he leaves

866- Hind Bint Al'harith narrated: Ommu'salama "Allah be pleased with her", the wife of Allah's Messenger, told: "At the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" women used to leave the mosque whenever they finished the prayer with the end salutation. Moreover, men would wait with The Messenger of Allah as much as Allah wished (in the mosque). Whenever he left, they would leave after him.

867- A'isha "Allah be pleased with her" narrated: "Whenever The Messenger of Allah "Allah's blessing and peace be upon him" prayed the morning, women used to leave (the mosque) after the prayer, covered with their sheets, with no one recognizing them because of the darkness.

868- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother."

الصَّلت، ثُمَّ خطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلقِهَا، تُلقِي فِي ثَوْبِ بِلاَلٍ، ثُمَّ أَتَى هُوَ وَبِلاَلٌ البَيتَ. [طرفه في: ٩٨].

١٦٢ ـ باب خُرُوجِ النِّسَاءِ إِلَى المَسَاجِدِ بِاللَّيلِ وَالغَلَس

٨٦٤ ـ حدّثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالعَتَمَةِ، حَتَّى نَادَاهُ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ! فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: «مَا يَنْتَظِرُهَا أَحَدٌ غَيرُكُمْ مِنْ أَهْلِ الأَرْضِ». وَلاَ يُصَلَّى يَوْمَئِذٍ إِلاَّ بِالمَدِينَةِ، وَكَانُوا يُصَلُّونَ العَتَمَةَ فِيمَا بَينَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيلِ الأَوَّلِ.

[طرفه في: ٥٦٦].

٨٦٥ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيلِ إِلَى المَسْجِدِ فَأْذَنُوا لَهُنَّ». تَابَعَهُ شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٨٦٥ ـ أطرافه في: ٨٧٣، ٨٩٩، ٩٠٠، ٥٢٣٨].

١٦٣ ـ باب انْتِظَارِ النَّاسِ قِيَامَ الإِمَامِ العَالِمِ

٨٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَّمْنَ مِنَ المَكْتُوبَةِ قُمْنَ، وَثَبَتَ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ، فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ.

٨٦٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبحَ، فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الغَلَسِ.

[طرفه في: ٣٧٢].

٨٦٨ ـ حدّثنا مُحَمَّدُ بْنُ مِسْكِينٍ قَالَ: حَدَّثَنَا بِشْرٌ: أَخْبَرَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَقُومُ إِلَى الصَّلاَةِ، وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاَتِي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ».

[طرفه في: ٧٠٧].

= قوله: إلى حلقها بهذا الضبط وبكسر الحاء مع فتح اللام الخاتم لا فص له أو القرط وللأصيلي إلى حلقها بسكون اللام مع فتح الحاء أي المحل الذي يعلق فيه (شارح).

٨٦٤ـ قوله: غيركم بالنصب والرفع.

869- Umra narrated: A'isha "Allah be pleased with her" said: "Had The Messenger of Allah "Allah's blessing and peace be upon him" seen what the women would do (after him) he would have prevented them (from going out to the mosques) as the women of Banu'israel had been prevented." Umra was asked: "Had the women of Israel been prevented?" She answered: "Yes."

[164] The women's praying behind the men

870- Hind Bint Al'harith narrated: Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, told: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah's stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

871- Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" prayed in Ommu'sulaim's home. An orphan and I aligned behind him and Ommu'sulaim was behind us.

872- Anas narrated: (The same previous tradition).

[165] The women's leaving (the mosque) quickly after the morning (prayer)

873- A'isha "Allah be pleased with her" narrated: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" performed the morning prayer while it was still dark, the women left (the mosque); and they were unrecognised by anyone (or they never recognized one another) because of darkness.

874- A'isha narrated: (the same previous tradition).

[166] The woman's asking for her husband's permission to go to the mosque

875- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one's wife asked for permission (to go to the mosque) he should not prevent her."

[167] The women's praying behind the men

Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" prayed in Ommu'sulaim's home. An

٨٦٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَوْ أَدْرَكَ رَسُولُ اللَّهِ ﷺ مَا أَحْدَثَ النِّسَاءُ، لَمَنَعَهُنَّ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. قُلْتُ لِعَمْرَةَ: أَوَمُنِعْنَ؟ قَالَتْ: نَعَمْ.

١٦٤ ـ بابُ صَلاةِ النِّسَاءِ خَلْفَ الرِّجَالِ

٨٧٠ ـ حدّثنا يَحْيى بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ، قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَيَمْكُثُ هُوَ فِي مَقَامِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ. قَالَ: نَرَى ـ وَاللَّهُ أَعْلَمُ ـ أَنَّ ذلِكَ كَانَ لِكَي يَنْصَرِفَ النِّسَاءُ، قَبْلَ أَنْ يُدْرِكَهُنَّ مِنَ الرِّجَالِ.

٨٧١، ٨٧٢ ـ حدّثنا أَبُو نُعَيم قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْحاقَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي بَيتِ أُمِّ سُلَيمٍ، فَقُمْتُ وَيَتِيمٌ خَلْفَهُ، وَأُمُّ سُلَيمٍ خَلْفَنَا.

[طرفه في: ٣٨٠].

١٦٥ ـ بابُ سُرْعَةِ انْصِرَافِ النِّسَاءِ مِنَ الصُّبْحِ، وَقِلَّةِ مَقَامِهِنَّ فِي المَسْجِدِ

٨٧٣، ٨٧٤ ـ حدّثنا يَحْيى بْنُ مُوسى: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيحٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِي اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي الصُّبْحَ بِغَلَسٍ، فَيَنْصَرِفنَ نِسَاءُ المُؤْمِنِينَ، لا يُعْرَفنَ مِنَ الغَلَسِ، أَوْ لاَ يَعْرِفُ بَعْضُهُنَّ بَعْضاً.

[طرفه في: ٣٧٢].

١٦٦ ـ بابُ اسْتِئْذَانِ المَرْأَةِ زَوْجَهَا بِالخُرُوجِ إِلَى المَسْجِدِ

٨٧٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عُبد اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ فَلاَ يَمْنَعْهَا».

[طرفه في: ٨٦٥].

١٦٧ ـ بابُ صَلاةِ النِّسَاءِ خَلفَ الرِّجَالِ

حدّثنا أَبُو نُعَيم قَالَ: حَدَّثَنَا ابْنُ عُيَينَةَ، عَنْ إِسْحاقَ، عَنْ أَنَسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي بَيتِ أُمِّ سُلَيمٍ، فَقُمْتُ وَيَتِيمٌ خَلفَهُ، وَأُمُّ سُلَيمٍ خَلْفَنَا.

[طرفه في: ٣٨٠].

حدّثنا يَحْيى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدَ بِنْتِ الحَارِثِ، عَنْ

٨٦٩ـ قوله: لمنعهنّ وفي بعض النسخ لمنعهنّ المسجد.

٨٧٠ـ قوله: نرى بفتح النون ولأبي ذرّ نرى بضمها أي نظن (شارح).

باب ١٦٥ ـ قوله: مقامهن بفتح الميم وبضمها مصدر ميمي من أقام أي قلة إقامتهنّ أفاده الشارح.

orphan and I aligned behind him and Ommu'sulaim was behind us.

Hind Bint Al'harith narrated: Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, told: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah's stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

أُمّ سَلَمَةَ قَالَتْ : كانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ، قامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَهُوَ يَمْكُثُ فِي مَقَامِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ، قالَتْ : نُرَى ـ وَاللَّهُ أَعْلَمُ ـ أَن ذلِكَ كانَ لِكَي يَنْصَرِفَ النِّسَاءُ، قَبْلَ أَنْ يُدْرِكَهُنَّ الرِّجالُ.

(11) The Book of Friday

[1] The obligation of Friday prayer

in view of Allah's saying: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!" (Friday "Al'jumu'a" 9)

876- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "We (Muslims) are the last (to come) but the foremost on the Day of Judgement though the former nations were given the Holy Scriptures before us.

This was their day (Friday) on which the celebration was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews (holy day) is tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday)."

[2] The virtue of one's taking bath on Friday;

and should the boy or the woman attend Friday's prayer

877- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you came (to attend the prayer) on Friday, he should take a bath (before coming)."

878- Ibn Omar "Allah be pleased with both" narrated: While Omar Ibn Al'khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the early emigrants came. Omar asked him: "What is the time now?" He replied: "I was busy and could not go back to my home till I heard the Adhan.

I did not perform more than the ablution." Thereupon Omar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

879- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١١ ـ كِتَابُ الجُمُعَةِ

١ ـ باب فَرْضِ الجُمُعَة

لِقَولِ اللَّهِ تعالى: ﴿إِذا نُودِيَ لِلصَّلاةِ مِن يومِ الجُمُعَةِ فاسعَوا إلى ذِكْرِ اللَّهِ وذَرُوا البيعَ ذِلكُم خيرٌ لكُم إن كُنتُم تعلَمُون﴾. [الجمعة: ٩].

٨٧٦ ـ حدّثنا أبو اليمانِ قالَ: أخبرنا شُعيبٌ قالَ: حدَّثنا أَبُو الزِّنادِ: أنَّ عبدَ الرَّحمٰنِ بنَ هُرمُزَ الأعرجَ، مولى ربيعةَ بنِ الحارثِ، حدَّثَهُ: أنَّهُ سمعَ أبا هُريرةَ رضيَ اللَّهُ عنهُ: أنَّه سمعَ رَسُولَ اللَّهِ ﷺ يقولُ: «نحنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القيامَةِ، بَيْدَ أنَّهُمْ أُوتوا الكِتابَ مِنْ قَبْلِنا، ثُمَّ هذا يَوْمُهُمُ الَّذي فُرِضَ عَلَيهِمْ، فَاخْتَلَفُوا فيهِ فَهَدانَا اللَّهُ، فالنَّاسُ لَنا فِيهِ تَبَعٌ: اليَهُودُ غَداً والنَّصارى بَعْدَ غَدٍ».

[طرفه في: ٢٣٨]

٢ ـ باب فَضْلِ الغُسْلِ يَوْمَ الجُمُعَةِ، وَهَلْ عَلَى الصَّبِيِّ شُهُودُ يَوْمِ الجُمُعَةِ، أَوْ عَلَى النِّساءِ

٨٧٧ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا جاءَ أَحَدُكُمُ الجُمُعَةَ فَلْيَغْتَسِلْ».

[الحديث ٨٧٧ ـ طرفاه في: ٨٩٤، ٩١٩]

٨٧٨ ـ حدّثنا عبدُ اللَّهِ بنُ محمَّدِ بنِ أسماءَ قالَ: أخبرنا جُوَيرِيَةُ، عَنْ مالِكٍ، عَنِ الزُّهريِّ، عن سالِمِ بنِ عبدِ اللَّهِ بنِ عُمَرَ، عنِ ابنِ عُمَرَ، رَضِيَ اللَّهُ عنهُما: أنَّ عُمرَ بنَ الخطَّابِ، بينما هو قائمٌ في الخُطبَةِ يومَ الجُمُعَةِ، إذ دخلَ رجلٌ منَ المُهاجرينَ الأوَّلينَ مِن أصحابِ النَّبيِّ ﷺ، فَناداهُ عُمَرُ: أيَّةُ ساعةٍ هذه؟ قالَ: إِنِّي شُغِلْتُ، فَلَمْ أَنْقَلِبْ إلى أهلي حَتَّى سَمِعْتُ التَّأْذِينَ، فَلَمْ أَزِدْ أَنْ تَوَضَّأْتُ. فَقالَ: وَالوُضُوءُ أيضاً، وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَأْمُرُ بالغُسْلِ!

[الحديث ٨٧٨ ـ طرفه في: ٨٨٢].

٨٧٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ صَفْوانَ بْنِ سُلَيمٍ، عَنْ عَطاءِ بْنِ

٨٧٨ـ قوله: والوضوء بنصب الوضوء وبالواو عطفاً على الإنكار الأول أي والوضوء اقتصرت عليه واخترته دون الغسل وجواز الرفع على أنه مبتدأ خبره محذوف أي والوضوء تقتصر عليه انظر الشارح.

[3] Using perfume on Friday

880- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty. He has (also on Friday) to clean his teeth with Siwak, and use perfume if it is available."

(Amr, the sub-narrator, said: I know that one's taking a bath on Friday is obligatory. But as for cleaning his teeth, I do not know whether it is compulsory or not. Anyway, this is, according to Amr, what was mentioned in the tradition).

[4] The virtue of Friday

881- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer in the first hour (as early as it could be), it is as if he had sacrificed a camel (in Allah's cause). Whoever goes in the second hour it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

[5]

882- Abu'huraira "Allah be pleased with him" narrated: While Omar Ibn Al'khattab was standing and delivering the sermon on a Friday, one came in. Omar asked him: "What prevented you to come for prayer (earlier)?" He replied: "As soon as I had heard the Adhan, I did not perform more than the ablution." Thereupon Omar said to him: "Didn't you hear Allah's Messenger "Allah's blessing and peace be upon him" saying: "If any of you came (to attend the prayer) on Friday he has to take a bath"?

[6] Using the hair oil on Friday

883- Salman Al'farisi "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is

يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الجُمعَةِ واجبٌ عَلَى كُلِّ مُحْتَلِمٍ». [طرفه في: ٨٥٨].

٣ ـ باب الطِّيبِ لِلجُمُعَةِ

٨٨٠ ـ حدثنا عليّ قال: حدثنا حرميّ بن عمارة قال: حدثنا شعبة، عن أبي بكر بن المنكدر قال: حدثني عمرو بن سليم الأنصاري قال: أشهد على أبي سعيد قال: أشهد على رسول الله ﷺ قال: «الغسل يوم الجمعة واجب على كل محتلم، وأن يستن، وأن يمس طيباً إن وجد». قال عمرو: أمّا الغسل فأشهد أنه واجب، وأمّا الاستنان والطيب فالله أعلم، أواجبٌ هو أم لا؟ ولكن هكذا في الحديث. قال أبو عبد الله: هو أخو محمد بن المنكدر، ولم يسمّ أبو بكر هذا، رواه عنه بكير بن الأشج، وسعيد بن أبي هلال وعدّة. وكان محمد بن المنكدر يكنى بأبي بكر وأبي عبد الله

[طرفه في: ٨٥٨].

٤ ـ باب فَضْلِ الجُمُعَةِ

٨٨١ ـ حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن سميّ، مولى أبي بكر بن عبد الرحمن، عن أبي صالح السمان، عن أبي هريرة رضي الله عنه: أنّ رسول الله ﷺ قال: «من اغتسل يوم الجمعة غسل الجنابة ثم راح، فكأنما قرّب بدنة، ومن راح في الساعة الثانية، فكأنما قرّب بقرة، ومن راح في الساعة الثالثة، فكأنما قرّب كبشاً أقرن، ومن راح في الساعة الرابعة، فكأنما قرّب دجاجة، ومن راح في الساعة الخامسة، فكأنما قرّب بيضة، فإذا خرج الإمام حضرت الملائكة يستمعون الذكر»

٥ ـ باب

٨٨٢ ـ حدثنا أبو نعيم قال: حدثنا شيبان، عن يحيى، عن أبي سلمة، عن أبي هريرة: أنّ عمر رضي الله عنه، بينما هو يخطب يوم الجمعة، إذ دخل رجل، فقال عمر: لم تحتبسون عن الصلاة؟ فقال الرجل: ما هو إلا سمعت النداء توضأت، فقال: ألم تسمعوا النبي ﷺ قال: «إذا راح أحدكم إلى الجمعة فليغتسل»؟

[طرفه في: ٨٧٨]

٦ ـ باب الدُّهْنِ لِلجُمُعَةِ

٨٨٣ ـ حدثنا آدم قال: حدثنا ابن أبي ذئب، عن سعيد المقبري قال: أخبرني أبي، عن

٨٨١ـ قوله: دجاجة بتثليث الدال والفتح هو الفصيح قاله الشارح.

باب ٦ ـ قوله: الدهن بضم الدال أي استعماله ويجوز فتحها مصدر دهنت دهناً وحينئذ فلا يحتاج إلى تقدير أفاده الشارح.

delivering the sermon, his sins in between the present and the last Friday would be forgiven."

884- Ibn Abbas "Allah be pleased with both" was reported to have been asked: "The people are narrating that The Prophet "Allah's blessing and peace be upon him" said: Take a bath on Friday and wash your heads even though you were not in a state of ceremonial impurity (after sexual intercourse) and use perfume." On that Ibn Abbas replied: "I know that the bath (is essential) but I do not know about the perfume (whether it is essential or not)."

885- Tawus narrated: Ibn Abbas mentioned the statement of the Prophet regarding one's taking a bath on Friday. I asked him whether the Prophet "Allah's blessing and peace be upon him" had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn Abbas) replied that he did not know about it.

[7] Putting on the best clothes one could find (on Friday)

886- Omar Ibn Al'khattab "Allah be pleased with him" narrated that he had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Omar Ibn Al'khattab.

On that Omar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear." So Omar Ibn Al'khattab gave it to his pagan brother in Mecca to wear.

[8] Using the Siwak on Friday

887- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had not I found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."

ابنِ وَدِيعَةَ، عَنْ سَلمانَ الفَارِسيِّ قالَ: قالَ النَّبيُّ ﷺ: «لاَ يَغْتسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرُ ما اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِه، أَوْ يَمَسُّ مِنْ طِيبِ بَيتِه، ثُمَّ يَخرُجُ فَلاَ يُفَرِّقُ بَينَ اثْنَينِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكلَّمَ الإِمامُ، إِلاَّ غُفِرَ لَهُ ما بَينَهُ وَبينَ الجُمُعَةِ الأُخْرَى».

[الحديث ٨٨٣ ـ طرفه في: ٩١٠].

٨٨٤ ـ حدّثنا أبو اليمانِ قالَ: أخبرَنا شعيبٌ، عَنِ الزُّهريِّ: قالَ طاوسٌ: قلتُ لابْنِ عبّاسٍ: ذَكَرُوا أنّ النّبيَّ ﷺ قالَ: «اغتسِلُوا يومَ الجُمُعةِ واغسِلُوا رُؤُسَكُمْ، وإِنْ لَمْ تكونوا جُنُباً، وأَصِيبُوا مِنَ الطيبِ». قالَ ابنُ عبّاسٍ: أمّا الغُسلُ فنَعَمْ، وَأَمّا الطِّيبُ فلاَ أَدْرِي.

[الحديث ٨٨٤ ـ طرفه في: ٨٨٥]

٨٨٥ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى قالَ: أَخْبَرَنا هِشامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبرَهُمْ قالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّهُ ذَكَرَ قَوْلَ النَّبيِّ ﷺ في الغُسْلِ يَوْمَ الجُمُعَةِ، فَقُلتُ لابْنِ عَبَّاسٍ: أَيَمَسُّ طِيباً أَوْ دُهْناً، إِنْ كانَ عِنْدَ أَهْلِهِ؟ فَقالَ: لاَ أَعْلَمُهُ.

[طرفه في: ٨٨٤].

٧ ـ بابٌ يَلبَسُ أَحْسَنَ ما يَجِدُ

٨٨٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخبرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الخَطَّابِ رَأَى حُلَّةَ سِيَرَاءَ عِنْدَ بَابِ المَسْجِدِ، فَقَالَ، يا رَسُولَ اللَّهِ، لَوِ اشْتَرَيتَ هذهِ، فَلَبِسْتَهَا يَوْمَ الجُمُعَةِ، وَلِلوَفْدِ إِذَا قَدِمُوا عَلَيكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلبَسُ هذهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ». ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَلٌ، فَأَعْطَى عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلتَ في حُلَةِ عُطَارِدٍ ما قُلتَ؟ قالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلبَسَها».

فَكَسَاهَا عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخاً لَه بِمَكَّةَ مُشْرِكاً.

[الحديث ٨٨٦ ـ أطرافه في: ٩٤٨، ٢١٠٤، ٢٦١٢، ٢٦١٩، ٣٠٥٤، ٥٨٤١، ٥٩٨١، ٦٠٨١].

٨ ـ بابُ السِّوَاكِ يَوْمَ الجُمُعَةِ

وَقالَ أَبُو سَعِيدٍ، عَنِ النَّبيِّ ﷺ: «يَسْتَنُّ».

٨٨٧ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي، أَوْ عَلَى النَّاسِ، لأَمَرْتُهُم بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ».

٨٨٦ـ قوله: حلة سيراء أي حرير بحت وأهل العربية على إضافة حلة لتاليه كثوب خز وذكر ابن قرقول ضبطه كذلك عن المتقنين ولأبوي ذرّ والوقت بالتنوين على الصفة أو البدل وعليه أكثر المحدثين (شارح).

باب ٨ ـ قوله: يستنّ من الاستنان وهو الاستياك.

888- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have told you repeatedly to use Siwak."

889- Hudhaifa "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up at night (for the night prayer) he used to clean his mouth.

[9] Cleaning one's teeth with the Siwak of another person

890- A'isha "Allah be pleased with her" narrated: Abdur'rahman Ibn Abu'bakr (her brother) came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him.

I asked Abdur'rahman to give the Siwak to me. After he had given it to me I divided, chewed, and gave it to Allah's Apostle.

Then he cleaned his teeth with it and (at that time) he was reclining against my chest.

[10] What one recites (of The Holy Qur'an) on the Fajr of Friday

891- Abu'huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had used to recite on The Fajr of Friday the two Suras of Prostration (As'sajda) and Mankind (Al'insan).

[11] Friday in villages and cities

892- Ibn Abbas "Allah be pleased with both" reported: The first Friday prayer, which was offered after a Friday prayer performed at the mosque of Allah's Apostle, was in the mosque of Abdul'qais at Jawathi in Bahrain.

[الحديث ٨٨٧ ـ طرفه في: ٧٢٤٠].

٨٨٨ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا شُعَيبُ بْنُ الحَبْحَابِ: حَدَّثَنا أَنَسٌ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثَرْتُ عَلَيكُمْ في السِّوَاكِ».

٨٨٩ ـ حدّثنا مُحمدُ بنُ كَثِيرٍ قالَ: أَخْبَرَنَا سُفيَانُ، عَنْ مَنصُورٍ وحُصَينٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا قامَ مِنَ الليلِ يَشُوصُ فاهُ.

[طرفه في: ٢٤٥].

٩ ـ باب مَنْ تَسَوَّكَ بِسِوَاكِ غَيرِهِ

٨٩٠ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني سُلَيمانُ بْنُ بِلالٍ قالَ: قَالَ هِشامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ، وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ، فَنَظَرَ إِلَيهِ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ لَهُ: أَعْطِنِي هذا السِّوَاكَ يا عَبْدَ الرَّحْمٰنِ، فَأَعْطَانِيهِ، فَقَصَمْتُهُ، ثُمَّ مَضَغْتُهُ، فَأَعْطَيتُهُ رَسُولَ اللَّهِ ﷺ فَاسْتَنَّ بِهِ، وَهُوَ مُسْتَنِدٌ إِلَى صَدْرِي.

[الحديث ٨٩٠ ـ أطرافه في: ١٣٨٩، ٣١٠٠، ٣٧٧٤، ٤٤٣٨، ٤٤٤٦، ٤٤٤٩، ٤٤٥٠، ٤٤٥١، ٥٢١٧، ٦٥١٠].

١٠ ـ باب ما يُقْرَأُ في صَلاةِ الفَجْرِ يَوْمَ الجُمُعَةِ

٨٩١ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا سفيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، هُوَ ابنُ هُرْمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ في الجُمُعَةِ، فِي صَلاةِ الفَجْرِ ﴿الم * تَنْزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَى عَلَى الإِنْسانِ﴾.

[الحديث ٨٩١ ـ طرفه في: ١٠٦٨]

١١ ـ باب الجُمُعَةِ فِي القُرَى وَالمُدُنِ

٨٩٢ ـ حدّثنا مُحَمَّدُ بْنُ المثَنَّى قالَ: حَدَّثَنَا أَبُو عامِرٍ العَقَدِيُّ قالَ: حَدَّثَنا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ، بَعْدَ جُمُعَةٍ في مَسْجِدِ رَسُولِ اللَّهِ ﷺ، في مَسْجِدِ عَبْدِ القَيسِ، بِجُوَاثَى مِنَ البَحْرَينِ.

[الحديث ٨٩٢ ـ طرفه في: ٤٣٧١]

٨٨٩ـ قوله: يشوص فاه أي يدلك أسنانه أو يغسلها (شارح).

٨٩٠ـ قوله: فقصمته أي كسرته فابنت منه الموضع الذي كان عبد الرحمٰن يستن منه وروي فقضمته بالضاد أي مضغته بأسناني ولينته وفي رواية ففصمته بالفاء أي كسرته من غير إبانة ا هـ. من الشرح.

٨٩١ـ قوله: ولام تنزيل بالضم على الحكاية ا هـ.

باب ١١ ـ قوله: والمدن بضم الميم وسكون الدال جمع مدينة وقد تضم الدال ا هـ. شارح قال: وللأصيلي والمدائن.

893- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "All of you are guardians and responsible for your wards and the things under your care. The Imam (Ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them." I (Ibn Omar) thought that he also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."

[12] Is it obligatory for women, boys, and others who do not attend the Friday (prayer in the mosque) to take a bath

894- Abdullah Ibn Omar "Allah be pleased with both" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If any of you came (for the prayer) on Friday, he should take a bath."

895- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is obligatory for anyone reaching the age of puberty."

896- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "We (Muslims) are the last (to come) but the foremost on the Day of Judgement though the former nations were given the Holy Scriptures before us.

This was their day (Friday) on which the celebration was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews (holy day) is tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday)."

897- Abu'huraira narrated (resuming the previous narration): He (The Prophet) added: "It is obligatory for every Muslim that he should take a bath (at least) once in seven days, in which he should wash his head and body."

٨٩٣ ـ حدّثنا بِشرُ بنُ مُحمَّد قالَ: أَخبَرَنا عَبدُ اللَّه قالَ: أَخبَرَنا يُونُس، عَنِ الزُّهريِّ قالَ: أَخبَرَنا سالِمُ بنُ عَبدِ اللَّه، عَنِ ابنِ عُمَرَ رَضيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُم راعٍ». وزادَ اللَّيثُ: قالَ يُونُس: كَتَبَ رُزَيقُ بنُ حُكَيمٍ إِلَى ابنِ شِهابٍ، وَأَنا مَعهُ يَومَئِذٍ بِوادي القُرى: هَل تَرى أَن أُجَمِّعَ؟ وَرُزَيقٌ عامِلٌ عَلَى أَرضٍ يَعمَلُها، وَفيها جَماعَةٌ مِنَ السُّودانِ وَغَيرِهِم، وَرُزَيقٌ يَومَئِذٍ عَلَى أَيلَةَ، فَكَتَبَ ابنُ شِهابٍ، وَأَنا أَسمَعُ، يَأمُرُهُ أَن يُجَمِّعَ، يُخبِرُهُ: أَنَّ سالِماً حَدَّثَهُ: أَنَّ عَبدَ اللَّهِ بنَ عُمَرَ يَقُولُ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُم راعٍ، وَكُلُّكُم مَسؤُولٌ عَن رَعِيَّتِهِ، الإِمامُ راعٍ وَمَسؤُولٌ عَن رَعِيَّتِه، وَالرَّجُلُ راعٍ في أَهلِهِ وَهُوَ مَسؤُولٌ عَن رَعِيَّتِه، وَالمَرأَةُ راعِيَةٌ في بَيتِ زَوجِها وَمَسؤُولَةٌ عَن رَعِيَّتِها، وَالخادِمُ راعٍ في مالِ سَيِّدِهِ وَمَسؤُولٌ عَن رَعِيَّتِه». قالَ: وَحَسِبتُ أَن قَد قالَ: «وَالرَّجُلُ راعٍ في مالِ أَبيهِ وَمَسؤُولٌ عَن رَعِيَّتِه، وَكُلُّكُم راعٍ وَمَسؤُولٌ عَن رَعِيَّتِه».

[الحديث ٨٩٣ ـ أطرافه في: ٢٤٠٩، ٢٥٥٤، ٢٥٥٨، ٢٧٥١، ٥١٨٨، ٥٢٠٠، ٧١٣٨].

١٢ ـ باب هل عَلى مَن لَم يَشهَدِ الجُمُعَةَ غُسلٌ، مِنَ النِّساءِ وَالصِّبيانِ وَغَيرِهِمْ

وقالَ ابنُ عُمَرَ: إِنَّما الغُسلُ عَلَى مَن تَجِبُ عَلَيهِ الجُمُعَةُ.

٨٩٤ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: حَدَّثَني سالِمُ بنُ عَبدِ اللَّهِ: أَنَّهُ سَمِعَ عَبدَ اللَّهِ بنَ عُمَرَ رَضيَ اللَّهُ عَنهُما يَقُولُ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَن جاءَ مِنكُمُ الجُمُعَةَ فَليَغتَسِل».

[طرفه في: ٨٧٧].

٨٩٥ ـ حدّثنا عَبدُ اللَّهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن صَفوانَ بنِ سُلَيمٍ، عَن عَطاءِ بنِ يَسارٍ، عَن أَبي سَعيدٍ الخُدرِيِّ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «غُسلُ يَومِ الجُمُعَةِ واجِبٌ عَلَى كُلِّ مُحتَلِمٍ».

[طرفه في: ٨٥٨].

٨٩٦ ـ حدّثنا مُسلِمُ بنُ إِبراهيمَ قالَ: حَدَّثَنا وُهَيبٌ قالَ: حَدَّثَنا ابنُ طاوُسٍ، عَن أَبيهِ، عَن أَبي هُرَيرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «نَحنُ الآخِرُونَ السّابِقُونَ يَومَ القِيامَةِ، أُوتُوا الكِتابَ مِن قَبلِنا، وَأُوتيناهُ مِن بَعدِهِم، فَهذا اليَومُ الَّذي اختَلَفُوا فيهِ، فَهَدانا اللَّهُ، فَغَداً لِليَهُودِ، وَبَعدَ غَدٍ لِلنَّصارى». فَسَكَتَ. [طرفه في: ٢٣٨].

٨٩٧ ـ ثُمَّ قالَ: «حَقٌّ عَلَى كُلِّ مُسلِمٍ، أَن يَغتَسِلَ في كُلِّ سَبعَةِ أَيّامٍ يَوماً، يَغسِلُ فيهِ رأسَهُ وَجَسَدَهُ».

[الحديث ٨٩٧ ـ طرفاه في: ٨٩٨، ٣٤٨٧].

٨٩٣ـ قوله: وهو مسؤول سقط لفظ وهو عند الأربعة في رواية الكشميهني (شارح).

898- Abu'huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has a right on every Muslim that he should take a bath (at least) once in seven days, in which he should wash his head and body."

[13]

899- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allow for (your(women to go to the mosques at night."

900- Ibn Omar "Allah be pleased with both" reported: One of Omar's wives used to offer the Fajr and the Isha prayer in congregation in the Mosque. She was asked why she had come out for the prayer though she knew that Omar disliked it, and he was a strongly jealous. She replied: "What prevents him from stopping me?" The other replied: "The statement of Allah's Apostle "Allah's blessing and peace be upon him": "Do not stop Allah's women-slaves from going to Allah's Mosques " prevents him."

[14] When it is rainy, one would be licensed not to attend Friday (prayer)

901- Ibn Abbas "Allah be pleased with both" was reported to have told the Mu'adhdhin that after saying the statement: "I testify that Mohammad is Allah's Messenger" he would not say: " come for the prayer" but to say: "Pray at your homes. " The people began to look at each other (surprisingly). Ibn Abbas said: "It was done by one who was much better than me(He meant the Prophet); and it is a license. I disliked that you might get out and walk in mud and water."

[15] How and from where could people come out for Friday prayer and for whom (attending) Friday (prayer) is obligatory

902- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: The people used to come from their abodes and from Al Awali (Outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Apostle "Allah's

٨٩٨ - رَوَاهُ أَبَانُ بْنُ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لِلَّهِ تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ، أَنْ يَغْتَسِلَ في كُلِّ سَبْعَةِ أَيَّامٍ يَوْماً». [طرفه في: ٨٩٧].

١٣ - باب

٨٩٩ - حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قال: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيلِ إِلَى المَسَاجِدِ». [طرفه في: ٨٦٥].

٩٠٠ - حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عمَرَ، قالَ: كانَتِ امْرَأَةٌ لِعُمَرَ، تَشْهَدُ صَلاةَ الصُّبحِ وَالعِشاءِ في الجَماعَةِ في المَسْجِدِ، فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ، وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذلِكَ وَيَغَارُ؟ قالَتْ: وَما يَمْنَعُهُ أَنْ يَنْهَانِي؟ قالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: «لاَ تَمْنَعُوا إِماءَ اللَّهِ مَساجِدَ اللَّهِ».

[طرفه في: ٨٦٥].

١٤ - باب الرُّخْصَةِ إِنْ لَمْ يَحْضُرِ الجُمُعَةَ في المَطَرِ

٩٠١ - حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا إِسْماعِيلُ قالَ: أَخْبَرَنِي عَبْدُ الحَمِيدِ، صَاحِبُ الزِّيادِيِّ، قالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الحَارِثِ، ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: قالَ ابْنُ عَبَّاسٍ لِمُؤَذِّنِهِ في يَومٍ مَطِيرٍ: إِذَا قُلتَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَلا تَقُلْ: حَيَّ عَلَى الصَّلاةِ، قُل: صَلُّوا في بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، قالَ: فَعَلَهُ مَنْ هُوَ خَيرٌ مِنِّي، إِنَّ الجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَن أُحْرِجَكُم، فَتَمْشُونَ فِي الطِّينِ وَالدَّحْضِ. [طرفه في: ٦١٦].

١٥ - بابٌ مِنْ أَينَ تُؤْتَى الجُمُعَةُ، وَعَلَى مَنْ تَجِبُ

لِقَوْلِ اللَّهِ جَلَّ وَعَزَّ: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ٩]. وَقَالَ عَطَاءٌ: إِذَا كُنْتَ في قَرْيَةٍ جامِعَةٍ، فَنُودِيَ بِالصَّلاةِ مِن يَومِ الجُمُعَةِ، فَحَقٌّ عَلَيكَ أَنْ تَشْهَدَها، سَمِعْتَ النِّداءَ أَوْ لَمْ تَسْمَعْهُ. وَكانَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ في قَصْرِهِ، أَحْيَاناً يُجَمِّعُ وَأَحْيَاناً لاَ يُجَمِّعُ، وَهُوَ بِالزَّاوِيَةِ عَلَى فَرْسَخَينِ.

٩٠٢ - حدّثنا أَحْمَدُ قالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ الحَارِثِ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيرِ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ

٩٠١- قوله: أن أحرجكم بالحاء المهملة من الحرج وفي بعض النسخ بالخاء المعجمة من الخروج ا هـ. والدحض بفتح الدال وسكون الحاء وقد تفتح معناه الزلق ا هـ. من الشارح.

باب ١٥ - قوله: يجمع أي يصلي بمن معه الجمعة أو يشهد الجمعة بجامع البصرة وقوله وهو أي القصر والزاوية موضع بظاهر البصرة على فرسخين منها.

٩٠٢- قوله: يتنابون أي يحضرونها نوباً وفي رواية يتناوبون والعوالي مواضع وقرى شرقيّ المدينة.

blessing and peace be upon him" who was in my house. The Prophet "Allah's blessing and peace be upon him" said to him: "I wish that you keep yourself clean on this day (by Taking a bath)."

[16] When would be the time of Friday prayer if the sun declined

903- A'isha "Allah be pleased with her" told: People used to work (for their livelihood) and whenever they went for the Friday prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.

904- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to offer the Friday prayer immediately after midday.

905- Anas "Allah be pleased with him" reported: We used to perform The Friday prayer early, and then have an afternoon nap.

[17] If it were very hot on Friday, when would be the prayer

906- Anas "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" used to offer the (Friday) prayer earlier if it was very cold. If it was very hot he used to delay the prayer.

[18] (The virtue of) walking to (attend) the Friday prayer

and Allah's saying: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!" (Friday "Al'jumu'a" 9)

all kinds of sales and jobs should be stopped at the time of Friday prayer, according to Ibn Abbas and Ata.

زَوجِ النَّبيِّ ﷺ قالَتْ: كانَ النَّاسُ يَنتَابُونَ يَومَ الجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالعَوالي، فَيَأتُونَ في الغُبَارِ يُصِيبُهُمُ الغُبَارُ وَالعَرَقُ، فَيَخْرُجُ مِنهُمُ العَرَقُ، فَأَتَى رَسُولَ اللَّهِ ﷺ إِنسَانٌ مِنْهُمْ وَهُوَ عِندِي، فَقالَ النَّبيُّ ﷺ: «لَوْ أَنَّكُم تَطَهَّرْتُمْ لِيَوْمِكُمْ هذا».

١٦ ـ باب وَقتُ الجُمُعَةِ إذا زَالَتِ الشَّمْسُ

وَكَذلِكَ يُرْوَى عَنْ عُمَرَ، وَعَلِيٍّ، وَالنُّعْمانِ بْنِ بَشِيرٍ، وَعَمْرِو بْنِ حُرَيثٍ، رَضِيَ اللَّهُ عَنْهُمْ.

٩٠٣ ـ حدّثنا عَبْدَانُ قال: أَخْبَرَنَا عَبْدُ اللَّهِ قال: أَخبَرَنا يَحيى بْنُ سَعيدٍ: أَنَّهُ سَأَلَ عَمْرَةَ عَنِ الغُسْلِ يَوْمَ الجُمُعَةِ، فَقَالَتْ: قالَتْ: عائِشَةُ رَضِيَ اللَّهُ عَنهاَ: كانَ النَّاسُ مَهَنَةَ أَنْفُسِهِمْ، وَكانوا إِذَا رَاحُوا إِلَى الجُمُعَةِ رَاحُوا في هَيئَتِهِمْ، فَقِيلَ لَهُمْ: «لَوِ اغْتَسَلتُمْ».

[الحديث ٩٠٣ ـ طرفه في: ٢٠٧١]

٩٠٤ ـ حدّثنا سُرَيجُ بْنُ النُّعمانِ قالَ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ، عَنْ عُثْمانَ بْنِ عَبْدِ الرَّحْمٰنِ ابنِ عُثْمانَ التَّيمِيِّ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

٩٠٥ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قالَ: أَخْبَرَنَا حُمَيدٌ، عَنْ أَنَسٍ قالَ، كُنَّا نُبَكِّرُ بِالجُمُعَةِ، وَنَقِيلُ بَعْدَ الجُمُعَةِ.

[الحديث ٩٠٥ ـ طرفه في: ٩٤٠]

١٧ ـ بابٌ إذا اشْتَدَّ الحَرُّ يَوْمَ الجُمُعَةِ

٩٠٦ ـ حدّثنا مُحَمَّدُ بْنُ أَبي بَكْرٍ المُقَدَّمِيُّ قالَ: حَدَّثَنا حَرَمِيُّ بْنُ عُمارَةَ قالَ: حَدَّثَنَا أَبُو خَلدَةَ، هُوَ خالِدُ بْنُ دِينارٍ، قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: كانَ النَّبيُّ ﷺ إِذا اشْتَدَّ البَرْدُ بَكَّرَ بِالصَّلاةِ، وَإِذَا اشْتَدَّ الحَرُّ أَبْرَدَ بِالصَّلاةِ، يَعْنِي الجُمُعَةَ. قالَ يُونُسُ بْنُ بُكَيرٍ: أَخْبَرَنَا أَبُو خَلدَةَ فَقالَ: بِالصَّلاةِ، وَلَمْ يَذْكُرِ الجُمُعَةَ. وَقالَ بِشْرُ بْنُ ثابِتٍ: حَدَّثَنَا أَبُو خَلدَةَ قالَ: صَلَّى بِنا أَمِيرٌ الجُمُعَةَ، ثُمَّ قالَ لأَنَسٍ رَضِيَ اللَّهُ عَنْهُ: كَيفَ كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ؟

١٨ ـ باب المَشْيِ إِلَى الجُمُعَةِ

وَقَوْلِ اللَّهِ جَلَّ ذِكْرُهُ: ﴿فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩] وَمَنْ قالَ: السَّعْيُ العَمَلُ وَالذَّهابُ، لِقَوْلِهِ تَعالَى: ﴿وَسَعَى لَهَا سَعْيَهَا﴾ [الإسراء: ١٩] وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَحْرُمُ البَيعُ حِينَئِذٍ، وَقالَ: عَطاءٌ تَحْرُمُ الصِّناعاتُ كُلُّهَا. وَقالَ إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، إِذَا أَذَّنَ المُؤَذِّنُ يَوْمَ الجُمُعَةِ، وَهُوَ مُسافِرٌ، فَعَلَيهِ أَنْ يَشْهَدَ.

٩٠٣ـ قوله: مهنة أنفسهم أي خدمة أنفسهم ا هـ.

907- Abu'abs "Allah be pleased with him" reported while walking on Friday: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

908- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you hear the call for prayer establishment, proceed to offer the prayer calmly and solemnly and do not make haste. Pray whatever you are able to catch and complete whatever you have missed.

909- Abdullah Ibn Abu'quatada narrated that his father had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(If the call for prayer establishment (Iqama) is pronounced) do not stand for the prayer till you see me (in front of you). You should do it calmly."

[19] One should not separate two persons sitting together (in the mosque)

910- Salman Al'farisi "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the sermon, his sins in between the present and the last Friday would be forgiven."

[20] It is not to force one to get up to sit in his place (in the mosque)

911- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had prevented one to force a man to get up in order to sit in his place.

Nafi (the sub-narrator) was asked: "Was it only on Friday?" he replied: "On Friday as well as on the other days."

٩٠٧ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَنا الوَليدُ بنُ مُسلِم قَالَ: حَدَّثَنا يَزيدُ بنُ أبِي مَرْيَمَ قالَ: حَدَّثَنَا عَبايَةُ بنُ رفاعَةَ قالَ: أَدْرَكَني أَبُو عَبْسٍ، وَأَنَا أَذْهَبُ إِلَى الجُمُعَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَن اغبرَّتْ قَدَماه في سبيلِ اللَّهِ حَرَّمَهُ اللَّهُ على النَّارِ».

[الحديث ٩٠٧ - طرفه في: ٢٨١١].

٩٠٨ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابنُ أَبِي ذِئْبٍ: قالَ الزُّهرِيُّ: عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ.

وَحَدَّثَنَا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إذا أُقِيمتِ الصَّلاةُ فلا تأتُوها تَسْعَوْنَ، وَأْتُوها تَمْشُونَ، عَليكُمُ السَّكِينَةُ، فما أَدرَكْتُم فصَلُّوا، وما فاتَكُمْ فأتِمُّوا».

[طرفه في: ٦٣٦].

٩٠٩ ـ حدّثنا عَمْرُو بنُ عَلِيٍّ قالَ: حَدَّثَني أَبُو قُتَيبَةَ قالَ: حَدَّثَنا عَلِيُّ بنُ المُبَارَكِ، عَنْ يَحيى بنِ أَبِي كَثِيرٍ، عَنْ عَبدِ اللَّهِ بنِ أَبِي قَتَادَةَ، لا أَعْلَمُهُ إلاَّ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ تَقُومُوا حَتَّى تَرَوْنِي وَعَلَيكُمُ السَّكِينَةُ».

[طرفه في: ٦٣٧].

١٩ ـ بابٌ لا يُفرِّقُ بَينَ اثنَينِ يَومَ الجُمُعَة

٩١٠ ـ حدّثنا عَبْدَانُ قالَ: أَخبَرَنا عَبدُ اللَّهِ قالَ: أَخبَرَنا ابنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الفَارِسِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اغْتَسَلَ يَومَ الجُمُعَةِ، وَتَطَهَّرَ بِمَا استَطاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بينَ اثْنَيْنِ، فَصَلَّى ما كُتِبَ لَهُ، ثُمَّ إذا خَرَجَ الإمامُ أنْصَتَ، غُفِرَ لَهُ ما بَينَهُ وَبَينَ الجُمُعَةِ الأُخرَى».

[طرفه في: ٨٨٣].

٢٠ ـ بابٌ لا يُقِيمُ الرَّجُلُ أَخاهُ يَومَ الجُمُعَةِ وَيَقْعُدُ فِي مَكانِهِ

٩١١ ـ حدّثنا مُحَمَّدٌ قالَ: أَخبَرَنا مَخلَدُ بنُ يَزِيدَ قالَ: أَخبَرَنا ابنُ جُرَيجٍ قالَ: سَمِعْتُ نَافِعاً يَقُولُ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: نَهى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ أَخاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ. قُلتُ لِنَافِعٍ: الجُمُعَةَ؟ قالَ: الجُمُعَةَ وَغَيرَهَا.

[الحديث ٩١١ ـ طرفاه في: ٦٢٦٩، ٦٢٧٠].

باب ١٩ ـ قوله: لا يفرق لا ناهية والفعل من التفريق مبني للفاعل او المفعول وتفريق الداخل بين اثنين إما بتخطي رقابهما أو بالجلوس بينهما بعد أن يزحزحهما عن مكانهما فهذا النهي أمر في المعنى بالتبكير.

٩١١ـ قوله: الجمعة الخ بالنصب في الثلاثة على نزع الخافض أي في الجمعة وغيرها ولأبي ذر بالرفع في الثلاثة على الابتداء وغيرها عطفاً عليه والخبر محذوف أي الجمعة وغيرها متساويان في النهي عن التخطي (شارح).

[21] The call of prayer (Adhan) on Friday

912- As'sa'ib Ibn Yazid "Allah be pleased with him" told: In the lifetime of The Prophet, Abu'bakr and Omar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Othman, when the Muslims increased in number, a third Adhan at Az'zawra was added.

[22] On Friday, there was a single caller of prayer (Mu'adhdhin)

913- As'sa'ib Ibn Yazid "Allah be pleased with him" told: It was Othman “Allah be pleased with him” who added the third Adhan when (Muslim) people in creased in number. In the lifetime of The Prophet "Allah's blessing and peace be upon him" there was only one Mu'adhdhin; and the Adhan used to be pronounced only after the Imam’s taking his seat (On the pulpit).

[23] The imam’s repeating the Adhan's when he hears it from the caller

914- Mo'awiya Ibn Abu'sufyan "Allah be pleased with both" was reported to have heard the caller of prayer (Mu'adhdhin) on Friday, while he was sitting on the pulpit. When the Mu'adhdhin said: "Allah is greater! Allah is greater!" (Allaho akbar! Allaho akbar!) Mo'awiya repeated: "Allah is greater! Allah is greater!" (Allaho akbar! Allaho akbar!) (When the caller resumed): "I testify that there is no God (to be worshipped) but Allah" (Ash’hado an la ilaha illallah) he repeated: "So do I.” When the Mu'adhdhin said: "I testify that Mohammad is The Messenger of Allah" (Ash’hado anna Mohammadan rasoolollah) he repeated: "So do I.” After the Adhan had been finished, he said: "O people! I heard The Messenger of Allah "Allah's blessing and peace be upon him", on this pulpit, saying what you had heard now, when the Mu'adhdhin pronounced the Adhan.”

[24] Sitting on the pulpit while the call for prayer is being pronounced

915- Yazid Ibn As’sa’ib “Allah be pleased with him” narrated: It was Othman who ordered the other call for prayer (Adhan) on Friday be pronounced when (Muslim) people increased in number. The call for prayer on Friday was (at the time of The Prophet) pronounced when the imam sat (on the pulpit).

٢١ ـ باب الأذانِ يَوْمَ الجُمُعَةِ

٩١٢ ـ حدّثنا آدَمُ قالَ: حدّثَنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قالَ: كانَ النِّدَاءُ يَوْمَ الجُمُعَةِ، أَوَّلُهُ إذا جَلَسَ الإمامُ عَلَى المِنْبَرِ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رضيَ اللَّهُ عَنْهُما، فَلَمَّا كانَ عُثْمانُ رَضِيَ اللَّهُ عَنْهُ، وَكَثُرَ النَّاسُ، زادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ.

[الحديث ٩١٢ ـ أطرافه في: ٩١٣، ٩١٥، ٩١٦].

٢٢ ـ بابُ المُؤَذِّنِ الوَاحِدِ يَوْمَ الجُمُعَةِ

٩١٣ ـ حدثنا أَبُو نُعَيم قالَ: حدَّثَنا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ المَاجِشُونُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ: أَنَّ الَّذِي زَادَ التَّأْذِينَ الثَّالِثَ يَوْمَ الجُمُعَةِ عُثْمانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، حِينَ كَثُرَ أَهْلُ المَدِينَةِ، وَلَمْ يَكُنْ لِلنَّبِيِّ ﷺ مُؤَذِّنٌ غَيرَ وَاحِدٍ، وَكانَ التَّأْذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ، يَعْنِي عَلَى المِنْبَرِ.

[طرفه في: ٦١٢].

٢٣ ـ بابٌ يُؤَذِّنُ الإمامُ عَلَى المِنْبَرِ إذا سَمِعَ النِّدَاءَ

٩١٤ ـ حدثنا ابْنُ مُقَاتِلٍ قالَ: أَخْبَرَنا عَبْدُ اللَّهِ قالَ: أخبرَنا أَبُو بَكْرِ بْنُ عثمانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَهُوَ جالِسٌ عَلَى المِنْبَرِ، أَذَّنَ المُؤَذِّنُ، قالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قال. مُعَاوِيَةُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، فَقالَ مُعَاوِيَةُ: وَأَنَا، فَقالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَقالَ مُعَاوِيَةُ: وَأَنَا، فَلَمَّا أَنْ قَضى التَّأْذِينَ، قالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى هذا المَجْلِسِ، حِينَ أَذَّنَ المُؤَذِّنُ، يَقُولُ ما سَمِعْتُمْ مِنِّي مِنْ مَقَالَتِي.

[طرفه في: ٦١٢].

٢٤ ـ باب الجُلُوسِ عَلَى المِنْبَرِ عِندَ التَّأْذِينِ

٩١٥ ـ حدثنا يَحيى بنُ بُكَير قالَ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: أَنَّ السَّائِبَ ابْنَ يَزِيد أَخْبَرَهُ: أَنَّ التَّأْذِينَ الثَّانِيَ يَوْمَ الجُمُعَةِ، أَمَرَ بِهِ عُثْمانُ، حِينَ كَثُرَ أَهْلُ المَسْجِدِ، وَكانَ التَّأْذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ.

[طرفه في: ٩١٢].

٩١٢ـ قوله: زاد النداء الثالث عند دخول الوقت وهو الأذان الأوّل والعدد ثلاثة مع الإقامة وهي تسمى أذاناً بجامع الإعلام قال عليه الصلاة والسلام: «بين كل أذانين صلاة لمن شاء» وعده ثالثاً باعتبار زيادته أخير وسماه ثانياً فيما يأتي بالنظر إلى الأذان الحقيقي. والزوراء موضع بالسوق بالمدينة مرتفع وقيل: حجر كبير عند باب المسجد.

[25] Calling for prayer while the imam was sitting on the pulpit

916- As'sa'ib Ibn Yazid "Allah be pleased with him" told: In the lifetime of The Prophet, Abu'bakr and Omar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Othman, when the Muslims increased in number, a third Adhan at Az'zawra was added. It stood firm as such.

[26] Delivering the speech on the pulpit

917- Sahl Ibn Sa'd "Allah be pleased with him" was asked by some people about the pulpit (of The Prophet). He told: "By Allah! I know of what the pulpit was made, and no doubt I saw it on the very first day when Allah's Apostle "Allah's blessing and peace be upon him" took his seat on it. Allah's Apostle "Allah's blessing and peace be upon him" sent for an Ansari woman and said to her: "Order your slave carpenter to prepare for me some pieces of wood (fitting for pulpit) on which I may sit at the time of addressing the people." So she ordered her slave carpenter who made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Apostle "Allah's blessing and peace be upon him" who ordered it to be placed here. Then I saw Allah's Apostle "Allah's blessing and peace be upon him" praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said: "I have done this so that you may follow me and learn the way I pray. "

918- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till The Prophet "Allah's blessing and peace be upon him" got down from the pulpit and placed his hand over it.

919- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who came (to the prayer) on Friday, should take a bath (before coming)."

٢٥ - بابُ التَّأْذينِ عِنْدَ الخُطْبَةِ

٩١٦ - حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ قالَ: أَخْبَرَنَا عَبْدُ اللهِ قالَ: أَخْبَرَنا يونُس، عَنِ الزُّهْريِّ قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزيدَ يَقُولُ: إِنَّ الأَذانَ يَومَ الجُمُعَةِ، كانَ أَوَّلُهُ حينَ يَجْلِسُ الإمامُ يَومَ الجُمعَةِ على المِنبَرِ، في عَهْدِ رَسولِ اللهِ ﷺ وأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عنهما، فلمَّا كانَ في خِلافَةِ عُثْمانَ رَضِيَ اللهُ عَنْهُ وَكَثُروا، أَمَرَ عُثْمانُ يَوْمَ الجُمُعَةِ بِالأَذانِ الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ.

[طرفه في: ٩١٢].

٢٦ - بابُ الخُطْبَةِ على المِنبَرِ

وقالَ أَنَسٌ رَضِيَ اللهُ عنهُ: خطَبَ النَّبيُّ ﷺ على المِنبَرِ.

٩١٧ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عبدِ الرَّحْمٰنِ بْنِ مُحَمَّدِ بْنِ عَبدِ اللهِ بْنِ عَبْدٍ القَارِيِّ القُرَشيِّ الإِسْكَنْدَرانِيُّ قالَ: حدَّثَنا أَبو حازِمِ بْنُ دِينارٍ: أَنَّ رِجالاً أَتَوا سَهْلَ بْنَ سَعْدٍ السَّاعِديَّ، وَقَدِ امْتَرَوْا في المِنبَرِ مِمَّ عُودُهُ، فَسَأَلُوهُ عَنْ ذَلِكَ؟ فَقالَ: وَاللهِ إِنِّي لأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيهِ رَسُولُ اللهِ ﷺ، أَرْسَلَ رَسُولُ اللهِ ﷺ إِلى فُلانَةَ، امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ: «مُرِي غُلامَكِ النَّجَّارَ، أَنْ يَعْمَلَ لِي أَعْواداً، أَجْلِسُ عَلَيهِنَّ إِذا كَلَّمْتُ النَّاسَ»، فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرفاءِ الغَابَةِ، ثُمَّ جاءَ بِهَا، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ، فَأَمَرَ بِهَا فَوُضِعَتْ ها هُنا، ثُمَّ رَأَيتُ رَسُولَ اللهِ ﷺ صَلَّى عَلَيهَا وَكَبَّرَ وَهُوَ عَلَيها، ثُمَّ رَكَعَ وَهُوَ عَلَيها، ثُمَّ نَزَلَ القَهْقَرَى، فَسَجَدَ في أَصْلِ المِنبَرِ ثُمَّ عادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلى النَّاسِ فَقالَ: «أَيُّها النَّاسُ، إِنَّما صَنَعْتُ هذا لِتَأْتَمُّوا وَلِتَعَلَّموا صَلاتي».

[طرفه في: ٣٧٧].

٩١٨ - حدثنا سَعيدُ بْنُ أَبي مَرْيَمَ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخبَرَنِي يَحْيى بْنُ سَعِيدٍ قالَ: أَخبَرَني ابْنُ أَنَسٍ: أَنَّهُ سَمِعَ جابِرَ بْنَ عَبدِ اللهِ قالَ: كانَ جِذْعٌ يَقُومُ إِلَيهِ النَّبيُّ ﷺ، فَلَمَّا وُضِعَ لَهُ المِنْبَرُ، سَمِعْنَا لِلجِذْعِ مِثْلَ أَصْواتِ العِشارِ، حَتَّى نَزَلَ النَّبيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيهِ. قالَ سُلَيمانُ، عَنْ يَحْيى: أَخْبَرَني حَفْصُ بْنُ عُبَيدِ اللهِ بْنِ أَنَسٍ: أَنَّهُ سَمِعَ جابِراً.

[طرفه في: ٤٤٩].

٩١٩ - حدثنا آدَمُ قالَ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْريِّ عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ

٩١٧- قوله: مم عوده أي من أي شيء هو وأثبت ألف ما الاستفهامية المجرورة على الأصل في قوله: مما هو.

- قوله: أجلس بالرفع والجزم. وطرفاء شجر من شجر البادية والغابة موضع من عوالي المدينة من جهة الشام هـ من الشارح

٩١٨- قوله: العشار جمع عشراء بضم العين وفتح الشين الناقة الحامل التي مضت لها عشرة أشهر.

[27] Addressing the (Friday) speech as standing

920- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had used to deliver the speech while standing. Then he sat, and stood again as you do now a days.

[28] The imam's facing people, and people's facing the imam while addressing the sermon

921- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit; and we sat around him.

[29] Uttering the phrase (and then) after praising Allah in the speeches

922- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A'isha said: "Glory be to Allah Almighty." I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "And then" Asma added: Some of Ansari women made noise and I was occupied by getting them keep silent. I asked A'isha: "What did he (The Messenger of Allah) say?" she said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word, Hesham, the sub-narrator, was doubtful) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person

النَّبيَّ ﷺ يَخطُبُ عَلَى المنبَر، فَقَالَ: «مَنْ جاءَ إِلَى الجُمُعَةِ فَلْيَغْتَسِلْ».

[طرفه في: ٨٧٧].

٢٧ ـ بابُ الخُطْبَةِ قائماً

وَقالَ أَنَسٌ: بَينا النَّبيُّ ﷺ يَخْطُبُ قائماً.

٩٢٠ ـ حدثنا عُبَيدُ اللَّهِ بنُ عُمَرَ القَوَارِيرِيُّ قالَ: حَدَّثَنا خالِدُ بنُ الحارِثِ قالَ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نافِعٍ، عَنِ ابنِ عمرَ رَضيَ اللَّهُ عَنهُما قالَ: كانَ النَّبيُّ ﷺ يخطُبُ قائِماً، ثُمَّ يَقعُدُ، ثُمَّ يَقُومُ، كما تَفعَلُونَ الآنَ.

[الحديث ٩٢٠ - طرفه في: ٩٢٨].

٢٨ ـ بابٌ يَستَقْبِلُ الإمامُ القَوْمَ، وَاستِقْبالِ النّاسِ الإمامَ إذا خطب

وَاستَقْبَلَ ابنُ عُمَرَ وَأنَسٌ رَضِيَ اللَّهُ عَنْهُمُ الإمامَ.

٩٢١ ـ حدّثنا مُعاذُ بنُ فَضالَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ يَحيى، عَنْ هِلالِ بنِ أَبي مَيمُونَةَ: حَدَّثَنا عَطاءُ بنُ يَسارٍ، أَنَّهُ سَمِعَ أَبا سَعِيدٍ الخُدْرِيَّ قالَ: إِنَّ النَّبيَّ ﷺ جَلَسَ ذاتَ يَومٍ عَلى المِنْبَرِ، وَجَلَسْنا حَوْلَهُ.

[الحديث ٩٢١ - أطرافه في: ١٤٦٥، ٢٨٤٢، ٦٤٢٧].

٢٩ ـ بابُ مَنْ قالَ في الخطبةِ بعدَ الثَّناءِ: أمّا بَعْدُ

رَواهُ عِكرِمَةُ، عَنِ ابنِ عبّاسٍ، عَنِ النَّبيِّ ﷺ.

٩٢٢ ـ وَقالَ مَحْمُودٌ: حَدَّثَنا أَبو أُسامَةَ قالَ: حَدَّثَنا هِشامُ بنُ عُرْوَةَ قالَ: أَخْبَرَتْني فاطِمَةُ بِنتُ المُنذِرِ، عَنْ أَسْماءَ بِنتِ أَبي بَكْرٍ قالَتْ: دَخَلتُ عَلى عائِشَةَ رَضِيَ اللَّهُ عَنها، وَالنّاسُ يُصَلُّونَ، قُلتُ: ما شَأنُ النّاسِ؟ فَأَشارَتْ بِرَأْسِها إِلى السَّماءِ، فَقُلتُ: آيَةٌ؟ فَأَشارَتْ بِرَأْسِها: أَي نَعَمْ، قالَتْ: فَأَطالَ رَسُولُ اللَّهِ ﷺ جِدّاً حَتّى تَجلّاني الغَشْيُ، وَإِلى جَنْبي قِرْبَةٌ فِيها ماءٌ، فَفَتَحْتُها فَجَعَلتُ أَصُبُّ مِنها عَلى رَأْسي، فانصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَد تَجَلَّتِ الشَّمسُ، فَخَطَبَ النّاسَ، وَحَمِدَ اللَّهَ بِما هُوَ أَهلُهُ، ثُمَّ قالَ: «أَمّا بَعْدُ» قالَتْ: وَلَغَطَ نِسوَةٌ مِنَ الأَنصارِ، فَانكَفَأتُ إِلَيهِنَّ لأُسَكِّتَهُنَّ، فَقُلتُ لِعائِشَةَ: ما قالَ؟ قالَتْ: قالَ: «ما مِنْ شَيءٍ لَمْ أَكُنْ أُرِيتُهُ إِلّا قَدْ رَأَيتُهُ في مَقامي هذا، حَتّى الجَنَّةَ وَالنّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفتَنُونَ في القُبُورِ، مِثْلَ ـ أَوْ قَرِيبَ مِنْ ـ فِتْنَةِ

باب ٢٧ ـ قوله: وجواب بينا في حديث الاستسقاء.

٩٢٢ـ قوله: تجلاني أي علاني.

ـ قوله: لغط بفتح الغين المعجمة ويجوز كسرها وهو الأصوات المختلفة والجلبة وقوله: فانكفأت أي ملت بوجهي ورجعت (شارح).

ـ قوله: الجنة والنار بالحركات الثلاث وقوله: أو قريب بغير ألف ولا تنوين وفي رواية قريباً بالتنوين انظر الشارح.

(the sub narrator Hesham did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

923- Amr Ibn Taghlib "Allah be pleased with him" narrated: Some property or something was brought to Allah's Apostle "Allah's blessing and peace be upon him" which he distributed. He gave some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said: "And then: By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts, of whom Amr Ibn Taghlib is one." Amr added: "By Allah! Those words of Allah's Apostle "Allah's blessing and peace be upon him" are more beloved to me than the best red camels."

924- A'isha "Allah be pleased with her" narrated: Once in the middle of the night Allah's Messenger "Allah's blessing and peace be upon him" went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger "Allah's blessing and peace be upon him" came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Apostle came out only for the Fajr prayer. After he had finished the prayer, he faced the people and recited the declaration (Tashahhud) (I testify that There is no God but Allah and that Mohammad is His Messenger). Then he said: "And then: Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this (Tahajjud) prayer might be made obligatory; and you might not be able to carry it out."

925- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: One night Allah's Apostle "Allah's blessing and peace be upon him" stood up after the prayer and recited the declaration (Tashahhud). Then he praised Allah as He deserved and said: "And then."

المَسِيحِ الدَّجَّالِ، يُؤْتَى أَحَدُكُمْ فَيُقَالُ لَهُ: ما عِلْمُكَ بهذا الرَّجُلِ؟ فَأَمَّا المُؤْمِنُ، أَوْ قالَ: المُوقِنُ ـ شكَّ هِشامٌ ـ فيَقولُ: هو رَسُولُ اللَّهِ، هو مُحَمَّدٌ ﷺ، جاءَنا بِالبَيِّناتِ والهُدَى، فَآمَنَّا وَأَجَبْنا وَاتَّبَعْنا وَصَدَّقْنَا، فيُقالُ لَهُ: نَمْ صَالِحاً، قَدْ كُنَّا نَعْلَمُ إِنْ كُنْتَ لَتُؤْمِنُ بِهِ، وَأَمَّا المُنَافِقُ، أَوْ قالَ المُرْتَابُ ـ شكَّ هِشامٌ ـ فيُقالُ له: ما عِلْمُكَ بهذا الرَّجُلِ؟ فيَقولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُ». قال هِشامٌ: فَلَقَدْ قالَتْ لِي فاطِمَةُ فَأَوْعَيْتُهُ، غيرَ أَنَّهَا ذَكَرَتْ ما يُغَلِّظُ عَلَيهِ.

[طرفه في: ٨٦].

٩٢٣ ـ حدّثنا مُحَمَّدُ بْنُ مَعْمَرٍ قالَ: حَدَّثَنا أَبُو عاصِمٍ، عَنْ جَرِيرِ بْنِ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حَدَّثَنا عَمْرُو بْنُ تَغْلِبَ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِمالٍ، أَوْ سَبْيٍ، فَقَسَمَهُ، فَأَعْطَى رِجالاً وَتَرَكَ رِجالاً، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهَ ثُمَّ أَثْنَى عَلَيهِ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَوَاللَّهِ إِنِّي لأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلكِنْ أُعْطِي أَقْوَاماً لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الجَزَعِ وَالهَلَعِ، وَأَكِلُ أَقْوَاماً إِلَى ما جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الغِنَى وَالخَيرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبَ». فَوَاللَّهِ ما أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ. تَابَعَهُ يُونُسُ.

[الحديث ٩٢٣ ـ طرفاه في: ٣١٤٥، ٧٥٣٥].

٩٢٤ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ ذاتَ لَيلَةٍ مِنْ جَوْفِ اللَّيلِ، فَصَلَّى فِي المَسْجِدِ، فَصَلَّى رِجالٌ بِصَلاَتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ المَسْجِدِ مِنَ اللَّيلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّوْا بِصَلاتِهِ، فَلَمَّا كانَتِ اللَّيلَةُ الرَّابِعَةُ، عَجَزَ المَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلاةِ الصُّبْحِ، فَلَمَّا قَضَى الفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكانُكُمْ، لكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيكُمْ، فَتَعْجِزُوا عَنْهَا». تابَعَهُ يُونُسُ.

[طرفه في: ٧٢٩].

٩٢٥ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قامَ عَشِيَّةً بَعْدَ الصَّلاَةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ». تابَعَهُ أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيدٍ، عَنِ النَّبِيِّ ﷺ قالَ: «أَمَّا بَعْدُ». تَابَعَهُ العَدَنِيُّ، عَنْ سُفْيَانَ، فِي: «أَمَّا بَعْدُ».

[الحديث ٩٢٥ ـ أطرافه في: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩، ٧١٧٤، ٧١٩٧].

= ـ قوله: فأوعيته أي أدخلته وعاء قلبي وفي رواية وعيته أي حفظته.

٩٢٣ـ قوله: الجزع بالتحريك ضد الصبر والهلع بالتحريك أيضاً أفحش الفزع (شارح)

926- Al'miswar Ibn Makhrama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood up (addressing people); and I heard him saying after reciting Tashahhud: "And then."

927- Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said: "O people! Come to me." So the people came and gathered around him. He then said: "And then: From now onward the Ansar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Mohammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers."

[30] (The imam's) sitting in between the two Friday speeches

828- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to deliver two speeches (on Friday) in between which he would sit (for a while).

[31] People's listening to the (Friday's) sermon

929- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg correspondingly. When the Imam comes out (for Friday prayer) they (angels) fold their papers and listen to the sermon."

[32] If the imam, while addressing his speech on Friday, saw a man entering the mosque, he would order him to pray two Rak'as

930- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A person entered the mosque while The Prophet "Allah's blessing and peace be upon him" was delivering the speech on a Friday. The Prophet "Allah's blessing and peace be upon him" asked him: "Have you prayed O so-and-so?" The man replied: "No." The Prophet said to him: "Get up and pray."

[33] He, who came while the imam is delivering the speech (on Friday) would pray two Rak'as

931- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A person

٩٢٦ ـ حدّثنا أَبُو اليَمانِ قالَ أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عَلِيُّ بنُ حُسَيْنٍ، عَنِ المِسْوَرِ بْنِ مَخْرَمةَ قالَ: قامَ رسُولُ اللَّهِ ﷺ، فَسمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ». تابَعَهُ الزُّبَيدِيُّ عَنِ الزُّهْرِيِّ. [الحديث ٩٢٦ ـ أطرافه في: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠، ٥٢٧٨].

٩٢٧ ـ حدّثنا إِسْماعِيلُ بْنُ أَبَانَ قالَ: حَدَّثَنَا ابْنُ الغَسِيلِ قالَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَعِدَ النَّبِيُّ ﷺ المِنْبَرَ وَكانَ آخِرَ مَجْلِسٍ جَلَسَهُ، مُتَعَطِّفاً مِلْحَفَةً عَلَى مَنْكِبَيهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قالَ: «أَيُّها النَّاسُ إِلَيَّ». فَثَابُوا إِلَيهِ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ هذا الحَيَّ مِنَ الأَنْصارِ، يَقِلُّونَ وَيَكْثُرُ النَّاسُ، فَمَنْ وَلِيَ شَيْئاً مِنْ أُمَّةِ مُحَمَّدٍ ﷺ، فاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَداً أَوْ يَنْفَعَ فِيهِ أَحَداً، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجاوَزْ عَنْ مُسِيئِهِمْ». [الحديث ٩٢٧ ـ طرفاه في: ٣٦٢٨، ٣٨٠٠].

٣٠ ـ بابُ القَعْدَةِ بَيْنَ الخُطْبَتَيْنِ يَوْمَ الجُمُعَةِ

٩٢٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ قالَ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نافِعٍ، عَنْ عَبدِ اللَّهِ قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ يَقْعُدُ بَيْنَهُمَا. [طرفه في: ٩٢٠].

٣١ ـ بابُ الاسْتِماعِ إِلى الخُطْبَةِ

٩٢٩ ـ حدّثنا آدَمُ قالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبْدِ اللهِ الأَغَرِّ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذا كانَ يَوْمُ الجُمُعَةِ، وَقَفَتِ المَلائِكَةُ عَلَى بابِ المَسْجِدِ، يَكْتُبُونَ الأَوَّلَ فالأَوَّلَ، وَمَثَلُ المُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَبْشاً، ثُمَّ دَجاجَةً، ثُمَّ بَيْضَةً، فَإِذا خَرَجَ الإِمامُ طَوَوْا صُحُفَهُمْ، وَيَسْتَمِعُونَ الذِّكْرَ».

[الحديث ٩٢٩ ـ طرفه في: ٣٢١١].

٣٢ ـ بابٌ إِذا رَأى الإِمامُ رَجُلاً جاءَ وَهُوَ يَخْطُبُ، أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ

٩٣٠ ـ حدّثنا أَبُو النُّعْمانِ قالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ قالَ: جاءَ رَجُلٌ، وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الجُمُعَةِ، فَقالَ: «أَصَلَّيْتَ يَا فُلانُ»؟ قالَ: لا، قالَ: «قُمْ فَارْكَعْ».

[الحديث ٩٣٠ ـ طرفاه في: ٩٣١، ١١٦٦].

٣٣ ـ بابُ مَنْ جاءَ وَالإِمامُ يَخْطُبُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ

٩٣١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِراً قالَ: دَخَلَ

٩٢٧ـ قوله: فإن هذا الحي الخ هو من إخباره عليه الصلاة والسلام بالمغيبات فإن الأنصار قلوا وكثر الناس كما قال وقوله فيه أي في الذي وليه ا هـ (شارح).

entered the mosque while The Prophet "Allah's blessing and peace be upon him" was delivering the speech on a Friday. The Prophet "Allah's blessing and peace be upon him" asked him: "Have you prayed?" The man replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Get up and pray two Rak'as."

[34] (the imam's) raising the hands during the sermon

932- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a man stood up and said: "O Allah's Apostle! The livestock and the sheep are dying; Please invoke Allah (for rain)." So The Prophet "Allah's blessing and peace be upon him" raised his hands and supplicated to Allah (for rain).

[35] Asking Allah for rain on the Friday speech

933- Anas "Allah be pleased with him" narrated: Once in the lifetime of The Prophet, people were afflicted with drought. While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a Bedouin stood up and said: "O Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)." So The Prophet "Allah's blessing and peace be upon him" raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is! As soon as he had lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of The Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to save us)." So The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded for one month. None came from outside but talked about the abundant rain.

[36] Keeping quiet, and paying attention to the imam on the Friday speech

934- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Imam is delivering the speech on Friday, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

رَجُلٌ يَوْمَ الجُمُعَةِ، وَالنَّبِيُّ ﷺ يَخطُبُ، فَقَالَ: «أَصَلَّيتَ»؟ قال: لاَ، قَالَ: «فَصَلِّ رَكْعَتَينِ».

[طرفه في: ٩٣٠]

٣٤ ـ بابُ رَفْعِ اليَدَينِ في الخُطْبَة

٩٣٢ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ. وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: بَينَما النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الجُمُعَةِ، إِذْ قامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الكُرَاعُ، وَهَلَكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا. فَمَدَّ يَدَيهِ وَدَعا.

[الحديث ٩٣٢ ـ أطرافه في: ٩٣٣، ١٠١٣، ١٠١٤، ١٠١٥، ١٠١٦، ١٠١٧، ١٠١٨، ١٠١٩، ١٠٢١، ١٠٢٩، ١٠٣٣، ٣٥٨٢، ٦٠٩٣، ٦٣٤٢].

٣٥ ـ بابُ الاسْتِسْقَاءِ في الخُطْبَةِ يَوْمَ الجُمُعَة

٩٣٣ ـ حدثنا إبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا الوَلِيدُ قالَ: حَدَّثَنَا أَبُو عَمْرٍو قالَ: حَدَّثَنِي إسْحاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قال: أَصابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَبَينَا النَّبِيُّ ﷺ يَخطُبُ في يَوْمِ جُمُعَةٍ، قامَ أَعْرَابِيٌّ فقالَ: يَا رَسُولَ اللَّهِ، هَلَكَ المَالُ وَجاعَ العِيالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيهِ، وَمَا نَرَى في السَّماءِ قَزَعَةً، فَوَالَّذِي نَفسِي بِيَدِهِ، ما وَضَعَهَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الجِبالِ، ثُمَّ لَمْ يَنْزِل عَنْ مِنْبَرِهِ حَتَّى رَأَيتُ المَطَرَ يَتَحادَرُ عَلَى لِحْيَتِهِ ﷺ، فَمُطِرْنَا يَوْمَنَا ذلِكَ، وَمِنَ الغَدِ وَبَعْدَ الغَدِ، وَالَّذِي يَلِيهِ، حَتَّى الجُمُعَةِ الأُخْرَى، وَقَامَ ذلِكَ الأَعْرَابِيُّ، أَوْ قَالَ غَيرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَ البِنَاءُ وَغَرِقَ المَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيهِ فَقَالَ: «اللَّهُمَّ حَوَالَينَا وَلاَ عَلَينا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ انْفَرَجَتْ، وَصَارَتِ المَدِينَةُ مِثْلَ الجَوْبَةِ، وَسَالَ الوَادِي قَنَاةُ شَهْراً، وَلَمْ يَجِىءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالجَوْدِ.

[طرفه في: ٩٣٢].

٣٦ ـ بابُ الإِنْصَاتِ يَوْمَ الجُمُعَةِ وَالإِمامُ يَخْطُبُ

وَإِذَا قالَ لِصَاحِبِهِ: أَنْصِتْ فَقَدْ لَغَا. وَقالَ سَلْمانُ عَنِ النَّبِيِّ ﷺ: «يُنْصِتُ إِذَا تَكَلَّمَ الإِمامُ».

٩٣٤ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الجُمُعَةِ:

٩٣٢ـ قوله: هلك الكراع أي الخيل وهلك الشاء أي الغنم.

٩٣٣ـ قوله: قام وفي بعض النسخ فقام.

ـ قوله: وما نرى في السماء قزعة أي قطعة من سحاب (شارح).

ـ الجوبة: الفرجة المستديرة في السحاب أي خرجنا والغيم والسحاب محيطان بأكناف المدينة.

ـ وقوله: قناة مرفوع على البدل من الوادي غير منصرف لأنه اسم لوادٍ معين من أودية المدينة والجود بفتح الجيم المطر الغزير قاله الشارح.

[37] The certain hour, involved in Friday

935- Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" talked about Friday and said: "There is a certain hour on Friday. If a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (The Prophet) pointed out to the shortness of that time with his hands.

[38] If People were diverted away from the imam on Friday, the prayer of him and of those who remained with him would be valid

936- Jaber Ibn Abdullah "Allah be pleased with both" reported: While we were attending Friday speech and prayer with The Prophet, some camels loaded with food, arrived. The people diverted their attention towards the camels (and left the mosque), but only twelve persons remained with The Prophet. So this verse was revealed: " But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (Friday "Al'jumu'a" 11)

[39] Praying before and after the Friday prayer

937- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to perform two Rak'as before the Friday prayer and two others after it.

He also used to offer two Rak'as after the Maghrib prayer in his home, and two after the Isha prayer. He never prayed after Friday prayer till he departed (from the Mosque), and then he would pray two Rak'as at home.

[40] Allah's saying: "And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper." (Friday 10)

938- Sahl Ibn Sa'd narrated: There was a woman amongst us who had a farm in which she used to sow Silq (a kind of vegetable) on the edges of streams. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it.

The roots of the Silq substituted for meat. After finishing the Friday prayer we used to greet her and she would give us that food which we would eat with our hands. Because of that meal, we used to look forward to Friday.

أَنْصِتْ، وَالإِمامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

٣٧ ـ بابُ السَّاعةِ الَّتي في يَوْمِ الجُمُعَةِ

٩٣٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ، لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئاً، إِلاَّ أَعْطَاهُ إِيَّاهُ»، وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[الحديث ٩٣٥ ـ طرفاه في: ٥٢٩٤، ٦٤٠٠].

٣٨ ـ بابٌ إِذا نَفَرَ النَّاسُ عَنِ الإِمامِ في صَلاةِ الجُمُعَةِ، فَصَلاةُ الإِمامِ وَمَنْ بَقِيَ جائِزَةٌ

٩٣٦ ـ حدّثنا مُعَاوِيَةُ بْنُ عَمْرٍو قالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ قالَ: حَدَّثَنَا جابِرُ بْنُ عَبْدِ اللَّهِ قالَ: بَيْنَما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَاماً، فَالتَفَتُوا إِلَيها حَتَّى ما بَقِيَ مَعَ النَّبِيِّ ﷺ إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَنَزَلَتْ هذهِ الآيَةُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيهَا وَتَرَكُوكَ قائِماً﴾ [الجمعة: ١١].

[الحديث ٩٣٦ ـ أطرافه في: ٢٠٥٨، ٢٠٦٤، ٤٨٩٩].

٣٩ ـ بابُ الصَّلاةِ بَعْدَ الجُمُعَةِ وَقَبْلَهَا

٩٣٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي: قَبْلَ الظُّهْرِ رَكْعَتَينِ، وَبَعْدَهَا رَكْعَتَينِ، وَبَعْدَ المَغْرِبِ رَكْعَتَينِ في بَيتِهِ، وَبَعْدَ العِشَاءِ رَكْعَتَينِ، وَكانَ لاَ يُصَلِّي بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَينِ.

[الحديث ٩٣٧ ـ أطرافه في: ١١٦٥، ١١٧٢، ١١٨٠].

٤٠ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَإِذَا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا في الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

٩٣٨ ـ حدّثنا سَعِيدُ ابْنُ أَبِي مَرْيَمَ قالَ: حدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ عَنْ سَهْلٍ قالَ: كَانَتْ فِينَا امرَأَةٌ تَجْعَلُ عَلَى أَرْبِعَاءَ فِي مَزْرَعَةٍ لَهَا سِلقاً، فَكانَتْ إِذَا كانَ يَوْمُ جُمُعَةٍ، تَنْزِعُ أُصُولَ السِّلقِ فَتَجْعَلُهُ في قِدْرٍ، ثُمَّ تَجْعَلُ عَلَيهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا، فَتَكُونُ أُصولُ السِّلقِ عَرْقَهُ، وَكُنَّا نَنْصَرِفُ مِنْ صَلاةِ الجُمُعَةِ فَنُسَلِّمُ عَلَيهَا، فَتُقَرِّبُ ذلِكَ الطَّعَامَ إِلَينا فَنَلعَقُهُ، وَكُنَّا نَتَمَنَّى يَوْمَ الجُمُعَةِ لِطَعَامِهَا ذلِكَ.

٩٣٨ـ قوله: تجعل وروي تحقل بالحاء المهملة والقاف المكسورة أي تزرع وأربعاء جدول أو ساقية صغيرة تجري إلى النخل أو النهر الصغير لسقي الزرع. وقوله: العرق هو اللحم الذي على العظم أي كانت أصول السلق عوض اللحم ا هـ من الشارح.

939- Sahl narrated: (the same previous tradition, but he added: "We used neither to take a nap nor to have our meals but after the Friday prayer").

[41] Taking the afternoon nap following Friday (prayer)

940- Anas "Allah be pleased with him" narrated: We used to offer Friday prayer early and then take the afternoon nap.

941- Sahl narrated: We used to offer Friday prayer with The Prophet "Allah's blessing and peace be upon him" and then take the afternoon nap.

[الحديث ٩٣٨ ـ أطرافه في: ٩٣٩، ٩٤١، ٢٣٤٩، ٥٤٠٣، ٦٢٤٨، ٦٢٧٩].

٩٣٩ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ قال: حَدَّثَنا ابْنُ أَبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ بِهذا، وَقال: ما كُنَّا نَقِيلُ، وَلا نَتَغَدَّى إلاَّ بَعْدَ الجُمُعَةِ.

[طرفه في: ٩٣٨].

٤١ ـ بابُ القَائِلَةِ بَعْدَ الجُمُعَةِ

٩٤٠ ـ حدّثنا مُحَمَّدُ بْنُ عُقْبَةَ الشَّيْبانِيُّ قال: حَدَّثَنا أَبُو إِسْحاق الفَزارِيُّ، عَنْ حُمَيدٍ قال: سَمِعْتُ أَنَساً يَقُولُ: كُنَّا نُبَكِّرُ إِلى الجُمُعَةِ، ثُمَّ نَقِيلُ.

[طرفه في: ٩٠٥].

٩٤١ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قالَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الجُمُعَةَ، ثُمَّ تَكُونُ القَائِلَةُ.

باب ٤١ ـ قوله: باب القائلة أي القيلولة وهي الاستراحة في الظهيرة سواء كان معها نوم أم لا (شارح).

(12) The Book of Fear

[1] The fear prayer

And Allah's saying: "When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are unto you open enemies. When thou (O Messenger) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them; when they finish their prostrations, let them take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, taking all precautions, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

942- Abdullah Ibn Omar "Allah be pleased with both" narrated: I took part in a holy battle with Allah's Apostle "Allah's blessing and peace be upon him" in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle "Allah's blessing and peace be upon him" stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle "Allah's blessing and peace be upon him" and the former party bowed and performed two prostrations (Sajda). Then that party left and took the place of those who had not prayed. Allah's Apostle "Allah's blessing and peace be upon him" bowed (with the latter) and performed two prostrations (Sajda) and finished his prayer with the end salutation. Then every one of them bowed once and performed two prostrations (Sajda) individually.

[2] Praying while standing and riding

Abdullah Ibn Omar "Allah be pleased with both" narrated: (The previous tradition, but he added in this narration that The Prophet "Allah's blessing and peace be upon him" said: "If the number of the enemy is greater than the Muslims, they can pray while standing or riding individually)."

[3] Guarding one another while performing the fear prayer

944- Ibn Abbas "Allah be pleased with both" narrated: Once the Prophet "Allah's blessing and peace be upon him" led the fear prayer and the people

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٢ ـ كِتَابُ الخَوْفِ

١ ـ بابُ صَلاةِ الخَوْفِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاَةِ إِنْ خِفتُمْ أَنْ يَفتِنَكُمُ الذِينَ كَفَرُوا إِنَّ الكَافِرِينَ كَانُوا لَكُمْ عَدُوّاً مُبِيناً * وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ فَلتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيكُمْ مَيلَةً وَاحِدَةً وَلاَ جُنَاحَ عَلَيكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلكَافِرِينَ عَذَاباً مُهِيناً﴾ [النساء: ١٠١ ـ ١٠٢].

٩٤٢ ـ حدّثنا أَبُو اليَمَانِ قال: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ، قال: سَأَلْتُهُ: هل صَلَّى النَّبيُّ ﷺ، يَعْنِي صَلاَةَ الخَوْفِ؟ قال: أَخبَرَنِي سَالِمٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ، فَوَازَينَا العَدُوَّ، فَصَافَفنَا لَهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَنَا، فَقَامَتْ طَائِفَةٌ مَعَهُ تُصَلِّي وَأَقْبَلَتْ طَائِفَةٌ عَلَى العَدُوِّ، وَرَكَعَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَينِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاؤُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَينِ، ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَينِ. [الحديث ٩٤٢ ـ أطرافه في: ٩٤٣، ٤١٣٢، ٤١٣٣، ٤٥٣٥].

٢ ـ بابُ صَلاةِ الخَوْفِ رِجالاً وَرُكْباناً

راجِلٌ: قائِمٌ.

٩٤٣ ـ حدّثنا سَعِيدُ بْنُ يَحْيى بْنِ سَعِيدٍ القُرَشِيُّ قال: حَدَّثَنِي أَبِي قال: حَدَّثَنَا ابْنُ جُرَيجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: نَحْواً مِنْ قَوْلِ مُجَاهِدٍ: إِذَا اخْتَلَطُوا قِيَاماً. وَزَادَ ابْنُ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «وَإِنْ كَانُوا أَكْثَرَ مِنْ ذلِكَ، فَلْيُصَلُّوا قِيَاماً وَرُكْبَاناً».

[طرفه في: ٩٤٢].

٣ ـ بابٌ يَحْرُسُ بَعْضُهُمْ بَعْضاً في صَلاةِ الخَوْفِ

٩٤٤ ـ حدّثنا حَيْوَةُ بْنُ شُرَيحٍ قال: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيدِيِّ، عَنِ الزُّهْرِيِّ،

stood behind him. He magnified Allah and the people did the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second rak'a and those who had prayed the first rak'a left and guarded their brothers.

The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

[4] Performing the prayer when attacking the fortresses and facing the enemy

945- Jaber Ibn Abdullah "Allah be pleased with both" reported: On The Day of The Trench, Omar Ibn Al'khattab went to the Prophet "Allah's blessing and peace be upon him", cursing the disbelievers of Quraish.

He said to The Prophet: "O Allah's Apostle! By Allah, I could not pray (the Asr) till the sun had set." The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I have not yet pray it." The Prophet then went to Buthan. He performed ablution and offered the Asr prayer after the sun had set, followed by the Maghrib prayer.

[5] Praying as riding, if necessary, and by signs

946- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to us after returning from the invasion of The Trench: "None of you should pray The Asr except in Banu'quraidha." Some people were caught by The Asr time on their way to Banu'quraidha.

They were different in praying it. Some of them insisted on the necessity of waiting and praying it in Banu'quraidha, to comply with The Messenger of Allah's orders. But, others went on praying it as riding, depending on the fact that he, (The Prophet "Allah's blessing and peace be upon him") did not mean that. They complained to The Messenger of Allah "Allah's blessing and peace be upon him", who, in return, did not blame any of them.

عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا قالَ: قامَ النَّبيُّ ﷺ وَقامَ النَّاسُ مَعَهُ، فَكَبَّرَ وَكَبَّرُوا مَعَهُ، وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ، ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ قامَ لِلثَّانِيَةِ، فَقَامَ الَّذِينَ سَجَدُوا وَحَرَسُوا إِخْوانَهُمْ، وَأَتَتِ الطَّائِفَةُ الأُخْرَى، فَرَكَعُوا وَسَجَدُوا مَعَهُ، وَالنَّاسُ كُلُّهُمْ في صَلاةٍ، وَلكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضاً.

٤ ـ بابُ الصَّلاةِ عِنْدَ مُنَاهَضَةِ الحُصُونِ وَلِقَاءِ العَدُوِّ

وَقالَ الأَوْزاعِيُّ: إِنْ كانَ تَهَيَّأَ الفَتْحُ، وَلَمْ يَقْدِرُوا عَلى الصَّلاةِ، صَلَّوْا إِيماءً كُلُّ امْرِىءٍ لِنَفْسِهِ، فَإِنْ لَمْ يَقْدِرُوا عَلَى الإِيماءِ أَخَّرُوا الصَّلاةَ، حَتَّى يَنْكَشِفَ القِتالُ أَوْ يَأْمَنُوا، فَيُصَلُّوا رَكْعَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَيْنِ، لا يُجْزِئُهُمُ التَّكْبِيرُ وَيُؤَخِّرُوها حَتَّى يَأْمَنُوا، وَبِهِ قالَ مَكْحُولٌ. وَقالَ أَنَسٌ: حَضَرْتُ عِنْدَ مُنَاهَضَةِ حِصْنِ تُسْتَرَ عِنْدَ إِضاءَةِ الفَجْرِ، وَاشْتَدَّ اشْتِعالُ القِتالِ، فَلَمْ يَقْدِرُوا عَلى الصَّلاةِ، فَلَمْ نُصَلِّ إِلاَّ بَعْدَ ارْتِفاعِ النَّهارِ، فَصَلَّيْناها وَنَحْنُ مَعَ أَبِي مُوسى فَفُتِحَ لَنَا، وَقالَ أَنَسٌ: وَما يَسُرُّنِي بِتِلْكَ الصَّلاةِ الدُّنْيا وَما فِيهَا.

٩٤٥ ـ حدّثنا يَحْيى قالَ: حَدَّثَنا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ قالَ: جاءَ عُمَرُ يَوْمَ الخَنْدَقِ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ: يَا رَسُولَ اللّهِ، ما صَلَّيْتُ العَصْرَ حَتَّى كادَتِ الشَّمْسُ أَنْ تَغِيبَ، فَقالَ النَّبِيُّ ﷺ: «وَأَنا وَاللّهِ ما صَلَّيْتُهَا بَعْدُ». قالَ: فَنَزَلَ إِلَى بُطْحانَ، فَتَوَضَّأَ وَصَلَّى العَصْرَ بَعْدَما غابَتِ الشَّمْسُ، ثُمَّ صَلَّى المَغْرِبَ بَعْدَهَا. [طرفه في: ٥٩٦].

٥ ـ بابُ صَلاةِ الطَّالِبِ وَالمَطْلُوبِ، رَاكِباً وَإِيماءً

وَقالَ الوَلِيدُ: ذَكَرْتُ لِلأَوْزاعِيِّ صَلاةَ شُرَحْبِيلِ بْنِ السِّمْطِ وَأَصْحابِهِ عَلَى ظَهْرِ الدَّابَّةِ، فَقالَ: كَذلِكَ الأَمْرُ عِنْدَنَا إِذَا تُخُوِّفَ الفَوْتُ. وَاحْتَجَّ الوَلِيدُ بِقَوْلِ النَّبِيِّ ﷺ: «لاَ يُصَلِّيَنَّ أَحَدٌ العَصْرَ إِلاَّ في بَنِي قُرَيْظَةَ».

٩٤٦ ـ حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدِ بْنِ أَسْماءَ قالَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ لَنا لَمَّا رَجَعَ مِنَ الأَحْزَابِ: «لاَ يُصَلِّيَنَّ أَحَدٌ العَصْرَ إِلاَّ في بَنِي قُرَيْظَةَ». فَأَدْرَكَ بَعْضَهُمُ العَصْرُ في الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا ذلِكَ، فَذُكِرَ لِلنَّبِيِّ ﷺ، فَلَمْ يُعَنِّفْ وَاحِداً مِنْهُمْ.

[الحديث ٩٤٦ ـ طرفه في: ٤١١٩].

٦ ـ بابُ التَّبْكِيرِ وَالغَلَسِ بالصُّبْحِ، وَالصَّلاةِ عِنْدَ الإِغارَةِ وَالحَرْبِ

باب ٤ ـ قوله: عند مناهضة الحصون أي مكان فتحها وغلبة الظنّ على القدرة عليها (شارح).

٩٤٦ـ قوله: لم يرد بالبناء للمفعول أو للفاعل والمعنى أن المراد من قوله لا يصلين أحد لازمه وهو الاستعجال في الذهاب لبني قريظة لا حقيقة ترك الصلاة كأنه قال: صلوا في بني قريظة إلاّ أن يدركم وقتها قبل أن تصلوا إليها فجمعوا بين دليلي وجوب الصلاة ووجوب الإسراع فصلوا ركباناً (شارح).

[6] Performing the morning prayer early when it was still dark; and praying while attacking and fighting with the enemy

947- Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." They (people of Khaibar) came out for their jobs and some of them said: "Mohammad and the army (have come)." The Messenger of Allah conquered Khaibar, killed its fighters, took the captives, and the booty was collected. Safiyya (Bint Huyayi) was given first to Dihya. Then it was given to The Messenger of Allah, who manumitted and married her. Her dowry was her manumission.

٩٤٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزيزِ بْن صُهَيبٍ، وَثَابِتٍ البُنَانِيِّ، عَنْ أَنسِ بْنِ مالكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الصُّبْحَ بغَلَسٍ، ثُمَّ رَكِبَ فَقَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ في السِّكَكِ وَيَقُولُونَ: مُحَمَّدٌ وَالخَمِيسُ. قالَ: وَالخَمِيسُ: الجَيشُ، فَظَهَرَ عَلَيهِمْ رَسُولُ اللَّهِ ﷺ، فَقَتَلَ المُقَاتِلَةَ وَسَبَى الذَّرَارِيَّ، فَصَارَتْ صَفِيَّةُ لِدِحْيَةَ الكَلبِيِّ، وَصَارَتْ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ تَزَوَّجَهَا، وَجَعَلَ صَدَاقَهَا عِتْقَهَا، فَقَالَ عَبْدُ العَزِيزِ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ، أَنْتَ سَأَلتَ أَنَساً ما أَمْهَرَهَا؟ قالَ: أَمْهَرَهَا نَفْسَهَا، فَتَبَسَّمَ.

[طرفه في: ٣٧١].

٩٤٧ـ السكك: جمع سكة أي في أزقة خيبر (شارح).

(13) The Book of The Two Feasts

[1] The two (Muslim) feasts, and one's being good looking in them

948- Ibn Omar "Allah be pleased with both" narrated that Omar had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Omar Ibn Al'khattab. On that Omar said: "O Allah's Apostle! You said to me that this cloak is worn by a person who will have no share (reward) in the Hereafter, though you have given me this cloak." Allah's Apostle "Allah's blessing and peace be upon him" replied: "(I have given it to you) to sell it or use (its price) in fulfilling your needs."

[2] What is lawful of singing and playing with shields and spears on the day of feast

949- A'isha "Allah be pleased with her" narrated: Allah's Apostle" Allah's blessing and peace be upon him" came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, Khazraj and Aws, before Islam). The Prophet "Allah's blessing and peace be upon him" lay down and turned his face to the other side. Then Abu'bakr came and spoke to me harshly saying: "Musical instruments of Satan are near The Prophet "Allah's blessing and peace be upon him"?" Allah's Apostle" Allah's blessing and peace be upon him" turned his face towards him and said: "Leave them." When Abu'bakr became inattentive, I signalled to those girls to go out and they left.

950- A'isha "Allah be pleased with her" narrated, resuming the previous tradition: "It was the day of feast, and the Black people were playing with shields and spears; so either I requested the Prophet "Allah's blessing and peace be upon him" or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet "Allah's blessing and peace be upon him" made me stand behind him and my cheek was touching his cheek while he was saying: "Carry on! O Banu'arfida," till I got tired. The Prophet "Allah's blessing and peace be upon him" asked me: "Are you satisfied?" I replied in the affirmative and he told me to leave.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

١٣ ـ كِتَابُ العِيدَين

١ ـ بابٌ في العِيدَينِ وَالتَّجمُّلِ فِيهِ

٩٤٨ ـ حدّثنا أَبو اليمانِ قالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبدَ اللَّهِ بنَ عُمَرَ قالَ: أَخَذَ عُمَرُ جُبَّةً مِنْ إِسْتَبرَقٍ تُباعُ فِي السُّوقِ، فَأَخَذَها فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، ابتَعْ هذهِ تَجمَّلْ بِها لِلعِيدِ وَالوُفُودِ، فَقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّما هذهِ لِبَاسُ مَن لا خَلاقَ لهُ»، فَلَبِثَ عُمَرُ مَا شاءَ اللَّهُ أَنْ يَلبَثَ، ثُمَّ أَرْسَلَ إِلَيهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةِ دِيبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ، فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلتَ: «إِنَّمَا هذهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ»! وَأَرسَلتَ إِلَيَّ بِهذهِ الجُبَّةِ! فَقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَبِيعُهَا، أَو تُصِيبُ بِهَا حَاجَتَكَ». [طرفه في: ٨٨٦].

٢ ـ بابُ الحِرَابِ وَالدَّرَقِ يَوْمَ العِيدِ

٩٤٩ ـ حدّثنا أَحْمَدُ قالَ: حَدَّثَنَا ابْنُ وَهبٍ قالَ: أَخبَرَنَا عَمْرٌو: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ الأَسَدِيَّ حَدَّثَهُ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِندِي جارِيَتَانِ، تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الفِرَاشِ وَحَوَّلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي، وَقالَ: مِزْمَارَةُ الشَّيطَانِ عِندَ النَّبِيِّ ﷺ! فَأَقْبَلَ عَلَيهِ رَسُولُ اللَّهِ ﷺ فَقالَ: «دَعْهُمَا». فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

[الحديث ٩٤٩ ـ أطرافه في: ٩٥٢، ٩٨٧، ٢٩٠٧، ٣٥٣٠، ٣٩٣١].

٩٥٠ ـ وكانَ يومَ عِيدٍ، يَلعَبُ السُّودانُ بِالدَّرَقِ والحِرابِ، فَإِمَّا سأَلتُ النَّبِيَّ ﷺ، وإِمَّا قالَ: «تَشتَهِينَ تَنظُرِينَ»؟ فقلتُ: نعم، فأَقامَنِي وراءَهُ، خَدِّي على خَدِّهِ، وهُوَ يَقُولُ: «دُونَكُمْ يا بَنِي أَرْفِدَةَ». حَتَّى إِذا مَلِلتُ، قالَ: «حَسْبُكِ»؟ قُلتُ: نَعَم، قالَ: «فَاذْهَبِي».

[طرفه في: ٤٥٤]

٩٤٨ـ قوله: «وتصيب بها» أي بثمنها وللكشميهني أو تصيب (شارح).

باب ٢ ـ قوله: الحراب جمع حربة وهي الآلة دون الرمح والدرق جمع درقة وهي الترس الصغير.

٩٤٩ـ قوله: (بعاث) بالصرف وعدمه وهو اسم حصن وقع الحرب عنده بين الأوس والخزرج قبل الهجرة بثلاث سنين.

[3] The tradition followed by Muslims in their feast

951- Al'barra "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" delivering a sermon (on the day of feast) in which he said: "The first thing to be done on this day (first day of Sacrifice Feast) is to pray. After returning from the prayer we slaughter our sacrifices (in the name of Allah). Whoever does so, will have acted according to our Sunna (traditions)."

952- A'isha "Allah be pleased with her" narrated: Abu'bakr came to my home while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Bu'ath. They were not (professional) singers. Abu'bakr said protestingly: "Musical instruments of Satan are in the home of Allah's Apostle!" It happened on the Feast day and Allah's Apostle said: "O Abu'bakr! Every nation has its feast; and this is our feast."

[4] Eating before getting out for prayer on the day of breaking fast Feast

953- Anas Ibn Malik "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" never proceeded (for the prayer) on the Day of The Breaking fast Feast (Id Al'fitr) before eating some dates. Anas also narrated: The Prophet "Allah's blessing and peace be upon him" used to eat odd number of dates.

[5] Eating on The Day of Slaughtering

954- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his sacrifice) before the prayer, should slaughter again." A man stood up and said: "This is the day on which one has desire for meat." He mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added: "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet allowed for him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

955- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "Whoever offers the prayer like us and slaughters like us then his sacrifice will be accepted by Allah. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice." Abu'burda Ibn Niyar, the uncle of Al'barra said: "O Allah's Apostle! I have

٣ ـ بابُ سُنَّةِ العِيدَيْنِ لأهْلِ الإسْلامِ

٩٥١ ـ حدّثنا حَجَّاجٌ قال: حَدَّثَنا شعْبَةَ قال: أخْبَرَنِي زُبَيْدٌ قال: سَمِعْتُ الشَّعْبِيَّ، عَنِ البَراءِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ، فقالَ: «إنَّ أوَّلَ ما نَبْدأُ مِنْ يَومِنا هذا أنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ، فَقَدْ أصابَ سُنَّتَنا».

[الحديث ٩٥١ أطرافه في: ٩٥٥، ٩٦٥، ٩٦٨، ٩٧٦، ٩٨٣، ٥٥٤٥، ٥٥٥٦، ٥٥٥٧، ٥٥٦٠، ٥٥٦٣، ٦٦٧٣].

٩٥٢ ـ حدّثنا عُبَيْدُ بْنُ إسْماعِيلَ قال: حَدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دخلَ أبو بكرٍ، وعِنْدِي جارِيَتانِ مِنْ جَوارِي الأنْصارِ، تُغَنِّيانِ بِما تَقاوَلَتِ الأنْصارُ يَوْمَ بُعاثَ، قالَتْ: ولَيْسَتا بِمُغَنِّيَتَيْنِ، فَقالَ أبُو بَكْرٍ: أمَزامِيرُ الشَّيطانِ في بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وذلكَ في يَوْمِ عِيدٍ، فقالَ رَسُولُ اللَّهِ ﷺ: «يَا أبَا بَكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيداً، وهذا عِيدُنا».

[طرفه في: ٩٤٩].

٤ ـ بابُ الأكْلِ يَوْمَ الفِطْرِ قَبْلَ الخُرُوجِ

٩٥٣ ـ حدّثنا مُحَمّدُ بنُ عَبْدِ الرَّحِيمِ: حَدَّثَنا سعيدُ بْنُ سُلَيمانَ قال: حَدَّثَنا هُشَيْمٌ قال: أخبَرَنا عُبَيْدُ اللَّهِ بْنُ أبِي بَكْرِ بْنِ أنَسٍ، عَنْ أنَسٍ قالَ: كانَ رَسُولُ اللَّهِ ﷺ لا يَغْدُو يَوْمَ الفِطْرِ حَتّى يأكُلَ تَمَراتٍ. وقالَ مُرَجَّأُ بْنُ رَجاءٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ قالَ: حَدَّثَنِي أنَسٌ، عَنِ النَّبِيِّ ﷺ، ويَأْكُلُهُنَّ وِتْراً.

٥ ـ بابُ الأكْلِ يَوْمَ النَّحْرِ

٩٥٤ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثنا إسْماعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمّدٍ، عَنْ أنَسٍ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: هذا يَوْمٌ يُشْتَهى فِيهِ اللَّحْمُ، وذَكَرَ مِنْ جِيرانِهِ، فكَأنَّ النَّبِيَّ ﷺ صَدَّقَهُ، قالَ: وعِنْدِي جَذَعَةٌ أحَبُّ إلَيَّ مِنْ شاتَي لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فلا أدْرِي: أبَلَغَتِ الرُّخْصَةُ مَنْ سِواهُ أمْ لا.

[الحديث ٩٥٤ ـ أطرافه في: ٩٨٤، ٥٥٤٦، ٥٥٤٩، ٥٥٦١].

٩٥٥ ـ حدّثنا عُثْمانُ قالَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ البَراءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُما، قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ الأضْحى بَعْدَ الصَّلاةِ، فقالَ: «مَنْ صَلّى صَلاتَنا،

٩٥١ـ قوله: «ثم نرجع» بالنصب عطفاً على نصلي بالرفع خبر مبتدأ محذوف أي نحن نرجع (شارح).

٩٥٤ـ قوله: وذكر من جيرانه يعني فقراً وحاجة وقوله صدقه يعني فيما قال عن جيرانه ا هـ.

ـ قوله: وعندي جذعة أي من المعز وهي التي طعنت في الثانية قاله الشارح.

٩٥٥ـ قوله: (العناق) بفتح العين أنثى ولد المعز.

slaughtered my sheep before the Feast prayer and I thought today as a day of eating and drinking, and I liked my sheep to be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for the prayer." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu'burda) said: "O Allah's Apostle! I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you."

[6] Going to the place of prayer

956- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to proceed to the place of prayer on the days of the Breaking fast and The Sacrifice Feasts. The first thing to begin with was the prayer and after that he would stand in front of the people who would keep sitting in their rows. Then he would preach them, advise them and give them orders (as implied in The speech). After that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Al'ad'ha or Al'fitr Feast.

When we reached the place of prayer, there was a pulpit made by Kathir Ibn As'salt. Marwan wanted to get up on that pulpit before the prayer. I took hold of his clothes but he pulled them, ascended the pulpit and delivered the sermon before the prayer. I said to him: "By Allah, you have changed (The Prophet's tradition)." He replied: "O Abu'sa'eed! That which you know has gone." I said: "By Allah! What I know is better than what I do not know." Marwan said: "People do not sit to listen to our speech after the prayer, so I delivered it before the prayer."

[7] Walking and riding to the prayer on the day of the feast with (no need for) Adhan or call for prayer establishment

957- Ibn Omar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" on the days of Al'ad'ha and Al'fitr used to pray and then deliver the sermon after the prayer.

958- Jaber Ibn Abdullah narrated: The Prophet "Allah's blessing and peace be upon him" came out on the day of breaking the fast (Al'fitr); and he started with the prayer before (delivering) the sermon.

959- Ibn Abbas "Allah be pleased with both" was reported to have sent to Ibn Az'zubair, asserting that during the lifetime of The Messenger of Allah there was no Adhan for the prayer on the day of Al'fitr. (On the other hand), the sermon used to be delivered after the prayer.

960- Both of Ibn Abbas and Jaber "Allah be pleased with them" told that there had been no Adhan for the prayer either on the day of breaking the fast (Al'fitr) or on the day of Sacrifice (Al'ad'ha).

961- Jaber Ibn Abdullah "Allah be pleased with both" told: The Prophet stood and started with the prayer. Then he delivered the speech. Having

وَنسك نُسُكَنا، فَقَدْ أَصابَ النُسُك، وَمَنْ نَسَكَ قَبلَ الصَّلاةِ، فإنَّهُ قَبلَ الصَّلاةِ وَلاَ نُسكَ لَهُ». فَقالَ أَبُو بُرْدَةَ بْنُ نِيارٍ، خالُ البَراءِ: يا رَسُولَ اللَّهِ، فَإنِّي نَسَكْتُ شاتِي قَبلَ الصَّلاةِ، وَعَرفتُ أَنَّ اليَوْمَ يَوْمُ أَكلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكونَ شاتِي أَوَّلَ ما يُذْبَحُ في بَيتِي، فَذَبَحْتُ شاتِي وَتَغَدَّيتُ قَبلَ أَنْ آتِيَ الصَّلاةَ، قالَ: «شاتُكَ شاةُ لَحمٍ». قالَ: يَا رَسُولَ اللَّهِ فَإنَّ عِندَنا عَناقاً لَنا جَذَعَةً، هِيَ أَحَبُّ إلَيَّ مِن شاتَين: أَفَتَجزِي عَنِّي؟ قالَ: «نَعَم، وَلَنْ تَجزِيَ عَن أَحَدٍ بَعدَكَ».

[طرفه في: ٩٥١].

٦ ـ بابُ الخُرُوجِ إلَى المُصَلَّى بِغَيرِ مِنْبَرٍ

٩٥٦ ـ حدثنا سَعِيدُ بنُ أَبِي مَريَمَ قالَ: حَدَّثَنَا مُحَمَّدُ بنُ جَعفَرٍ قالَ: أَخبَرَنِي زَيدٌ، عَن عِياضِ بنِ عَبدِ اللَّهِ بنِ أَبِي سَرحٍ، عَن أَبِي سَعِيدٍ الخُدرِيِّ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَخرُجُ يَومَ الفِطرِ وَالأَضحى إلَى المُصَلَّى، فَأَوَّلُ شَيءٍ يَبدَأُ بِهِ الصَّلاةُ، ثُمَّ يَنصَرِفُ، فَيَقُومُ مُقابِلَ النّاسِ، وَالنّاسُ جُلُوسٌ عَلى صُفُوفِهِم، فَيَعِظُهُم وَيُوصِيهِم وَيَأمُرُهُم، فَإن كانَ يُرِيدُ أَن يَقطَعَ بَعثاً قَطَعَهُ، أَو يَأمُرَ بِشَيءٍ أَمَرَ بِهِ، ثُمَّ يَنصَرِفُ. قالَ أَبُو سَعِيدٍ: فَلَم يَزَلِ النّاسُ عَلَى ذَلِكَ حَتَّى خَرَجتُ مَعَ مَروانَ، وَهُوَ أَمِيرُ المَدِينَةِ، في أَضحىً أَو فِطرٍ، فَلَمّا أَتَينا المُصَلَّى، إذا مِنبَرٌ بَناهُ كَثِيرُ بنُ الصَّلتِ، فَإذا مَروانُ يُرِيدُ أَن يَرتَقِيَهُ قَبلَ أَن يُصَلِّيَ، فَجَبَذتُ بِثَوبِهِ، فَجَبَذَنِي، فَارتَفَعَ فَخَطَبَ قَبلَ الصَّلاةِ، فَقُلتُ لَهُ: غَيَّرتُم وَاللَّهِ، فَقالَ: أَبا سَعِيدٍ، قَد ذَهَبَ ما تَعلَمُ، فَقُلتُ: ما أَعلَمُ وَاللَّهِ خَيرٌ مِمّا لاَ أَعلَمُ، فَقالَ: إنَّ النّاسَ لَم يَكُونُوا يَجلِسُونَ لَنا بَعدَ الصَّلاةِ، فَجَعَلتُها قَبلَ الصَّلاةِ.

٧ ـ بابُ المَشيِ وَالرُّكُوبِ إلَى العِيدِ بِغَيرِ أَذانٍ وَلاَ إقامَةٍ

٩٥٧ ـ حدثنا إبراهِيمُ بنُ المُنذِرِ قالَ: حَدَّثَنا أَنَسٌ، عَن عُبَيدِ اللَّهِ، عَن نافِعٍ، عَن عَبدِ اللَّهِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي في الأَضحى وَالفِطرِ، ثُمَّ يَخطُبُ بَعدَ الصَّلاةِ.

[الحديث ٩٥٧ ـ طرفه في: ٩٦٣].

٩٥٨ ـ حدثنا إبراهِيمُ بنُ مُوسى قالَ: أَخبَرَنا هِشامٌ: أَنَّ ابنَ جُرَيجٍ أَخبَرَهُم قالَ: أَخبَرَنِي عَطاءٌ، عَن جابِرِ بنِ عَبدِ اللَّهِ قالَ: سَمِعتُهُ يَقُولُ: إنَّ النَّبِيَّ ﷺ خَرَجَ يَومَ الفِطرِ، فَبَدَأَ بِالصَّلاةِ قَبلَ الخُطبَةِ.

[الحديث ٩٥٨ ـ طرفاه في: ٩٦١، ٩٧٨].

٩٥٩ ـ قالَ: وَأَخبَرَنِي عَطاءٌ: أَنَّ ابنَ عَبّاسٍ أَرسَلَ إلَى ابنِ الزُّبَيرِ، في أَوَّلِ ما بُويِعَ لَهُ: إنَّهُ لَم يَكُن يُؤَذَّنُ بِالصَّلاةِ يَومَ الفِطرِ، إنَّما الخُطبَةُ بَعدَ الصَّلاةِ.

٩٦٠ ـ وَأَخبَرَنِي عَطاءٌ، عَنِ ابنِ عَبّاسٍ، وَعَن جابِرِ بنِ عَبدِ اللَّهِ قالاَ: لَم يَكُن يُؤَذَّنُ يَومَ الفِطرِ وَلاَ يَومَ الأَضحى.

٩٦١ ـ وَعَن جابِرِ بنِ عَبدِ اللَّهِ قالَ: سَمِعتُهُ يَقُولُ: إنَّ النَّبِيَّ ﷺ قامَ فَبَدَأَ بِالصَّلاةِ، ثُمَّ

finished, The Prophet "Allah's blessing and peace be upon him" went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment in which the women were putting alms. I (Ibn Juraij) said to Ata (Both are sub-narrators): "Do you think it incumbenvvvvvt upon an Imam to go to the women and preach to them after finishing the prayer and sermon?" Ata said: "No doubt it is incumbent on Imams to do so, and why should they not do so?"

[8] Addressing the speech of the feast after the prayer

962- Ibn Abbas "Allah be pleased with both" narrated: I witnessed the feast with The Prophet "Allah's blessing and peace be upon him", Abu'bakr, Omar, and Othman. All of them used to address the speech after the prayer.

963- Ibn Omar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him", Abu'bakr, Omar and Othman used to perform the prayer on the feast before delivering the sermon.

964- Ibn Abbas "Allah be pleased with both" told: The Prophet offered a two rak'a-prayer on the Day of Al'fitr; and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to give in charity; and so they started giving their earrings and necklaces (in charity).

965- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "The first thing to begin with is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our sunna. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice, but only mutton for his family." A man from The Ansar called Abu'burda Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer. I have a young she-goat, which is dearer to me than two sheep. (Will that be sufficient as a sacrifice on my behalf)? "The Prophet "Allah's blessing and peace be upon him" said: "It will be sufficient for you but not for anyone else after you."

[9] It is hateful to take arms on the day of The Feast or within The sanctuary

966- Sa'eed Ibn Jubair narrated: I was with Ibn Omar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle. I got down and pulled his foot out.

That happened in Mina. Al'hajjaj learnt the news and came to visit him. He said: "Unfortunately! If we could only know the man who wounded

خطبَ النَّاس بَعْدُ، فَلَمَّا فرَغَ نَبيُّ اللَّهِ ﷺ نَزَل، فَأَتى النِّساءَ فَذَكَّرَهنَّ، وَهوَ يَتَوَكَّأُ عَلى يَدِ بِلاَل، وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ، يُلقي فيه النِّساءُ صَدَقةً. قُلتُ لِعَطاء: أَتَرى حَقّاً عَلى الإِمامِ الآنَ أَنْ يأْتِيَ النِّساءَ فَيُذَكِّرَهُنَّ حِينَ يَفرُغ؟ قال: إِنَّ ذلكَ لَحَقٌّ عَلَيهِمْ، وَما لَهُمْ أَنْ لاَ يَفعَلُوا.

٨ ـ بابُ الخُطبَةِ بَعْدَ العِيدِ

٩٦٢ ـ حدثنا أَبُو عاصِمٍ قال: أَخبرَنا ابنُ جُرَيجٍ قال: أَخبرَني الحسَنُ بنُ مُسلِمٍ عَن طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قال: شَهِدتُ العِيدَ مَعَ رَسُولِ اللَّهِ ﷺ وَأبي بَكرٍ وَعُمَرَ وَعُثمانَ رَضِيَ اللَّهُ عَنهُمْ، فَكُلُّهُمْ كانُوا يُصَلُّونَ قَبلَ الخُطبَةِ.

[طرفه في: ٩٨].

٩٦٣ ـ حدثنا يَعْقُوبُ بْنُ إِبْراهِيمَ قَالَ: حَدَّثَنَا أَبُو أُسامَةَ قَالَ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، يُصَلُّونَ العِيدَيْنِ قَبْلَ الخُطْبَةِ.

[طرفه في: ٩٥٨].

٩٦٤ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صلى يومَ الفِطرِ رَكعَتَينِ، لَم يُصَلِّ قَبلَها وَلا بَعدَها، ثُمَّ أَتى النِّساءَ وَمَعهُ بِلاَلٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلنَ يُلقِينَ، تُلقِي المَرْأَةُ خُرْصَها وَسِخابَها.

[طرفه في: ٩٨].

٩٦٥ ـ حدثنا آدَمُ قالَ: حَدَّثَنا شُعْبَةُ قالَ: حَدَّثَنا زُبَيدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَوَّلَ ما نَبدَأُ فِي يَوْمِنا هذا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذلِكَ فَقَدْ أَصابَ سُنَّتَنا، وَمَنْ نَحرَ قَبلَ الصَّلاَةِ، فَإِنَّما هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ، لَيسَ مِنَ النُّسُكِ فِي شَيءٍ». فَقالَ رَجُلٌ مِنَ الأَنْصارِ، يُقالُ لَهُ أَبُو بُرْدَةَ بْنُ نِيارٍ: يا رَسُولَ اللَّهِ، ذَبَحْتُ، وَعِنْدِي جَذَعَةٌ خَيرٌ مِن مُسِنَّةٍ، فَقالَ: «اجْعَلهُ مَكانَهُ، وَلَنْ تُوفِيَ، أَوْ تَجْزِيَ، عَنْ أَحَدٍ بَعْدَكَ».

[طرفه في: ٩٥١].

٩ ـ بابُ ما يُكْرَهُ مِنْ حَمْلِ السِّلاَحِ فِي العِيدِ وَالحَرَمِ

وَقالَ الحَسَنُ: نُهُوا أَنْ يَحْمِلُوا السِّلاحَ يومَ عِيدٍ إِلاَّ أَنْ يَخافُوا عَدُوّاً.

٩٦٦ ـ حدثنا زَكَرِيَّاءُ بْنُ يَحْيى، أَبُو السُّكَينِ قالَ: حَدَّثَنا المُحارِبِيُّ قالَ: حَدَّثَنا مُحَمَّدُ ابْنُ سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: كُنْتُ مَعَ ابْنِ عُمَرَ، حِينَ أَصابَهُ سِنانُ الرُّمْحِ فِي أَخْمَصِ قَدَمِهِ، فَلَزِقَتْ قَدَمُهُ بِالرِّكابِ، فَنَزَلْتُ فَنَزَعْتُها، وَذلِكَ بِمِنًى، فَبَلَغَ الحَجّاجَ، فَجَعَلَ يَعُودُهُ، فَقالَ

٩٦٤ـ قوله: خرصها بضم الخاء المعجمة وقد تكسر أي حلقتها الصغيرة التي تعلق بالأذن وسخابها: بكسر السين خيط من خرز أو قلادة من طيب ذكره الشارح.

you!" Ibn Omar said: "You are the one who wounded me." Al'hajjaj said: "How is that?" Ibn Omar said: "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the sanctuary even though it was not permitted before."

967- Sa'eed Ibn Amr Ibn Sa'eed Ibn Al'ass reported: Al'hajjaj went to Ibn Omar while I was present there. Al'hajjaj asked Ibn Omar: "How are you?" Ibn Omar replied: "I am well." Al'hajjaj asked: "Who wounded you?" Ibn Omar replied: "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al'hajjaj)."

[10] Leaving for the prayer early on the day of The Feast

968- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "The first thing to begin with is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our sunna. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice, but only mutton for his family." A man from The Ansar called Abu'burda Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer.

I have a young she-goat, which is dearer to me than two sheep. (Will that be sufficient as a sacrifice on my behalf)? "The Prophet "Allah's blessing and peace be upon him" said: "It will be sufficient for you but not for anyone else after you."

[11] The virtue of (good) deeds on the days of Sunning (Tashriq)

969- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are no good deeds, preferably better than those done on these (first ten days of Dhul'hijja)."

Then some companions of The Prophet "Allah's blessing and peace be upon him" said: "Not even Jihad?"

He replied: "Not even Jihad, except that of a man who gets out, endangering himself and his property (in Allah's cause) and does not return with any of those things."

الحجَّاجُ: لَوْ نَعْلَمُ مَنْ أَصابَكَ؟ فَقَالَ ابْنُ عُمَرَ: أَنْتَ أَصَبْتَنِي، قالَ: وَكَيفَ؟ قالَ: حَمَلتَ السِّلاحَ في يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وَأَدْخَلتَ السِّلاحَ الحَرَمَ، وَلَمْ يَكُنِ السِّلاحُ يُدْخَلُ الحَرَمَ.

[الحديث ٩٦٦ ـ طرفه في: ٩٦٧].

٩٦٧ ـ حدثنا أَحْمَدُ بْنُ يَعْقُوبَ قال: حَدَّثَني إِسْحاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ العاصِ، عَنْ أَبِيهِ قالَ: دَخَلَ الحَجَّاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ، فَقَالَ: كَيفَ هُوَ؟ فَقَالَ: صالِحٌ، فَقَالَ: مَنْ أَصابَكَ؟ قالَ أَصابَنِي مَنْ أَمَرَ بِحَمْلِ السِّلاحِ، في يَوْمٍ لا يَحِلُّ فِيهِ حَمْلُهُ، يَعْنِي الحَجَّاجَ. [طرفه في: ٩٦٦].

١٠ ـ بابُ التَّبْكِيرِ إِلَى العِيدِ

وقال عَبْدُ اللَّهِ بْنُ بُسْرٍ: إِنْ كُنَّا فَرَغْنا في هذهِ السَّاعَةِ، وَذلِكَ حِينَ التَّسْبِيحِ.

٩٦٨ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ قال: حَدَّثَنا شُعْبَةُ، عَنْ زُبَيدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ قالَ: «إِنَّ أَوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنَا هذا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذلِكَ فَقَدْ أَصابَ سُنَّتَنا، وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّمَا هُوَ لَحْمٌ عَجَّلَهُ لأَهْلِهِ، لَيسَ مِنَ النُّسُكِ في شَيءٍ». فَقَامَ خالِي أَبُو بُرْدَةَ بْنُ نِيارٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ، وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ، قالَ: «اجْعَلْهَا مَكَانَهَا، أَوْ قالَ: اذْبَحْهَا، وَلَنْ تَجْزِيَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ». [طرفه في: ٩٥١].

١١ ـ بابُ فَضْلِ العَمَلِ في أَيَّامِ التَّشْرِيقِ

وَقالَ ابْنُ عَبَّاسٍ: وَاذْكُرُوا اللَّهَ في أَيَّامٍ مَعْلُوماتٍ: أَيَّامُ العَشْرِ، وَالأَيَّامُ المَعْدُوداتُ: أَيَّامُ التَّشْرِيقِ. وَكانَ ابْنُ عُمَرَ، وَأَبُو هُرَيرَةَ يَخْرُجانِ إِلَى السُّوقِ في أَيَّامِ العَشْرِ، يُكَبِّرَانِ وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وَكَبَّرَ مُحَمَّدُ بْنُ عَلِيٍّ خَلفَ النَّافِلَةِ.

٩٦٩ ـ حدثنا مُحَمَّدُ بْنُ عَرْعَرَةَ قال: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «ما العَمَلُ في أَيَّامِ العَشْرِ أَفْضَلَ مِنَ العَمَلِ في هذهِ». قالُوا: وَلاَ الجِهادُ؟ قالَ: «وَلاَ الجِهادُ، إِلاَّ رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمالِهِ، فَلَمْ يَرْجِعْ بِشَيءٍ».

١٢ ـ بابُ التَّكْبِيرِ أَيَّامَ مِنًى، وَإِذا غَدَا إِلَى عَرَفَةَ

وَكانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ في قُبَّتِهِ بِمِنًى، فَيَسْمَعُهُ أَهْلُ المَسْجِدِ فَيُكَبِّرُونَ، وَيُكَبِّرُ أَهْلُ

باب ١٠ ـ قوله: إن كنا فرغنا هكذا دون اللام الفارقة مع إن المخففة.

٩٦٩ـ قوله: يخاطر من المخاطرة وهي ارتكاب ما فيه خطر فلم يرجع بشيء بأن ذهب ماله واستشهد أفاده الشارح.

باب ١٢ ـ قوله: الفسطاط بيت من شعر وممشاه موضع مشيه وقوله: وكن النساء على لغة أكلوني البراغيث رح)

[12] Saying the Magnification (Takbir) in Mina to Arafat

970- Anas Ibn Malik "Allah be pleased with him" was asked: "How did you use to say the response call (Talbiya) in the company of The Prophet "Allah's blessing and peace be upon him"?" Anas said: "People used to say Talbiya and their saying was not denied. They also used to magnify Allah and that was not denied too."

971- Ommu'atiyya "Allah be pleased with her" narrated: We used to be ordered to come out on the Day of The Feast, and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men, say Takbir and invoke Allah along with them, hoping for the blessings of that day and for being purified from sins.

[13] Praying in front of the spear

972- Ibn Omar "Allah be pleased with both" narrated that a spear used to be planted in front of The Messenger of Allah "Allah's blessing and peace be upon him"; and then he would pray on the day of breaking the fast (Al'fitr) and the day of sacrifice (Al'ad'ha).

[14] Carrying a short stick or spear (to be planted) in front of the imam while praying

973- Ibn Omar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to go to the praying place on the day of Al'fitr and the day of Al'ad'ha. (On the other hand) a short stick or spear used to be carried and planted in front of him facing which he would pray.

[15] The ladies and menstruating women's getting out to the praying place

974- Ommu'atiyya "Allah be pleased with her" narrated: We used to be ordered on the Day of The Feast, to bring out the unmarried virgin and mature girls (who often stay screened). But the menstruating women used to keep away from the praying place.

الأَسْوَاقِ حَتَّى تَرْتَجَّ مِنًى تَكْبِيراً. وَكانَ ابْنُ عُمَرَ يُكَبِّرُ بِمنًى تِلكَ الأَيَّامَ وَخَلفَ الصَّلَوَاتِ، وَعَلَى فِرَاشِهِ وَفِي فُسْطَاطِهِ وَمَجْلِسِهِ وَمَمْشَاهُ، تِلكَ الأَيَّامَ جَمِيعاً. وَكانَتْ مَيمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ، وَكُنَّ النِّسَاءُ يُكَبِّرْنَ خَلفَ أَبَانَ بْنِ عُثْمَانَ وَعُمَرَ بْنِ عَبْدِ العَزِيزِ، لَيَالِيَ التَّشْرِيقِ، مَعَ الرِّجَالِ فِي المَسْجِدِ.

٩٧٠ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ قالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الثَّقَفِيُّ، قالَ: سَأَلتُ أَنَساً، وَنَحْنُ غَادِيانِ مِنْ مِنًى إِلَى عَرَفاتٍ، عَنِ التَّلبِيَةِ: كَيفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قالَ: كانَ يُلَبِّي المُلَبِّي لاَ يُنْكَرُ عَلَيهِ، وَيُكَبِّرُ المكَبِّرُ فَلاَ يُنْكَرُ عَلَيهِ.

[الحديث ٩٧٠ ـ طرفه في: ١٦٥٩]

٩٧١ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قالَ: حَدَّثَنَا أَبِي عَنْ عاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ العِيدِ، حَتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِهَا، حَتَّى نُخْرِجَ الحُيَّضَ، فَيَكُنَّ خَلفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعائِهِمْ، يَرْجُونَ بَرَكَةَ ذلِكَ اليَوْمِ وَطُهْرَتَهُ.

[طرفه في: ٣٢٤].

١٣ ـ بابُ الصَّلاَةِ إِلَى الحَرْبَةِ يَوْمَ العِيدِ

٩٧٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كانَ تُرْكَزُ الحَرْبَةُ قُدَّامَهُ، يَوْمَ الفِطْرِ وَالنَّحْرِ، ثُمَّ يُصَلِّي.

[طرفه في: ٤٩٤].

١٤ ـ بابُ حَمْلِ العَنَزَةِ أَوِ الحَرْبَةِ بَينَ يَدَيِ الإِمامِ يَوْمَ العِيدِ

٩٧٣ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنَا الوَلِيدُ قالَ: حَدَّثَنَا أَبُو عَمْرٍو قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَغْدُو إِلَى المُصَلَّى، وَالعَنَزَةُ بَينَ يَدَيهِ تُحْمَلُ، وَتُنْصَبُ بِالمُصَلَّى بَينَ يَدَيهِ، فَيُصَلِّي إِلَيهَا.

[طرفه في: ٤٩٤].

١٥ ـ بابُ خُرُوجِ النِّسَاءِ وَالحُيَّضِ إِلَى المُصَلَّى

٩٧٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ قالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: أُمِرْنَا أَنْ نُخْرِجَ العَوَاتِقَ وَذَوَاتِ الخُدُورِ. وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ بِنَحْوِهِ، وَزَادَ فِي حَدِيثِ حَفْصَةَ: قالَ، أَوْ قالَتِ: العَوَاتِقَ وَذَوَاتِ الخُدُورِ، وَيَعْتَزِلْنَ الحُيَّضُ المُصَلَّى.

٩٧١ـ قوله: وطهرته أي التطهر من الذنوب (شارح)

باب ١٤ ـ قوله العنزة عصا أقصر من الرمح ولها زج من أسفلها (مصباح)

٩٧٤ـ قوله: العواتق جمع عاتق وهي التي عتقت من الخدمة أو من قهر أبويها. وذوات الخدور أي الستور.

[16] The boys getting out to the praying place

975- Ibn Abbas "Allah be pleased with both" reported: I came out with The Prophet "Allah's blessing and peace be upon him" on the day of either Al'fitr or Al'ad'ha. After The Prophet had prayed he delivered a speech. Then he went to women whom he preached and reminded. He ordered them to give in charity.

[17] The imam's facing people while delivering the sermon

976- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "The first thing to begin with is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our sunna. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice, but only mutton for his family." A man said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer. I have a young she-goat, which is dearer to me than two sheep. (Will that be sufficient as a sacrifice on my behalf)? "The Prophet "Allah's blessing and peace be upon him" said: "It will be sufficient for you but not for anyone else after you."

[18] The mark which is near the praying place

977- Ibn Abbas "Allah be pleased with both" was reported to have been asked:"Have you ever attended the feast prayer with Allah's Apostle?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so (for he was too young). The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As'salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck to take off her necklace and put it in the garment of Bilal. Then The Prophet "Allah's blessing and peace be upon him" and Bilal returned home."

[19] The imam advises women on the day of the feast

978- Jaber Ibn Abdullah "Allah be pleased with both" told: The Prophet stood and started with the prayer. Then he delivered the speech. Having finished, The Prophet "Allah's blessing and peace be upon him" went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment in which the women were putting alms. I (Ibn Juraij) said to Ata (Both are sub-narrators): "Was this the charity of Al'fitr?" he replied:

[طرفه في: ٣٢٤]

١٦ ـ بابُ خُرُوجِ الصِّبْيانِ إلى المُصَلّى

٩٧٥ ـ حدّثنا عَمْرُو بْنُ عَبّاسٍ قالَ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ ابْنَ عبّاسٍ قالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ أَوْ أَضحى، فَصَلّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّساءَ، فَوَعَظَهُنَّ وذَكَّرَهُنَّ وأَمَرَهُنَّ بالصَّدَقَةِ.

[طرفه في: ٩٨]

١٧ ـ بابُ اسْتِقْبالِ الإمامِ النّاسَ في خُطْبَةِ العيدِ

قالَ أَبو سَعيدٍ: قامَ النَّبِيُّ ﷺ مُقابِلَ النّاسِ.

٩٧٦ ـ حدّثنا أَبو نُعَيم قالَ: حَدَّثَنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَراءِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ أَضحىً إلى البَقيعِ، فَصَلّى رَكْعَتَيْنِ، ثُمَّ أَقْبَلَ عَلَيْنا بوَجْهِهِ، وَقالَ: «إنَّ أَوَّلَ نُسُكِنا في يَوْمِنا هذا أنْ نَبدَأَ بالصَّلاةِ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ وافَقَ سُنَّتَنا، وَمَنْ ذَبَحَ قَبْلَ ذٰلِكَ فَإِنَّما هُوَ شَيءٌ عَجَّلَهُ لأَهْلِهِ، لَيسَ مِنَ النُّسُكِ في شَيءٍ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللّٰهِ، إنّي ذَبَحْتُ، وعِنْدي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ؟ قالَ: «اذْبَحْها، وَلا تَفي عَنْ أَحَدٍ بَعْدَكَ».

[طرفه في: ٩٥١]

١٨ ـ بابُ العَلَمِ الَّذي بالمُصَلّى

٩٧٧ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ سُفيانَ قالَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ عابسٍ قالَ: سَمِعْتُ ابْنَ عَبّاسٍ قيلَ لَهُ: أَشَهِدْتَ العيدَ مَعَ النَّبِيِّ ﷺ؟ قالَ: نَعَم، وَلَوْلا مَكاني مِنَ الصِّغَرِ ما شَهِدْتُهُ، حَتّى أَتَى العَلَمَ الَّذي عِنْدَ دارِ كَثيرِ بْنِ الصَّلْتِ، فَصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّساءَ، وَمَعَهُ بِلالٌ، فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يَهْوِينَ بأَيْديهِنَّ، يَقْذِفْنَهُ في ثَوْبِ بِلالٍ، ثُمَّ انْطَلَقَ هُوَ وَبِلالٌ إلى بَيْتِهِ.

[طرفه في: ٩٨]

١٩ ـ بابُ مَوْعِظَةِ الإمامِ النِّساءَ يَوْمَ العيدِ

٩٧٨ ـ حدّثني إسْحاقُ بْنُ إبْراهِيمَ بْنِ نَصْرٍ قالَ: حَدَّثَنا عَبْدُ الرَّزّاقِ قالَ: حَدَّثَنا ابْنُ جُرَيْجٍ قالَ: أَخْبَرَني عَطاءٌ، عَنْ جابِرِ بْنِ عَبْدِ اللّٰهِ قالَ: سَمِعْتُهُ يَقُولُ: قامَ النَّبِيُّ ﷺ يَوْمَ الفِطْرِ فَصَلّى،

٩٧٧ـ قوله: (ولولا مكاني من الصغر ما شهدته) أي لولا مكاني منه عليه الصلاة والسلام ما حضرته لأجل صغر سني.

ـ قوله: (يهوين) بضم الياء وفتحها أي يمددن أيديهن بالصدقة ليتناول بلال حال كونهن (يقذفنه) أي يرمين المتصدق به (شرح).

٩٧٨ـ قوله: (زكاة) بالنصب ولأبي ذر بالرفع أي أهي زكاة الفطر (شارح).

ـ قوله: أترى بضم التاء كما في اليونينية وضبطه البرماوي بفتحها (شارح).

"No. It was just charity given at that time. Some lady put her finger ring and the others would do the same." I asked: "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and sermon?" Ata said: "No doubt it is incumbent on Imams to do so, and why should they not do so?"

979- Ibn Abbas "Allah be pleased with both" narrated: "I join the Prophet, Abu'bakr, Omar and Othman in the feast of Al'fitr prayers. They used to offer the prayer before the sermon which they used to deliver afterwards. Once the Prophet came out as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (Al'mumtahina 12). Having finished the recitation he said: "O ladies! Are you fulfilling your covenant?" None but one woman replied: "Yes." Hasan (a sub-narrator) did not know who was that woman. The Prophet said: "Then give alms." Bilal spread his garment and said: "Keep on giving alms. Let my father and mother be sacrificed for you (ladies)." So the ladies kept on putting their big rings and other kinds of rings in Bilal's garment."

[20] When the woman had no veil (to get out on the feast day)

980- Aiyub narrated: Hafsa Bint Sirin told: We used to forbid our young women to go out for the two Feasts prayers. A woman came and stayed at the palace of Banu'khalaf and told of her sister whose husband took part in twelve invasions along with the Prophet in six of which her sister accompanied her husband. She (the woman's sister) said: "We used to treat the wounded, look after the patients and once I asked the Prophet: Will there be any harm for any of us to stay at home if she doesn't have a veil? " He said: "She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims. " When Ommu'atiyya came I asked her whether she had heard it from the Prophet. She replied: "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say: May my father be sacrificed for him) I have heard the Prophet saying: "The unmarried young virgins and the mature girl who stay often screened, or the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place. "" Hafsa asked Ommu'atiyya surprisingly: "Do you say the menstruating women?" She replied: "Doesn't a menstruating woman attend Arafat (during the greater pilgrimage "Hajj") and such and such (other deeds)?"

[21] The menstruating women should keep away from the praying place

981- Ommu'atiyya told: We were ordered by The Messenger of Allah "Allah's blessing and peace be upon him" that The unmarried young virgins

فَبدأَ بالصَّلاةِ، ثُمَّ خَطبَ، فَلَمَّا فرغَ نَزلَ فَأتَى النِّساءَ، فذَكَّرَهُنَّ، وَهُوَ يَتَوكَّأُ عَلى يَدِ بلالٍ، وَبلالٌ بَاسِطٌ ثَوْبَهُ، يُلقي فيهِ النِّساءُ الصَّدقَةَ. قُلتُ لعَطاءٍ: زكاةَ يَومِ الفِطرِ؟ قال: لا، ولكن صَدقةً يَتصدَّقنَ حِينئذٍ، تُلقِي فتخَها، ويُلقينَ. قُلتُ: أتُرى حقّاً عَلى الإمامِ ذلِكَ وَيُذكِّرُهُنَّ؟ قالَ: إنَّهُ لَحَقٌّ عليهِم، وما لَهُم لا يَفعَلونَهُ؟ [طرفه في: ٩٥٨].

٩٧٩ ـ قال ابنُ جُريجٍ: وَأَخبَرني الحَسنُ بنُ مُسلِمٍ، عن طاوسٍ، عن ابنِ عبَّاسٍ رَضِيَ اللّهُ عنهما قال: شهِدتُ الفِطرَ مَعَ النَّبيِّ ﷺ وأبي بكرٍ وعُمرَ وعُثمانَ رَضِيَ اللّهُ عَنهُم، يُصلُّونَها قَبلَ الخُطبَةِ، ثُمَّ يُخطَبُ بَعدُ، خرجَ النَّبيُّ ﷺ، كأنِّي أنظُرُ إليهِ حِينَ يُجلِّسُ بِيدِهِ، ثُمَّ أقبلَ يَشقُّهُم، حتَّى جاءَ النِّساءَ مَعَهُ بلالٌ، فقالَ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ﴾ الآيَةَ [الممتحنة: ١٢]، ثُمَّ قالَ حِينَ فَرغَ مِنها: «آنتُنَّ على ذلِكِ»؟ قالَتِ امرأةٌ واحِدةٌ مِنهُنَّ، لَم يُجِبهُ غيرُها: نَعَم. لا يَدري حَسنٌ مَن هِيَ، قالَ: «فتَصدَّقنَ». فبَسطَ بلالٌ ثَوبَهُ، ثُمَّ قالَ: «هَلُمَّ، لَكُنَّ فِداءٌ أبي وأُمِّي» فيُلقِينَ الفَتَخَ والخَواتِيمَ في ثَوبِ بِلالٍ. قالَ عَبدُ الرَّزَّاقِ: الفَتَخُ: الخَواتِيمُ العِظامُ كانَت في الجاهِليَّةِ.

[طرفه في: ٩٨].

٢٠ ـ بابٌ إذا لَمْ يَكُنْ لَهَا جِلبابٌ فِي العِيدِ

٩٨٠ ـ حدثنا أبو مَعمَرٍ قال: حدَّثنا عبدُ الوارِثِ قال: حَدَّثنا أيُّوبُ، عن حفصةَ بنتِ سيرينَ قالتْ: كُنَّا نَمنَعُ جَوارِيَنا أنْ يَخرُجنَ يَومَ العيدِ، فَجاءَتِ امرأَةٌ، فنَزَلَتْ قَصرَ بَنِي خَلَفٍ، فأتيتُها، فحدَّثَتْ أنَّ زَوجَ أُختِها غزا مَعَ النَّبيِّ ﷺ ثِنتَي عشرةَ غزوةً، فكانَتْ أُختُها مَعَهُ في سِتِّ غَزَواتٍ، فقالَتْ: فكُنَّا نَقومُ على المَرضى ونُداوي الكَلمى، فقالَتْ: يا رَسُولَ اللّهِ، عَلى إحدانا بَأسٌ إذا لَم يَكُن لَها جِلبابٌ أنْ لا تَخرُجَ؟ فقالَ ﷺ: «لِتُلبِسْها صَاحِبَتُها مِن جِلبابِها، فليَشهَدْنَ الخَيرَ ودَعوةَ المُؤمِنِينَ». قالَتْ حَفصةُ: فلَمَّا قَدِمَتْ أُمُّ عَطيَّةَ أتيتُها فسألتُها: أسمِعتِ في كَذا وكَذا؟ قالَتْ: نَعم بِأبي ـ وقلَّما ذَكرَتِ النَّبيَّ ﷺ إلا قالَتْ: بِأبي ـ قال: «لِيَخرُجِ العَواتِقُ ذَواتُ الخُدُورِ، أوْ قالَ: العَواتِقُ وَذَواتُ الخُدورِ ـ شكَّ أيُّوبُ ـ والحُيَّضُ، ويَعتَزِلُ الحُيَّضُ المُصلَّى، وَلْيَشهَدْنَ الخَيرَ ودَعوةَ المُؤمِنِينَ». قالَتْ: فقلتُ لَها: الحُيَّضُ؟ قالَتْ: نَعمْ، ألَيسَ الحائِضُ تَشهَدُ عَرفاتٍ، وَتَشهَدُ كَذا، وَتَشهَدُ كَذا؟

[طرفه في: ٣٢٤].

٢١ ـ بابُ اعتِزالِ الحُيَّضِ المُصلَّى

٩٨١ ـ حدثنا مُحمَّدُ بنُ المُثنَّى قال: حَدَّثنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَونٍ، عَن مُحمَّدٍ قالَ: قالَتْ أُمُّ عَطِيَّةَ: أُمِرنا أنْ نَخرُجَ، فَنُخرِجَ الحُيَّضَ، والعَواتِقَ، وَذَواتِ الخُدُورِ، قالَ ابنُ عَونٍ: أوِ العَواتِقَ ذَواتِ الخُدورِ، فأمَّا الحُيَّضُ فَيَشهَدْنَ جَماعَةَ المُسلِمينَ وَدَعوَتَهُم، ويَعتَزِلْنَ مُصلاهُم.

[طرفه في: ٣٢٤].

and the mature girl who stay often screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place.

[22] Slaughtering in the place of prayer

982- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had used to slaughter the sacrifice of Al'ad'ha Feast in the place of prayer.

[23] The imam and people's speech when he is asked about something while delivering the sermon

983- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "Whoever offers the prayer like us and slaughters like us then his sacrifice will be accepted by Allah. Whoever slaughters his sacrifice before the Feast prayer, has only offered a mutton sheep (not a sacrifice)." Abu'burda Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer. Thought today as a day of eating and drinking, I hurried and slaughtered it and took my food and fed my family and my neighbours before coming for the prayer." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu'burda) said: "O Allah's Apostle! I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you."

984- Anas "Allah be pleased with him" narrated: Allah's Apostle offered the prayer on the day of Slaughtering and then delivered the sermon. He ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said: "O Allah's Apostle! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my sight, is better than two sheep." The Prophet gave him the permission for slaughtering it as a sacrifice.

985- Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed the prayer on the day of Slaughtering and then delivered the sermon. Then he slaughtered and said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

[24] Changing the way of return on the day of the feast

986- Jaber Ibn Abdullah "Allah be pleased with both" narrated that on the day of feast, The Prophet "Allah's blessing and peace be upon him" had used to return home through a way different from that in which he had gone.

٢٢ ـ بابُ النَّحْرِ وَالذَّبْحِ يَوْمَ النَّحْرِ بِالمُصَلَّى

٩٨٢ ـ حدّثنا عَبْدُ اللَّه بْنُ يُوسُفَ قالَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَني كَثِيرُ بْنُ فَرْقَدٍ، عَن نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كانَ يَنْحَرُ، أَوْ يَذْبَحُ بِالمُصَلَّى.

[الحديث ٩٨٢ ـ أطرافه في: ١٧١٠، ١٧١١، ٥٥٥١، ٥٥٥٢].

٢٣ ـ بابُ كَلامِ الإِمامِ وَالنَّاسِ في خُطْبَةِ العيد، وَإِذا سُئِلَ الإِمامُ عَنْ شَيءٍ وَهُوَ يَخْطُبُ

٩٨٣ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا أَبُو الأَحْوَصِ قالَ: حَدَّثَنا مَنْصُورُ بْنُ المُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النحْرِ بَعْدَ الصَّلاةِ، فَقَالَ: «مَنْ صَلَّى صَلاتَنا، ونسك نُسكنا، فقَدْ أَصابَ النُسك، ومَنْ نسك قَبْلَ الصَّلاةِ فتلك شاةُ لَحم». فَقامَ أَبُو بُرْدَة بْنُ نِيارٍ فقال: يا رَسُولَ اللَّهِ، واللَّهِ لقد نسكتُ قبلَ أَنْ أخرج إِلى الصَّلاةِ، وعَرفتُ أَنَّ اليَوْمَ يوم أكل وشرب، فتعجلتُ وأكلتُ، وأطعمتُ أهلي وجيراني؟ فقالَ رَسُولُ اللهِ ﷺ: «تلك شاةُ لَحم». قال: فإنَّ عِنْدِي عَناق جَذعةٍ، هِيَ خَيرٌ مِنْ شاتي لَحمٍ، فَهَل تَجْزِي عَنِّي؟ قالَ: «نَعَم، ولَنْ تَجزِيَ عَن أحد بعدك».

[طرفه في: ٩٥١].

٩٨٤ ـ حدّثنا حامِدُ بْنُ عُمَر، عَنْ حَمَّادِ بْنِ زَيدٍ، عَنْ أَيُوبَ، عَنْ مَحَمَّدٍ: أَنَّ أَنَسَ بْنَ مالِكٍ قالَ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثمَّ خَطَبَ، فَأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاةِ أَنْ يُعِيدَ ذَبحَهُ، فَقامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: يَا رَسُولَ اللَّهِ، جِيرَانٌ لِي، إِمَّا قالَ: بِهِمْ خَصاصَةٌ، وَإِمَّا قالَ: فَقْرٌ، وَإِنِّي ذَبَحْتُ قَبْلَ الصَّلاةِ، وَعِنْدِي عَنَاقٌ لِي، أَحَبُّ إِلَيَّ مِنْ شَاتَي لَحْمٍ، فَرَخَّصَ لَهُ فِيهَا.

٩٨٥ ـ حدّثنا مُسْلِمٌ قالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ، عَنْ جُنْدَبٍ قالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ، ثُمَّ ذَبَحَ، فَقالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يصلِّيَ فليَذْبَحْ أُخْرَى مَكانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[الحديث ٩٨٥ ـ أطرافه في: ٥٥٠٠، ٥٥٦٢، ٦٦٧٤، ٧٤٠٠].

٢٤ ـ بابُ مَنْ خالَفَ الطريقَ إِذا رَجَعَ يَوْمَ العِيدِ

٩٨٦ ـ حدّثنا مُحَمَّدٌ قالَ: أَخْبَرَنَا أَبُو تُمَيلَةَ، يَحْيى بْنُ وَاضِحٍ، عَنْ فُلَيحِ بْنِ سُلَيمانَ، عَنْ سَعِيدِ بْنِ الحَارِثِ، عَنْ جابِرٍ قالَ: كانَ النَّبِيُّ ﷺ، إِذَا كانَ يَوْمُ عِيدٍ، خالَفَ الطَّرِيق. تَابَعَهُ يُونُس ابْنُ مُحَمَّدٍ، عَنْ فُلَيحٍ، وَحَدِيثُ جابِرٍ أَصَحُّ.

٩٨٣ـ قوله: عناق جذعة هكذا بالإضافة وفي رواية: عناقاً جذعة بنصبهما وقوله: فهل تجزي عني؟ أي هل تكفي عني.

[25] He, who missed the Feast prayer, would pray two Rak'as

987- A'isha "Allah be pleased with her" narrated: On the days of Mina, (Eleventh to thirteenth of Dhul'hijja) Abu'bakr came to her while two young girls were beating the tambourine and The Prophet "Allah's blessing and peace be upon him" was lying covered with his clothes. Abu'bakr scolded them. But The Prophet "Allah's blessing and peace be upon him" uncovered his face and said to Abu'bakr: "Let them, for these are the days of the feast, and the days of Mina."

988- A'isha further said: "Once The Prophet "Allah's blessing and peace be upon him" was screening me and I was watching the display of black slaves in the Mosque, with Omar scolding them. The Prophet "Allah's blessing and peace be upon him" said: "Let them. O Banu'arfida! Carry on safely."

[26] Praying before or after the feast prayer

989- Ibn Abbas "Allah be pleased with both" told: The Prophet offered a two rak'a-prayer on the Day of Al'fitr; and he did not pray before or after it. He was accompanied by Bilal.

٢٥ ـ بابٌ إذا فاتَهُ العِيدُ يُصَلِّي رَكْعَتَينِ، وَكَذلِكَ النِّساءُ، وَمَنْ كانَ في البُيُوتِ وَالقُرَى

لِقَوْلِ النَّبِيِّ ﷺ: «هذا عيدُنا أَهْلَ الإسْلامِ». وَأَمَرَ أَنَسُ بنُ مالِكٍ مَوْلاهُمُ ابْنَ أَبي عُتْبَةَ بِالزَّاوِيَةِ، فَجَمَعَ أَهْلَهُ وَبَنِيهِ، وَصَلَّى كَصَلاةِ أَهْلِ المِصْرِ وَتَكْبِيرِهِمْ. وَقالَ عِكْرِمَةُ: أَهْلُ السَّوادِ يَجْتَمِعُونَ في العِيدِ، يُصَلُّونَ رَكْعَتَيْنِ، كما يَصْنَعُ الإمامُ. وَقالَ عَطاءٌ: إذا فاتَهُ العِيدُ صَلَّى رَكْعَتَيْنِ.

٩٨٧ ـ حدّثنا يحيى بنُ بُكَيرٍ قال: حدّثنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ أَبا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ دَخَلَ عَلَيها وَعِنْدَها جارِيَتانِ، في أَيّامِ مِنًى، تُدَفِّفانِ وَتَضْرِبانِ، وَالنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فَانْتَهَرَهُما أَبُو بَكْرٍ، فَكَشَفَ النَّبِيُّ ﷺ عَنْ وَجْهِهِ، فَقالَ: «دَعْهُما يا أَبا بَكْرٍ، فَإنَّها أَيّامُ عِيدٍ، وَتِلْكَ الأيّامُ أَيّامُ مِنًى».

[طرفه في: ٩٤٩].

٩٨٨ ـ وَقالَتْ عائِشَةُ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي، وَأَنا أَنْظُرُ إلى الحَبَشَةِ، وَهُمْ يَلْعَبُونَ في المَسْجِدِ، فَزَجَرَهُمْ عُمَرُ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُمْ، أَمْنًا بَني أَرْفِدَةَ». يَعْني مِنَ الأَمْنِ.

[طرفه في: ٤٥٤].

٢٦ ـ بابُ الصَّلاةِ قَبْلَ العِيدِ وَبَعْدَها

وَقالَ أَبُو المُعَلَّى: سَمِعْتُ سَعِيداً، عَنِ ابْنِ عَبّاسٍ: كَرِهَ الصَّلاةَ قَبْلَ العِيدِ.

٩٨٩ ـ حدّثنا أبو الوليدِ قال: حدّثنا شعبةُ قال: حدّثني عديُّ بنُ ثابتٍ قال: سمعتُ سعيدَ ابنَ جُبَيرٍ، عَنِ ابْنِ عَبّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطْرِ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَها وَلا بَعْدَها، وَمَعَهُ بِلالٌ.

[طرفه في: ٩٨].

باب ٢٥ ـ قوله: مولاهم أي مولى أنس وأصحابه ولأبي ذرّ عن الكشميهني مولاه (شارح).

٩٨٧ـ قوله: متغش أي مستتر (شرح).

٩٨٨ـ قوله: فزجرهم بحذف فاعل الزجر ولكريمة فزجرهم عمر (شارح).

(14) The Book of Witr

[1] What was mentioned regarding the Witr

990- Ibn Omar "Allah be pleased with both" reported: Once a person asked Allah's Apostle "Allah's blessing and peace be upon him" about the night prayer. Allah's Apostle "Allah's blessing and peace be upon him" replied: "The night prayer is offered as two Rak'as followed by two and so on. If anyone is afraid of approaching dawn (Fajr prayer) he should pray one Rak'a which will be the Witr for all that he had prayed before."

991- Abdullah Ibn Omar “Allah be pleased with both”, according to Nafi, used to say the end salutation between (the first) two rak’as and (the third) odd one in the night prayer, when he wanted to attend to a certain matter (during that interval between the rak’as).

992- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas’s) aunt. He added : I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak’as then two Rak’as and two Rak’as and then two Rak’as and then two Rak’as and then two Rak’as (separately six times), and finally one (the Witr). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak’as and went out to lead the Fajr prayer.

993- Abdullah Ibn Omar “Allah be pleased with both” narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The night prayer is offered as two Rak'as followed by two and so on. If anyone is afraid of approaching dawn (Fajr prayer) he should pray one Rak'a which will be The Witr for all that he had prayed before." (Al’qasim said: We saw some people who used to pray three odd Rak’as (instead of one). We hope there would be no harm in it).

994- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to pray eleven Rak'as at night; and that was his night prayer. The period of each of his prostrations (Sajda) till raising his head was enough

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٤ ـ كِتَابُ الوِتْرِ

١ ـ بابُ ما جاءَ في الوِتْرِ

٩٩٠ ـ حدّثنا عبدُ اللّهِ بْنُ يُوسُفَ قالَ: أخْبَرَنَا مالكٌ، عَنْ نَافِعٍ، وعَبْدِ اللّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللّهِ ﷺ عَنْ صَلاةِ اللَّيلِ، فَقَالَ رَسُولُ اللّهِ ﷺ: «صَلاةُ اللَّيلِ مَثْنَى مَثْنَى، فإذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً واحِدَةً، تُوتِرُ لَهُ ما قَدْ صَلَّى».

[طرفه في: ٤٧٢].

٩٩١ ـ وعَنْ نافِعٍ: أنَّ عبدَ اللّهِ بْنَ عُمَرَ كانَ يُسَلِّمُ بينَ الرَّكْعَةِ والرَّكْعَتَيْنِ في الوِتْرِ، حَتَّى يَأْمُرَ بِبَعْضِ حاجَتِهِ.

٩٩٢ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيمان، عَنْ كُرَيْبٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ باتَ عِنْدَ مَيمُونَةَ، وَهْيَ خالَتُهُ، فَاضْطَجَعْتُ في عَرْضِ وِسادَةٍ، وَاضْطَجَعَ رَسُولُ اللّهِ ﷺ وأَهْلُهُ في طُولِها، فَنامَ حَتَّى انْتَصَفَ اللَّيلُ، أَوْ قَرِيباً مِنْهُ، فَاسْتَيقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آياتٍ مِنْ آلِ عِمْرانَ، ثُمَّ قامَ رَسُولُ اللّهِ ﷺ إلى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ قامَ يُصَلِّي، فَصَنَعْتُ مِثْلَهُ، فَقُمْتُ إلى جَنْبِهِ، فَوَضَعَ يَدَهُ اليُمْنَى عَلى رَأْسِي، وأَخَذَ بِأُذُنِي يَفْتِلُها، ثُمَّ صَلّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ، فَقامَ فَصَلّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلّى الصُّبْحَ.

[طرفه في: ١١٧].

٩٩٣ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «صَلاةُ اللَّيلِ مَثْنَى مَثْنَى، فإذا أردتَ أنْ تنصرفَ فاركعْ ركعةً توترُ لكَ ما صليتَ». قالَ القاسِمُ: ورأينا أُناساً مُنْذُ أَدْرَكْنا، يُوتِرُونَ بِثَلاثٍ، وإنَّ كُلاًّ لَواسِعٌ، أَرْجُو أَنْ لا يَكُونَ بِشَيءٍ مِنْهُ بَأْسٌ. [طرفه في: ٤٧٢].

٩٩٤ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ أَخْبَرَتْهُ:

٩٩٢ـ قوله: إلى شن معناه إلى قربة وتأنيثه على هذا التأويل.

٩٩٣ـ قوله: أدركنا أي بلغنا الحلم أو عقلنا وقوله: وإن كلاً يعني من الوتر بركعة واحدة وثلاث ا هـ من الشرح.

for one of you to recite fifty verses. He also used to pray two Rak'as (as a Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adhdhin came to him for the prayer.

[2] The time of The Witr at night

995- Anas Ibn Sirin narrated: I asked Ibn Omar: "What is your opinion about the two rak'as before the Fajr (compulsory) prayer, as for prolonging the recitation in them?" He said: "The Prophet "Allah's blessing and peace be upon him" used to pray at night two rak'as followed by two and so on. He used to end the prayer by one odd rak'a. He used to offer two rak'as before the Fajr prayer immediately after the Adhan." (Hammad, the sub-narrator said: "That meant (that he prayed) quickly.)"

996- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" prayed the Witr at different nights, at various hours extending (from the Isha prayer) up to the last hour of the night.

[3] The Prophet's awakening his family to pray the last odd Rak'a (Witr)

997- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray (at night) while I was lying across in his bed. If he wanted to pray the last odd Rak'a he would awaken me to pray it.

[4] One's last prayer at night must be an odd Rak'a (as a Witr)

998- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Make your last prayer at night the Witr."

[5] Praying the Witr on the camel's back

999- Sa'eed Ibn Yasar narrated: I was going to Mecca in the company of Abdullah Ibn Omar. When I apprehended approaching dawn, I dismounted and offered the Witr prayer and then joined him. Abdullah Ibn Omar said: "Where have you been?" I replied: "I apprehended approaching dawn so I dismounted and performed the Witr prayer." Abdullah said: "Isn't it sufficient for you to follow the good example of Allah's Apostle?" I replied: "Yes, by Allah." Ibn Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" had prayed the Witr on the camel's back while being on a journey."

أنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كانَتْ تِلكَ صَلاتَهُ، تَعْنِي بِاللَّيلِ، فَيَسْجُدُ السَّجْدَةَ مِنْ ذلِكَ قَدْرَ ما يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّى يَأْتِيَهُ المُؤَذِّنُ لِلصَّلاةِ. [طرفه في: ٦٢٦].

٢ ـ بابُ سَاعاتِ الوِتْرِ

قالَ أَبُو هُرَيرَةَ: أَوْصَانِي النَّبِيُّ ﷺ بِالوِتْرِ قَبْلَ النَّوْمِ.

٩٩٥ ـ حدّثنا أَبُو النُّعْمانِ قالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ قالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قالَ: قُلتُ لابْنِ عُمَرَ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلاةِ الغَدَاةِ، أُطِيلُ فِيهِمَا القِرَاءَةَ؟ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ، وَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلاةِ الغَدَاةِ، وَكَأَنَّ الأَذَانَ بِأُذُنَيهِ. قالَ حَمَّادٌ: أَيْ سُرْعَةً.

[طرفه في: ٤٧٢].

٩٩٦ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ قالَ: حَدَّثَنَا أَبِي قالَ: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: كُلَّ اللَّيلِ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، وَانْتَهى وِتْرُهُ إِلى السَّحَرِ.

٣ ـ بابُ إِيقاظِ النَّبِيِّ ﷺ أَهْلَهُ بِالوِتْرِ

٩٩٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيَى قالَ: حَدَّثَنَا هِشَامٌ قالَ: حَدَّثَنِي أَبِي، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ، مُعْتَرِضَةً عَلَى فِرَاشِهِ، فَإِذَا أَرادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

[طرفه في: ٣٨٢].

٤ ـ بابٌ لِيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً

٩٩٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قالَ: «اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيلِ وِتْراً».

٥ ـ بابُ الوِتْرِ عَلَى الدَّابَّةِ

٩٩٩ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ قالَ: كُنْتُ أَسِيرُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِطَرِيقِ مَكَّةَ، فَقالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، ثُمَّ لَحِقْتُهُ، فَقالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الصُّبْحَ فَنَزَلْتُ فَأَوْتَرْتُ، فَقالَ عَبْدُ اللَّهِ: أَلَيسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ إِسْوَةٌ حَسَنَةٌ؟ فَقُلْتُ: بَلَى وَاللَّهِ، قالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كانَ يُوتِرُ عَلَى البَعِيرِ.

[الحديث ٩٩٩ ـ أطرافه في: ١٠٠٠، ١٠٩٥، ١٠٩٦، ١٠٩٨، ١١٠٥].

٩٩٥ـ قوله: (سرعة) وفي بعض النسخ (بسُرْعة) والمراد بالأذان هنا الإقامة يعني إسراع من يسمع إقامة الصلاة.

٩٩٦ـ قوله: (كل) فيه الرفع والنصب.

[6] praying the Witr on one's mount

1000- Ibn Omar "Allah be pleased with both" narrated: The Prophet used to perform the (extra optional) prayers on his mount facing its direction by signals, but not the compulsory prayer. He also used to pray the Witr on his mount.

[7] Reciting the Qunut before and after bowing

1001- Anas "Allah be pleased with him" was asked: "Did The Prophet "Allah's blessing and peace be upon him" recite Qunut in the Fajr prayer?" Anas replied: "Yes he did." He was further asked: "Did he recite Qunut before bowing?" Anas replied: "He recited Qunut after bowing for some time (about a month)."

1002- Anas Ibn Malik "Allah be pleased with him", according to another narration, was asked about the Qunut. Anas replied: "Definitely it was (recited)." The sub narrator asked: "Before or after bowing?" Anas replied: "Before bowing." The sub narrator added: "So and so has told me that you had informed him that it had been after bowing." Anas said: "He told the untruth. Allah's Apostle "Allah's blessing and peace be upon him" recited Qunut after bowing just for a month." Anas added: "The Prophet "Allah's blessing and peace be upon him" sent about seventy men (who knew the Qur'an by heart) towards the pagans (of Najd) who were less than them in number. There was a peace treaty between them and Allah's Apostle "Allah's blessing and peace be upon him". (But the Pagans broke the treaty and killed the seventy men). So Allah's Apostle "Allah's blessing and peace be upon him" recited Qunut just for a month asking Allah to punish them."

1003- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" recited Qunut for one month (in the Fajr prayer) asking Allah to punish the tribes of Ral and Dhakwan.

1004- Anas "Allah be pleased with him" narrated: The Qunut used to be recited in the Maghrib and the Fajr prayers.

٦ ـ باب الوِتْرِ في السَّفَرِ

١٠٠٠ ـ حدثنا مُوسى بنُ إِسْمَاعِيلَ قالَ: حَدَّثَنا جُوَيرِيَةُ بْنُ أسْماءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في السَّفَرِ عَلَى رَاحِلَتِه حَيثُ تَوَجَّهَتْ بِه، يُومِئُ إيماءً، صَلاةَ اللَّيلِ إلاَّ الفَرائِضَ، وَيُوتِرُ عَلَى رَاحِلَتِهِ.

[طرفه في: ٩٩٩].

٧ ـ بابُ القُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ

١٠٠١ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أيّوبَ، عَنْ مُحَمَّدٍ، قالَ: سُئِلَ أَنَسٌ: أَقَنَتَ النَّبِيُّ ﷺ في الصُّبحِ؟ قالَ: نَعَمْ. فَقِيلَ لَهُ: أَوَقَنَتَ قَبْلَ الرُّكُوعِ؟ قالَ: بَعْدَ الرُّكُوعِ يَسِيراً.

[الحديث ١٠٠١ ـ أطرافه في: ١٠٠٢، ١٠٠٣، ١٣٠٠، ٢٨٠١، ٢٨١٤، ٣٠٦٤، ٣١٧٠، ٤٠٨٨، ٤٠٨٩، ٤٠٩٠، ٤٠٩١، ٤٠٩٢، ٤٠٩٤، ٤٠٩٥، ٤٠٩٦، ٦٣٩٤، ٧٣٤١].

١٠٠٢ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنا عاصِمٌ قالَ: سَأَلتُ أَنَسَ بْنَ مالِكٍ عَنِ القُنُوتِ، فَقَالَ: قَدْ كانَ القُنُوتُ. قُلتُ: قَبلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قالَ: قَبْلَهُ. قالَ: فَإِنَّ فُلاناً أَخْبَرَنِي عَنكَ أَنَّكَ قُلتَ بَعْدَ الرُّكُوعِ! فَقالَ: كَذَبَ، إنَّما قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرَّكُوعِ شَهْراً، أُرَاهُ كانَ بَعَثَ قَوْماً يُقالُ لَهُمُ القُرَّاءُ، زُهاءَ سَبْعِينَ رَجُلاً، إِلَى قَوْمٍ مِنَ المُشْرِكِينَ دُونَ أولَئِكَ، وكانَ بَينهُمْ وبينَ رَسُولِ اللَّهِ ﷺ عَهْدٌ، فَقَنَتَ رَسُولُ اللَّهِ ﷺ شَهراً يَدْعُو عَلَيهِمْ.

[طرفه في: ١٠٠١].

١٠٠٣ ـ أَخْبَرَنَا أَحْمَدُ بْنُ يُونُسَ قالَ: حَدَّثَنا زائِدَةُ، عَنِ التَّيمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسٍ قالَ: قَنَتَ النَّبِيُّ ﷺ شَهْراً، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ.

[طرفه في: ١٠٠١].

١٠٠٤ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنَا إِسْمَاعِيلُ قالَ: حَدَّثَنَا خالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ قالَ: كانَ القُنُوتُ في المَغْرِبِ وَالفَجْرِ.

١٠٠٠ـ قوله: (صلاة الليل) نصب على المفعولية ليصلي (شارح).

١٠٠٣ـ قوله: (مجلز) بكسر الميم وقد تفتح وسكون الجيم وفتح اللام آخره زاي لاحق بن حميد السدوسي البصري.

(15) The Book of Invoking Allah for Rain (Istisqa)

[1] What about Istisqa and The Prophet's going out for this purpose

1005- Abbad Ibn Tamim reported from his uncle (Abdullah Ibn Zaid): The Prophet "Allah's blessing and peace be upon him" went out to offer the Istisqa prayer and turned (and put on) his cloak inside out.

[2] The Messenger of Allah's supplication: "Send upon them years as famine as those of Joseph"

1006- Abu'huraira "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" lifted his head from the bowing in the last Rak'a he used to say: "O Allah! Save Aiyash Ibn Abu'rabie'a. O Allah! Save Salama Ibn Hesham. O Allah! Save Walid Ibn Walid. O Allah! Save the weak faithful believers. O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph." The Prophet "Allah's blessing and peace be upon him" further said: "O Allah! forgive the tribe of Ghifar and save the tribe of Aslam." (This was in the Morning Prayer).

1007- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" saw the refusal of the people to accept Islam he said: "O Allah! Let them suffer from seven famine years like those of The Prophet Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu'sufyan went to The Prophet "Allah's blessing and peace be upon him" and said: "O Mohammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allah for them." So Allah revealed: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them; Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day we shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (The Smoke "Ad'dukhan" 10:16)

Ibn Mas'ood added: "The onslaught happened in the battle of Badr and no doubt the smoke, the onslaught, and the verse of The Sura of Ar'rum have all passed."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٥ ـ كِتَابُ الاسْتِسْقَاءِ

١ ـ بابُ الاسْتِسْقَاءِ، وَخُرُوجِ النَّبِيِّ ﷺ في الاسْتِسْقَاءِ

١٠٠٥ ـ حدّثنا أَبو نُعَيم قالَ: حَدَّثَنا سُفيَانُ، عنْ عَبْدِ اللَّه بْنِ أَبي بَكْر، عَنْ عَبَّادِ بْنِ تَمِيم، عَنْ عَمِّهِ قالَ: خرَجَ النَّبيُّ ﷺ يَسْتَسْقِي، وَحَوَّلَ رِدَاءَهُ.

[الحديث ١٠٠٥ ـ أطرافه في: ١٠١١، ١٠١٢، ١٠٢٣، ١٠٢٤، ١٠٢٥، ١٠٢٦، ١٠٢٧، ١٠٢٨، ٦٣٤٣].

٢ ـ بابُ دُعاءِ النَّبيِّ ﷺ: «اجْعَلْهَا عَلَيهِمْ سِنِينَ كَسِنِي يُوسُفَ»

١٠٠٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الآخِرَةِ يَقُولُ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَام، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ». وَأَنَّ النَّبِيَّ ﷺ قالَ: «غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ». قالَ ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ: هذا كُلُّهُ في الصُّبْحِ.

[طرفه في: ٧٩٧].

١٠٠٧ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ قالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ قالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِدْبَاراً، قالَ: «اللَّهُمَّ سَبْعٌ كَسَبْعِ يُوسُفَ». فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيءٍ، حَتَّى أَكَلُوا الجُلُودَ وَالمَيتَةَ وَالجِيَفَ، وَيَنْظُرُ أَحَدُهُمْ إِلَى السَّمَاءِ فَيَرَى الدُّخانَ مِنَ الجُوعِ. فَأَتَاهُ أَبُو سُفيَانَ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ، قالَ اللَّهُ تَعالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخانٍ مُبِينٍ ـ إِلى قَوْلِهِ ـ عائِدُونَ * يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى﴾ [الدخان: ١٠ ـ ١٦]. فَالبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتِ الدُّخانُ، وَالبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ.

[الحديث ١٠٠٧ ـ أطرافه في: ١٠٢٠، ٤٦٩٣، ٤٧٦٧، ٤٧٧٤، ٤٨٠٩، ٤٨٢٠، ٤٨٢١، ٤٨٢٢، ٤٨٢٣، ٤٨٢٤، ٤٨٢٥].

١٠٠٧ـ قوله: (حصت) بالحاء المهملة أي استأصلت وأذهبت.

ـ قوله: وينظر بنصب الفعل بحتى أو برفعه على الاستئناف والأول أظهر (شارح).

[3] When people suffer from the drought, they ask the imam to ask Allah for rain

1008- Abdur'rahman Ibn Abdullah Ibn Dinar reported from his father: I heard Abdullah Ibn Omar "Allah be pleased with both" reciting Abu'talib's poetic verse: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows."

1009- Abdullah Ibn Omar "Allah be pleased with both" narrated: "The following poetic verse occurred to my mind while I was looking at the face of The Prophet "Allah's blessing and peace be upon him" who was praying for rain. He did not get down till the rain water flowed abundantly from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." (This was said by Abu'talib).

1010- Anas "Allah be pleased with him" reported: Omar Ibn Al'khattab "Allah be pleased with him" used to invoke Allah almighty whenever drought threatened them, by asking Al'abbas Ibn Abdul'muttalib to invoke Allah for rain. He used to say: "O Allah! We used to ask our Prophet "Allah's blessing and peace be upon him" to invoke you for rain, and you would bless us with rain, and now we ask his uncle to invoke you for rain. O Allah! Endow us with rain." And so it would rain.

[4] One's turning (and wearing)his cloak inside out while invoking Allah for rain

1011- Abbad Ibn Tamim reported from (his uncle) Abdullah Ibn Zaid: The Prophet "Allah's blessing and peace be upon him" went out to offer the Istisqa prayer and turned (and put on) his cloak inside out.

1012- Abbad Ibn Tamim reported from (his uncle) Abdullah Ibn Zaid: The Prophet "Allah's blessing and peace be upon him" went out to the praying place wherein he offered the Istisqa prayer. He faced the Qiblah, turned (and put on) his cloak inside out and performed two Rak'as.

٣ ـ بابُ سُؤَالِ النَّاسِ الإمامَ الاستِسْقاءَ ٢ إذا قَحَطُوا

١٠٠٨ ـ حدَّثنا عمرُو بنُ عليٍّ قال: حدَّثنا أبو قُتيبةَ قال: حدَّثنا عبدُ الرَّحْمٰنِ بنُ عبدِ اللَّهِ ابنِ دينار، عن أبيهِ قال: سمعتُ ابنَ عمرَ يتمثَّلُ بشِعرِ أبي طالِب:

وأبيضَ يُستسقَى الغَمامُ بوجهِهِ ثِمالُ اليتامى عِصمةٌ للأرامِلِ

[الحديث ١٠٠٨ ـ طرفه في: ١٠٠٩].

١٠٠٩ ـ وقال عمرُ بن حمزةَ: حدَّثنا سالمٌ، عن أبيه: رُبَّما ذكرْتُ قولَ الشَّاعرِ، وأنا أنظُرُ إلى وَجهِ النَّبيِّ ﷺ يَسْتَسْقِي، فَما يَنزِلُ حَتَّى يَجيشَ كلُّ مِيزاب:

وَأَبيضَ يُستَسقَى الغَمَامُ بوَجْهِهِ ثِمَالُ اليَتَامى عِصْمَةٌ للأرامِلِ

وهُوَ قَوْلُ أَبي طَالِبِ. [طرفه في: ١٠٠٨].

١٠١٠ ـ حدَّثنا الحسنُ بنُ محمَّدٍ قال: حَدَّثَنَا مُحمَّدُ بْنُ عَبدِ اللَّهِ الأنْصاريُّ قال: حَدَّثَني أَبِي، عَبْدُ اللَّهِ بْنُ المُثَنَّى، عَنْ ثُمامَةَ بْنِ عَبدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: كانَ إذا قُحِطوا استَسْقَى بالعبَّاسِ بنِ عبدِ المُطَّلِبِ، فقالَ: اللَّهُمَّ إنَّا كُنَّا نَتَوسَّلُ إليكَ بنبيِّنا فَتَسقِينا، وإنَّا نَتَوسَّلُ إليكَ بعَمِّ نَبيِّنا فاسْقِنَا، قال: فَيُسْقَوْنَ.

[الحديث ١٠١٠ ـ طرفه في: ٣٧١٠].

٤ ـ بابُ تَحْوِيلِ الرِّداءِ في الاسْتِسْقاءِ

١٠١١ ـ حدَّثنا إسحاقُ قالَ: حَدَّثَنَا وَهْبٌ قالَ: أَخْبَرَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَقَلَبَ رِدَاءَهُ.

[طرفه في: ١٠٠٥].

١٠١٢ ـ حدَّثنا عليُّ بنُ عبدِ اللَّهِ قال: حَدَّثَنا سُفيانُ: قالَ عَبْدُ اللَّهِ بْنُ أبي بكرٍ: أنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ أَبَاهُ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيدٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إلَى المُصَلَّى، فَاسْتَسْقَى، فَاسْتَقْبَلَ القِبْلَةَ، وَقَلَبَ رِدَاءَهُ، وَصَلَّى رَكْعَتَينِ. قالَ أَبُو عَبْدِ اللَّهِ: كانَ ابْنُ عُيَينَة يَقُولُ: هُوَ صَاحِبُ الأَذَانِ، وَلكِنَّهُ وَهْمٌ، لأَنَّ هذا عَبْدُ اللَّهِ بْنُ زَيدِ بْنِ عاصِمِ المَازِنِيُّ، مازِنُ الأَنْصَارِ. [طرفه في: ١٠٠٥].

باب ٣ ـ قوله: إذا قحطوا بالبناء للفاعل وللمفعول في الموضعين (شارح).

١٠٠٨ـ قوله: ثمال اليتامى أي يكفيهم بإفضاله أو يطعمهم عند الشدة أو عمادهم أو ملجؤهم أو مغيثهم (عصمة)، أي مانع (للأرامل) يمنعهم مما يضرهم (شرح).

١٠١٠ـ قوله: أبي عبد الله برفع عبد الله عطف بيان على أبي المرفوع على الفاعلية (شارح).

١٠١٢ـ قوله: (وهم) بسكون الهاء ولأبي ذر بكسرها وفتح الميم (شارح). وقوله: وصلى وفي نسخة فصلى.

[5] Invoking Allah for rain in the mosque

1013- Anas Ibn Malik "Allah be pleased with him" narrated: "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain."" Anas added: "Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"" Anas added: "By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountains of) Sila." Anas added: "A heavy cloud like a shield appeared from behind it (Sila Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said: "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain."" Anas added: "Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun." Anas was asked: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "I do not know."

[6] Asking Allah for rain in the Friday speech without facing the Qiblah

1014- Anas Ibn Malik "Allah be pleased with him" narrated: "On a Friday a person entered the main Mosque through the gate facing Dar Al'qada while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain."" Anas added: "Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"" Anas added: "By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountains of) Sila." Anas added: "A heavy cloud like a shield appeared from behind it (Sila Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said: "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain."" Anas added: "Allah's Apostle "Allah's blessing and

٤ ـ باب انْتِقَامِ الرَّبِّ جَلَّ وَعَزَّ مِنْ خَلْقِهِ بِالقَحْطِ إِذَا انْتَهَكَ مَحَارِمُهُ

٥ ـ بابُ الاسْتِسْقَاءِ فِي المَسْجِدِ الجَامِعِ

١٠١٣ ـ حدثنا محمَّد قال: أخبرنا أبو ضَمْرَةَ أنسُ بنُ عِيَاضٍ قال: حدَّثنا شريكُ بنُ عَبْدِ اللَّهِ بنِ أبي نَمِرٍ: أنَّهُ سَمِعَ أنسَ بنَ مالكٍ يَذكرُ: أنَّ رَجلاً دَخلَ يَومَ الجُمُعَةِ مِنْ بابٍ كانَ وِجاهَ المِنبرِ، ورسولُ اللَّهِ ﷺ قائمٌ يخطبُ، فاستقبلَ رسولَ اللَّهِ ﷺ قائماً، فقالَ: يا رسولَ اللَّهِ، هلكتِ المواشي، وانقطعتِ السُّبلُ، فادْعُ اللَّهَ يُغيثُنا. قال: فرفعَ رسولُ اللَّهِ ﷺ يديه فقال: «اللَّهمَّ اسقِنا، اللَّهُمَّ اسقِنا، اللَّهمَّ اسقِنا». قال أنسٌ: ولا واللَّهِ، ما نرى في السَّماءِ مِن سحابٍ، ولا قَزَعةٍ، ولا شيئاً، وما بيننا وبينَ سَلْعٍ مِن بيتٍ ولا دارٍ. قال: فَطَلعَتْ مِنْ ورائِهِ سحابةٌ مِثلُ التُّرسِ، فلما توسطتِ السماءَ انتشرتْ ثُمَّ أمطرتْ. قال: واللَّهِ ما رأينا الشَّمسَ ستاً. ثُمَّ دخلَ رَجُلٌ مِنْ ذلك البابِ في الجُمُعَةِ المُقْبِلَةِ، ورسولُ اللَّهِ ﷺ قائمٌ يخطبُ، فاستقبلَهُ قائماً، فقالَ: يا رسولَ اللَّهِ، هلكتِ الأموالُ، وانقطعتِ السُّبلُ، فادْعُ اللَّهَ يُمسِكْها. قال: فرفعَ رسولُ اللَّهِ ﷺ يديهِ، ثُمَّ قالَ: «اللَّهُمَّ حَوالَينا ولا علَينا، اللَّهُمَّ على الآكامِ والجِبالِ، والآجامِ والظِّرابِ، والأوديةِ ومنابتِ الشَّجرِ». قال: فانقطعتْ، وخرجنا نمشي في الشَّمسِ. قال شريكٌ: فسألتُ أنساً: أهُوَ الرَّجُلُ الأوَّلُ؟ قالَ: لا أدري. [طرفه في: ٩٣٢].

٦ ـ بابُ الاسْتِسْقَاءِ فِي خُطْبَةِ الجُمُعَةِ غيرَ مُسْتَقبِلِ القِبْلَةِ

١٠١٤ ـ حدثنا قتيبةُ بنُ سعيدٍ قال: حدَّثنا إسماعيلُ بنُ جعفرٍ، عن شريكٍ، عن أنسِ بنِ مالكٍ: أنَّ رَجلاً دَخلَ المسجدَ يومَ جُمُعةٍ، مِن بابٍ كانَ نَحوَ دارِ القَضاءِ، ورسولُ اللَّهِ ﷺ قائمٌ يخطبُ، فاستقبلَ رسولَ اللَّهِ ﷺ قائماً، ثُمَّ قالَ: يا رسولَ اللَّهِ، هلكتِ الأموالُ، وانقطعتِ السُّبلُ، فادْعُ اللَّهَ يُغيثُنا. فرفعَ رسولُ اللَّهِ ﷺ يديهِ، ثُمَّ قالَ: «اللَّهُمَّ أغِثنا، اللَّهُمَّ أغِثنا، اللَّهُمَّ أغِثنا». قال أنسٌ: ولا واللَّهِ، ما نرى في السَّماءِ مِن سحابٍ، ولا قَزَعةٍ، وما بيننا وبينَ سلعٍ مِن بيتٍ ولا دارٍ. قال: فطلعتْ مِن ورائِهِ سحابةٌ مِثلُ التُّرسِ، فلما توسطتِ السماءَ انتشرتْ، ثُمَّ أمطرتْ، فلا واللَّهِ، ما رأينا الشَّمسَ ستاً، ثُمَّ دخلَ رَجُلٌ مِن ذلكَ البابِ في الجُمُعةِ ورسولُ اللَّهِ

١٠١٣ ـ قوله (وجاه) بكسر الواو وضمها أي مواجهه ومقابله ا هـ من الشارح.

ـ (سلع) جبل بالمدينة وضمير من (ورائه) عائد عليه.

ـ قوله: (يمسكها) بالجزم وروي: أن يمسكها بزيادة: (أن) ويجوز الرفع أي هو يمسكها والضمير للأمطار أو السحابة ا هـ شارح وكذا الكلام في قوله الآتي يغيثنا.

ـ قوله: (الإكام) بكسر الهمزة على وزن الجبال وبهمزة مفتوحة ممدودة جمع أكمة بفتحات التراب المجتمع أو ما ارتفع من الأرض و(الظراب): جمع ظرب ككتف جبل منبسط على الأرض (شارح).

١٠١٤ ـ قوله (دار القضاء): هي التي بيعت في قضاء دين عمر بن الخطاب رضي الله عنه وكان يقال لها: دار قضاء دين عمر ثم طال ذلك فقيل لها: دار القضاء انظر الشارح.

peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun." Anas was asked: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "I do not know."

[7] Invoking Allah for rain while sitting on the pulpit

1015- Quatada narrated: Anas told: "While Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday sermon a man came and said: "O Allah's Apostle! Rain is scarce; please ask Allah to bless us with rain." So he invoked Allah for it, and it rained so much that we could hardly reach our homes. It continued raining till the next Friday." Anas further said: "Then the same or some other person stood up and said: "O Allah's Apostle! Invoke Allah to withhold the rain. " On that, Allah's Apostle said: "O Allah! Let it be round about us and not on us."" Anas added: "I saw the clouds dispersing right and left and it continued to rain but not over Medina."

[8] What about he, who was satisfied with the Friday prayer in invoking Allah for rain

1016- Anas "Allah be pleased with him" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Livestock are dying and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said: "The houses have collapsed, the roads are cut off, and the livestock are dying. Please invoke Allah to withhold the rain." Allah's Apostle (stood up and) said: "O Allah! (Let it be) on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

[9] One's supplication when roads are cut off because of the rain abundance

1017- Anas "Allah be pleased with him" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Livestock are dying and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said: "The houses have collapsed, the roads are cut off, and the livestock are dying. Please invoke Allah to withhold the rain." Allah's Apostle (stood up and) said: "O Allah! (Let it be) on the top of the mountains, on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

[10] The opinion that The Prophet did not turn (and put on) his cloak inside out while invoking Allah for rain on Friday

1018- Anas "Allah be pleased with him" narrated: A man complained to The

ﷺ قائمٌ يَخطُبُ، فَاستَقبَلَهُ قائماً، فَقالَ: يا رَسولَ اللَّه، هَلَكَتِ الأَموالُ، وانقَطعَتِ السُّبلُ، فادعُ اللَّهَ يُمسكها عَنّا. قال: فَرفَعَ رسولُ اللَّهِ ﷺ يديه، ثُمّ قالَ: «اللَّهُمّ حَوالَينا ولا عَلينا، اللَّهُمّ على الآكامِ والظِّرابِ، وبُطُونِ الأَودِيةِ ومَنابِتِ الشَّجرِ». قالَ: فأقلعت، وخرجنا نَمشي في الشَّمسِ. قالَ شريكٌ: سألتُ أنسَ بنَ مالِكٍ، أهُوَ الرَّجُلُ الأوّلُ؟ فقالَ: ما أدري. [طرفه في: ٩٣٢].

٧ ـ بابُ الاستِسْقاءِ عَلى المِنبَرِ

١٠١٥ ـ حدّثنا مُسدَّدٌ قالَ: حَدَّثَنا أبو عَوانَةَ، عَن قَتادَةَ، عَن أنسٍ قالَ: بينما رَسولُ اللَّهِ ﷺ يَخطُبُ يَومَ الجُمُعَةِ، إذ جاءَهُ رَجُلٌ فَقالَ: يا رَسولَ اللَّه، قَحطَ المَطَرُ، فَادعُ اللَّهَ أن يَسقِيَنا فَدَعا، فَمُطِرنا، فَما كِدنا أن نَصِلَ إلى مَنازِلِنا، فَما زِلنا نُمطَرُ إلى الجُمُعَةِ المُقبِلَةِ. قالَ: فَقامَ ذلكَ الرَّجُلُ أو غيرُهُ، فَقالَ: يا رَسولَ اللَّهِ، ادعُ اللَّهَ أن يَصرِفَهُ عنّا. فقالَ رَسولُ اللَّهِ ﷺ: «اللَّهُمَّ حَوالَينا ولا علينا». قالَ: فَلَقَد رَأيتُ السَّحابَ يَتَقَطَّعُ يَميناً وَشِمالاً، يُمطَرُونَ ولا يُمطَرُ أهلُ المَدينَة. [طرفه في: ٩٣٢].

٨ ـ بابُ مَن اكتفى بِصَلاةِ الجُمُعَةِ في الاستِسْقاءِ

١٠١٦ ـ حدّثنا عَبدُ اللَّهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن شَريكِ بنِ عَبدِ اللَّهِ، عَن أنسٍ قالَ: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ، فَقالَ: هَلَكتِ المَواشِي، وَتَقَطَّعَتِ السُّبُلُ. فَدَعا، فَمُطِرنا مِنَ الجُمُعَةِ إلى الجُمُعَةِ، ثُمّ جاءَ فَقالَ: تَهَدَّمَتِ البُيوتُ، وتَقَطَّعَتِ السُّبُلُ، وهَلَكَتِ المَواشي، فادعُ اللَّه يُمسِكها. فَقامَ ﷺ فَقالَ: «اللَّهُمَّ عَلَى الآكامِ وَالظِّرابِ، وَالأَودِيَةِ وَمَنابِتِ الشَّجرِ». فَانجابَت عَنِ المَدينَةِ انجِيابَ الثَّوبِ. [طرفه في: ٩٣٢]

٩ ـ بابُ الدُّعاءِ إذا تَقَطَّعَتِ السُّبُلُ مِن كَثرَةِ المَطَرِ

١٠١٧ ـ حدّثنا إسماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَن شَريكِ بنِ عَبدِ اللَّهِ بنِ أبي نَمِرٍ، عَن أنسِ بنِ مالِكٍ قالَ: جاءَ رَجُلٌ إلى رَسولِ اللَّهِ ﷺ، فقالَ: يا رَسولَ اللَّهِ، هلَكَتِ المَواشِي، وانقطتِ السُّبلُ، فادعُ اللَّهَ. فدعا رَسولُ اللَّهِ ﷺ، فَمُطِروا مِن جُمُعَةٍ إلى جُمُعَةٍ، فَجاءَ رَجُلٌ إلى رَسولِ اللَّهِ ﷺ فقالَ: يا رَسولَ اللَّهِ، تَهَدَّمَتِ البُيوتُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ المَواشِي. فَقالَ رَسولُ اللَّهِ ﷺ: «اللَّهُمّ عَلى رُؤُوسِ الجِبالِ والآكامِ، وبُطُونِ الأَودِيَةِ، ومَنابِتِ الشَّجرِ». فانجابت عَنِ المَدينَةِ انجيابَ الثَّوبِ.

[طرفه في: ٩٣٢].

١٠ ـ بابُ ما قِيلَ: إنّ النَّبيَّ ﷺ لَم يُحَوِّل رِداءَهُ في الاستِسْقاءِ يَومَ الجُمُعَةِ

١٠١٨ ـ حدّثنا الحَسَنُ بنُ بِشرٍ قالَ: حدّثنا مُعافَى بنُ عِمرانَ، عَنِ الأوزاعِيِّ، عَن إسحاق

١٠١٦ـ قوله: فانجابت أي تقطعت السحب الممطرة كما يتقطع الثوب قطعاً متفرقة.

Messenger of Allah "Allah's blessing and peace be upon him" of the livestock and property's destruction and offspring's hunger (because of drought). He (The Prophet) invoked Allah for rain. Anas did not mention that The Prophet had turned (and worn) his cloak inside out. He did not mention too that The Prophet faced the Qiblah while invoking Allah.

[11] If people asked the imam to invoke Allah for rain, he would not disappoint them

1019- Anas "Allah be pleased with him" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Livestock are dying and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said: "The houses have collapsed, the roads are cut off, and the livestock are dying. Please invoke Allah to withhold the rain." Allah's Apostle (stood up and) said: "O Allah! (Let it be) on the top of the mountains, on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

[12] When Pagans, because of drought, ask Muslims to invoke Allah for rain

1020- Masruq narrated: Once I went to Ibn Mas'ood who said: "When Quraish delayed in embracing Islam, the Prophet invoked Allah to curse them. Consequently, they were afflicted with a (famine) year because of which many of them died. They ate the carcasses. Abu'sufyan came to the Prophet and said: "O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah (for rain)." So the Prophet recited the Qur'anic verse: "Then watch you for the day that the sky will bring forth a kind of smoke plainly visible. " (Smoke "Ad'dukhan" 10) When the famine was taken off, the people got renegade once again as non-believers. The statement of Allah: "On the day when we shall seize you with a mighty grasp " (The Smoke16) indicates to this. That was what happened on the day of Badr." Allah's Apostle, according to an addition attached to this narration, prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet said: "O Allah! (Let it be) around us and not on us. " In this way, the clouds dispersed over his head and it rained over the surroundings.

[13] One's supplication: "(Let it be) round about, and not on, us" when it rains excessively

1021- Anas "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday when people stood up, shouted and said: "O Allah's Apostle! There is no rain (because of drought), the trees have dried and the livestock are destroyed; please invoke Allah for

ابنِ عَبْدِ اللَّه، عَنْ أَنَسِ بْنِ مالكٍ: أَنَّ رَجُلاً شَكا إِلَى النَّبِيِّ ﷺ هَلاكَ المَالِ، وَجَهْدَ العِيَالِ، فَدَعا اللَّهَ يَسْتَسْقِي، وَلَمْ يَذْكُرْ أَنَّهُ حَوَّلَ رِدَاءَهُ، وَلاَ اسْتَقْبَلَ القِبْلَةَ.

[طرفه في: ٩٣٢].

١١ ـ بابُ إِذَا اسْتَشْفَعُوا إِلَى الإِمامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدَّهُمْ

١٠١٩ ـ حدثنا عبدُ اللَّهِ بنُ يوسفَ قال: أخبرنا مالكٌ، عن شريكِ بنِ عبدِ اللَّهِ بنِ أبي نمرٍ، عن أنسِ بنِ مالكٍ أنه قال: جاءَ رجلٌ إلى رسولِ اللَّهِ ﷺ فقالَ: يا رسولَ اللَّهِ، هلكتِ المَواشي، وَتَقَطَّعَتِ السُّبُلُ، فادْعُ اللَّهَ، فدعا اللَّهَ فَمُطِرْنَا منَ الجُمُعَةِ إلى الجُمُعَةِ، فجاءَ رجلٌ إلى النَّبِيِّ ﷺ فقالَ: يا رَسُولَ اللَّه، تهَدَّمَتِ البُيُوتُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ المَوَاشِي، فقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَى ظُهورِ الجِبالِ وَالآكامِ، وَبُطونِ الأَوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فَانْجابَتْ عَنِ المَدينَةِ انْجِيَابَ الثَّوْبِ. [طرفه في: ٩٣٢]

١٢ ـ بابُ إِذا اسْتَشْفَعَ المُشْرِكُونَ بِالمُسْلِمِينَ عِنْدَ القَحْطِ

١٠٢٠ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفيَانَ: حَدَّثَنَا مَنْصُورٌ وَالأَعْمَشُ، عَنْ أَبِي الضحى، عَنْ مَسْرُوقٍ، قالَ: أَتَيْتُ ابْنَ مَسْعُودٍ، فَقَالَ إِنَّ قُرَيْشاً أَبْطَؤُوا عَنِ الإِسْلاَمِ، فَدَعا عَلَيهِمُ النَّبِيُّ ﷺ، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا، وَأَكَلُوا المَيتَةَ وَالعِظَامَ، فَجَاءَهُ أَبُو سُفْيَانَ، فَقَالَ: يا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ هَلَكُوا، فَادْعُ اللَّهَ، فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخانٍ مُبِينٍ﴾ [الدخان: ١٠]. ثُمَّ عادُوا إِلَى كُفرِهِمْ، فَذلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى﴾ [الدخان: ١٦]. يَوْمَ بَدْرٍ. قالَ: وزادَ أَسْبَاطٌ، عَنْ مَنصُورٍ: فدعا رَسُولُ اللَّهِ ﷺ فَسُقُوا الغَيْثَ، فَأَطْبَقَتْ عَلَيهِمْ سَبْعاً، وَشَكا النَّاسُ كَثْرَةَ المَطَرِ، قالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا». فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ، فَسُقُوا، النَّاسُ حَوْلَهُمْ. [طرفه في: ١٠٠٧].

١٣ ـ بابُ الدُّعاءِ إِذا كَثُرَ المَطَرُ: حَوَالَيْنا وَلاَ عَلَيْنا

١٠٢١ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ، فَقامَ النَّاسُ فَصَاحُوا، فَقالُوا: يا رَسُولَ اللَّهِ، قَحَطَ المَطَرُ، وَاحْمَرَّتِ الشَّجَرُ، وَهَلَكَتِ البَهَائِمُ، فَادْعُ اللَّهَ يَسْقِينَا. فَقالَ: «اللَّهُمَّ اسْقِنَا». مَرَّتَيْنِ، وَايْمُ

١٠١٩ـ قوله: عن أنس بن مالك قال وفي بعض النسخ أنه قال.

١٠٢٠ـ قوله: سنة بفتح السين أي جدب وقحط (شارح).

ـ قوله: (فأطبقت) أي دامت وتواترت.

ـ قوله (الناس) بالرفع بدل من الضمير أو فاعل على لغة أكلوني البراغيث ويجوز النصب على الاختصاص (شارح).

١٠٢١ـ قوله (واحمرّت الشجر) أي تغير لونها من الخضرة إلى الحمرة من اليبس (شارح).

ـ قوله (فكشطت) وروي مبنياً للمفعول وروي وتكشطت أي تكشفت.

rain." So Allah's Apostle said twice: "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining. It rained continuously till the next Friday. When the Prophet started delivering the Friday sermon, the people started shouting and said to him: "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet smiled and said: "O Allah! (Let it be) round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina). No single drop of rain fell over Medina. I looked towards the sky which was as (bright and clear as) the crown.

[14] One's invoking Allah for rain while standing

1022- Abu'is'haq reported: Abdullah Ibn Yazid Al'ansari, accompanied by Al'barra Ibn Azib and Zaid Ibn Arqam, got out to invoke Allah for rain. He led them in asking Allah for rain while he was standing. He asked for Allah's forgiveness. Then he prayed two Rak'as, in which he recited loudly. There was no call for this prayer or for its establishment. Abu'is'haq said that Abdullah Ibn Yazid had seen The Messenger of Allah "Allah's blessing and peace be upon him" (doing the same).

1023- Abbad Ibn Tamim reported that his uncle (who was one of the companions of the Prophet) had told him: "The Prophet went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain. Then he faced the Qiblah and turned his cloak (inside out); and it rained."

[15] Reciting loudly in the Istisqa prayer

1024- Abbad Ibn Tamim reported from his uncle : "The Prophet went out to invoke Allah for rain. He faced the Qiblah as invoking Allah. He turned his cloak (inside out) and then performed two rak'as in which he recited the Qur'an aloud."

[16] The Prophet's turning his back to people (and facing the Qiblah)

1025- Abbad Ibn Tamim reported from his uncle (Abdullah Ibn Zaid): The Prophet "Allah's blessing and peace be upon him" went out to offer the Istisqa prayer. He turned his back towards the people and faced the Qiblah and asked Allah for rain. Then he turned his cloak inside out and led us in a two-Rak'a-prayer in which he recited the Qur'an aloud.

[17] The Istisqa prayer is of two Rak'as

1026- Abbad Ibn Tamim reported from his uncle that The Messenger of Allah "Allah's blessing and peace be upon him" had asked Allah for rain. He prayed two Rak'as and turned his cloak (inside out).

اللَّهِ، ما نَرَى في السَّمَاءِ قَزَعَةً مِنْ سَحَابٍ، فَنَشَأَتْ سَحَابَةٌ وَأَمْطَرَتْ، وَنَزَلَ عَنِ المِنْبَرِ فَصَلَّى، فَلَمَّا انْصَرَفَ، لَمْ تَزَلْ تَمْطِرُ إِلَى الجُمُعَةِ الَّتِي تَلِيهَا، فَلَمَّا قَامَ النَّبِيُّ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ: تَهَدَّمَتِ البُيُوتُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُحْبِسْهَا عَنَّا. فَتَبَسَّمَ النَّبِيُّ ﷺ، ثُمَّ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا». فَكَشَطَتِ المَدِينَةُ، فَجَعَلَتْ تُمْطِرُ حَوْلَهَا، وَلاَ تَمْطُرُ بِالمَدِينَةِ قَطْرَةً، فَنَظَرْتُ إِلَى المَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الإِكْلِيلِ. [طرفه في: ٩٣٢]

١٤ ـ بابُ الدُّعاءِ في الاسْتِسْقاءِ قائماً

١٠٢٢ ـ وقالَ لَنا أَبو نُعَيمٍ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ: خَرَجَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الأَنْصَارِيُّ، وَخَرَجَ مَعَهُ البَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ، رَضِيَ اللَّهُ عَنْهُمْ، فَاسْتَسْقَى، فَقَامَ بِهِمْ عَلَى رِجْلَيْهِ عَلَى غَيْرِ مِنْبَرٍ، فَاسْتَغْفَرَ، ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ بِالقِرَاءَةِ، وَلَمْ يُؤَذِّنْ وَلَمْ يُقِمْ: قَالَ أَبُو إِسْحَاقَ: وَرَأَى عَبْدُ اللَّهِ بْنُ يَزِيدَ النَّبِيَّ ﷺ.

١٠٢٣ ـ حدثنا أَبو اليَمانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ: أَنَّ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِماً، ثُمَّ تَوَجَّهَ قِبَلَ القِبْلَةِ، وَحَوَّلَ رِدَاءَهُ، فَأُسْقُوا. [طرفه في: ١٠٠٥].

١٥ ـ بابُ الجَهْرِ بالقِراءَةِ في الاسْتِسْقاءِ

١٠٢٤ ـ حدثنا أَبو نُعَيمٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي، فَتَوَجَّهَ إِلَى القِبْلَةِ يَدْعُو، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ، جَهَرَ فِيهِمَا بِالقِرَاءَةِ. [طرفه في: ١٠٠٥].

١٦ ـ بابٌ كَيفَ حَوَّلَ النَّبِيُّ ﷺ ظَهْرَهُ إِلَى النَّاسِ

١٠٢٥ ـ حدثنا آدَمُ قالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ خَرَجَ يَسْتَسْقِي، قَالَ: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَاسْتَقْبَلَ القِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ، جَهَرَ فِيهِمَا بِالقِرَاءَةِ.

[طرفه في: ١٠٠٥].

١٧ ـ بابُ صَلاةِ الاسْتِسْقاءِ رَكْعَتَيْنِ

١٠٢٦ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى، فَصَلَّى رَكْعَتَيْنِ، وَقَلَبَ رِدَاءَهُ.

[طرفه في: ١٠٠٥].

ـ (الإكليل): بكسر الهمزة وهو ما أحاط بالشيء ويسمى التاج إكليلاً.

١٠٢٣ ـ قوله: فأسقوا بهذا الضبط ولابن عساكر فسقوا وكلاهما مبنيّ للمفعول (شارح).

[18] Invoking Allah for rain in the praying place

1027- Abbad Ibn Tamim reported from his uncle that The Messenger of Allah "Allah's blessing and peace be upon him" had got out to the praying place to invoke Allah for rain. he faced the Qiblah and turned his cloak (inside out, or put its right side on the left); then he prayed two Rak'as.

[19] Facing the Qiblah while invoking Allah for rain

1028- Abbad Ibn Tamim narrated from Abdullah Ibn Zaid Al'ansari (his uncle) that The Messenger of Allah "Allah's blessing and peace be upon him" had come out (and gone) to the praying place to pray to Allah (for rain). when he wanted to invoke Allah he faced the Qiblah and turned his cloak (inside out).

[20] People's raising their hands with the imam while invoking Allah for rain

1029- Anas "Allah be pleased with him" narrated: A Bedouin came to the Prophet "Allah's blessing and peace be upon him" on a Friday, and said: "Livestock, offspring, and people are dying." So Allah's Apostle raised his hands, with people raising their hands too, invoked Allah for rain. We no sooner had got out of the mosque that it rained. It remained continuously from that Friday till the next Friday. A person came and said: "The traveller is detained and the roads are cut off."

1030- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to raise both of his hands so much that the whiteness of his armpits became visible.

[21] The imam's raising his hands while invoking Allah for rain

1031- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" never raised his hands for any invocation except that of asking Allah for rain (Istisqa). He used to raise them so much that the whiteness of his armpits became visible.

١٨ ـ بابُ الاسْتِسْقَاءِ في المُصَلَّى

١٠٢٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّد قالَ: حَدَّثَنَا سُفيَانُ، عَنْ عَبْد اللَّهِ بن أَبِي بَكْر، سَمِعَ عَبَّادَ بْنَ تَمِيم، عَنْ عَمِّهِ قال: خَرَجَ النَّبِيُّ ﷺ إِلَى المُصَلَّى يَسْتَسْقِي وَاسْتَقْبَلَ القِبْلَةَ، فَصَلَّى رَكْعَتَين، وَقَلَبَ رِدَاءَهُ. قالَ سُفيَانُ: فَأَخْبَرَنِي المَسْعُودِيُّ، عَنْ أَبِي بَكْرٍ قالَ: جَعَلَ اليَمِينَ عَلَى الشِّمال.

[طرفه في: ١٠٠٥].

١٩ ـ بابُ اسْتِقْبَالِ القِبْلَةِ في الاسْتِسْقَاءِ

١٠٢٨ ـ حدّثنا مُحمَّدٌ قالَ: أخبرَنا عبدُ الوَهّاب قالَ: حدّثنا يحيى بنُ سعيدٍ قالَ: أَخبرَني أبو بكرِ بنُ محمّدٍ: أنَّ عَبّادَ بنَ تميمٍ أخبرَهُ: أنَّ عبدَ اللّهِ بنَ زيدٍ الأنصاريَّ أخبرَهُ: أنَّ النبيَّ ﷺ خرجَ إلى المُصلَّى يُصلّي، وأنّهُ لمّا دعا، أو أرادَ أن يدعوَ، استقبلَ القِبلةَ، وحوّلَ رداءَهُ. قالَ أبو عبدِ اللّه: ابنُ زيدٍ هذا مازنِيٌّ، والأوّلُ كوفِيٌّ، هُوَ ابنُ يزيد. [ر: ١٠٠٥].

٢٠ ـ بابُ رَفعِ النَّاسِ أَيديَهُمْ مَعَ الإمامِ في الاسْتِسْقَاءِ

١٠٢٩ ـ قالَ أيّوبُ بنُ سليمانَ: حدّثني أبو بكرِ بنُ أبي أُوَيسٍ، عن سُليمانَ بنِ بلالٍ: قالَ يحيى بنُ سعيدٍ: سمِعتُ أنسَ بنَ مالكٍ قالَ: أتى رجلٌ أعرابيٌّ مِن أهلِ البدوِ، إلى رسولِ اللّهِ ﷺ يومَ الجمعةِ، فقالَ: يا رسولَ اللّهِ، هلكتِ الماشيةُ، هلكَ العِيالُ، هلكَ النّاسُ. فرفعَ رسولُ اللّهِ ﷺ يديهِ يدعو، ورفعَ النّاسُ أيديَهم معهُ يدعونَ. قالَ: فما خرجْنا مِنَ المسجدِ حتى مُطِرْنا، فما زِلْنا نُمطَرُ حتّى كانتِ الجُمعةُ الأُخرى، فأتى الرّجلُ إلى نبيِّ اللّهِ ﷺ فقالَ: يا رسولَ اللّهِ، بَشِقَ المُسافِرُ وَمُنِعَ الطَّرِيقُ.

[طرفه في: ٩٣٢]

١٠٣٠ ـ وقالَ الأُوَيسِيُّ: حدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكٍ سَمِعَا أَنَساً، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَفَعَ يَدَيهِ حَتَّى رَأَيتُ بَيَاضَ إِبْطَيهِ.

٢١ ـ باب رَفعِ الإمامِ يَدَهُ في الاسْتِسْقَاءِ

١٠٣١ ـ حدثنا مُحمدُ بنُ بشّارٍ: حدّثنا يحيى وابنُ أبي عديٍّ، عن سعيدٍ، عن قتادةَ، عن أنسِ بنِ مالكٍ قالَ: كانَ النّبيُّ ﷺ لا يرفعُ يديهِ في شيءٍ مِن دُعائهِ إلاّ في الاسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيهِ.

[الحديث ١٠٣١ ـ طرفاه في: ٣٥٦٥، ٦٣٤١].

١٠٢٧ـ قوله: (جعل اليمين) أي من ردائه على الشمال أي على عاتقه الشمال والشمال منه على عاتقه الأيمن.

١٠٢٩ـ قوله: (بشق) بكسر الشين وفتحها أي ملّ أو تأخر أو اشتدّ عليه الضرر أو حبس.

[22] What one says when it rains

1032- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" saw the rain, he used to say: "O Allah! (Let it be) a strong fruitful rain."

[23] When it rained till it dropped on one's beard

1033- Anas "Allah be pleased with him" narrated: Once in the lifetime of The Prophet, people were afflicted with drought. While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a Bedouin stood up and said: "O Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)." So The Prophet "Allah's blessing and peace be upon him" raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is! As soon as he had lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of The Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to save us)." So The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! (Let it be) round us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away. In this way, Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded for one month. None came from outside but talked about the abundant rain.

[24] When the strong wind blows

1034- Anas "Allah be pleased with him" told: Whenever a strong wind blew, anxiety appeared on the face of The Prophet "Allah's blessing and peace be upon him" (fearing that wind might be a sign of Allah's wrath).

[25] The Prophet's saying: I was granted victory with As'saba (wind facing Ka'ba door blowing from East)

1035- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I was granted victory with As'saba and the nation of Ad was destroyed by Ad'dabur (westerly wind)."

٢٢ ـ بابُ ما يُقالُ إِذا أَمْطَرَتْ

وَقالَ ابنُ عَبَّاسٍ: ﴿كَصَيِّبٍ﴾ [البقرة: ١٩]: المَطَرُ. وَقالَ غَيرُهُ: صَابَ وَأَصابَ يَصُوبُ.

١٠٣٢ ـ حدّثنا مُحَمَّدٌ هُوَ ابنُ مُقَاتِلٍ أَبُو الحَسَنِ المَرْوَزِيُّ، قالَ: أَخبرَنا عَبدُ اللَّهِ قالَ: أَخبرَنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ القَاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذا رَأَى المَطَرَ قالَ: «صَيِّباً نَافِعاً» تَابَعَهُ القَاسِمُ بنُ يَحيى عَنْ عُبَيدِ اللَّهِ. وَرَوَاهُ الأَوْزَاعِيُّ وَعُقَيلٌ عَنْ نَافِعٍ.

٢٣ ـ بابُ مَنْ تَمَطَّرَ في المَطَرِ، حَتَّى يَتَحَادَرَ عَلَى لِحْيَتِهِ

١٠٣٣ ـ حدّثنا مُحمّدٌ قالَ: أخبرَنا عبدُ اللهِ قالَ: أخبرَنا الأوزاعِيُّ قالَ: حدَّثنا إِسحاقُ بنُ عبدِ اللهِ بنِ أبي طلحةَ الأنصاريُّ قالَ: حدَّثني أَنسُ بنُ مالِكٍ قالَ: أصابَتِ النّاسَ سَنَةٌ على عهدِ رَسُولِ اللهِ ﷺ، فبينا رسُولُ اللهِ ﷺ يخطُبُ على المِنبرِ يومَ الجُمُعَةِ، قامَ أعرابِيٌّ فقالَ: يا رسولَ اللهِ، هلكَ المالُ، وجاعَ العِيالُ، فادعُ اللهَ لنا أنْ يسقِيَنا. قالَ: فرفعَ رسولُ اللهِ ﷺ يديهِ، وما في السّماءِ قزعةٌ، قالَ: فثارَ سحابٌ أمثالُ الجِبالِ، ثُمَّ لَمْ يَنزِلْ عَنْ مِنبَرِهِ حَتَّى رَأَيتُ المَطَرَ يَتَحادَرُ عَلَى لِحْيَتِهِ. قالَ: فَمُطِرْنَا يَوْمَنا ذلكَ، وَفي الغَدِ، ومِنْ بعدِ الغَدِ، وَالَّذي يَلِيهِ إِلَى الجُمُعَةِ الأُخْرَى. فَقامَ ذلكَ الأَعْرَابِيُّ، أَوْ رَجُلٌ غَيرُهُ، فَقالَ: يا رَسُولَ اللَّهِ، تَهَدَّمَ البِناءُ، وَغَرِقَ المَالُ، فَادْعُ اللَّهَ لَنا. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيهِ وَقالَ: «اللَّهُمَّ حَوالَينا وَلا عَلَينا». قالَ: فَما جَعَلَ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّماءِ إِلاَّ تَفَرَّجَتْ، حَتَّى صَارَتِ المَدِينَةُ في مِثْلِ الجَوْبَةِ، حَتَّى سَالَ الوَادِي، وَادِي قَناةَ شَهراً. قالَ: فَلَمْ يَجِىءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالجَوْدِ.

[طرفه في: ٩٣٢]

٢٤ ـ بابُ إِذا هَبَّتِ الرِّيحُ

١٠٣٤ ـ حدّثنا سعيدُ بنُ أبي مريمَ قالَ: أخبرَنا محمّدُ بنُ جعفرٍ قالَ: أخبرَني حُميدٌ: أنّهُ سمِعَ أنساً يقولُ: كانتِ الرّيحُ الشّديدةُ إذا هبّتْ، عُرِفَ ذلكَ في وجهِ النّبيِّ ﷺ.

٢٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «نُصِرْتُ بالصَّبا»

١٠٣٥ ـ حدّثنا مُسلمٌ قالَ: حَدَّثَنا شُعبَةُ، عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وَأُهلِكَتْ عادٌ بالدَّبُورِ».

[الحديث ١٠٣٥ ـ أطرافه في: ٣٢٠٥، ٣٣٤٣، ٤١٠٥].

باب ٢٢ ـ قوله: (يصوب) راجع إلى صاب فهو أجوف واويّ.

باب ٢٣ ـ قوله: (تمطر) أي تعرض للمطر وتطلب نزوله عليه ا هـ من الشرح.

[26] What was said concerning earthquakes and other signs

1036- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you."

1037- Ibn Omar "Allah be pleased with both" narrated: The Prophet said: "O Allah! Bless our Sham and our Yemen." People said: "Our Najd as well." The Prophet "Allah's blessing and peace be upon him" again said: "O Allah! Bless our Sham and Yemen." They said again: "Our Najd as well." On that The Prophet "Allah's blessing and peace be upon him" said: "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

[27] Allah's saying: "And have ye made it your livelihood that ye should declare it false?" (The Inevitable "Al'waqi'a" 82)

1038- Zaid Ibn Khalid Al'jahni "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Al'hudaibiya after a rainy night. Following the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in me; and he disbelieved in the stars. Whoever said that it rained because of a particular star had no belief in me but believed in that star. ""

[28] Nobody but Allah knows when it rains

1039- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Keys of the unseen knowledge are five which nobody knows but Allah: Nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows where he will die; and nobody knows when it will rain."

٢٦ ـ باب ما قِيلَ في الزَّلازِلِ وَالآياتِ

١٠٣٦ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيبٌ قالَ: أَخْبَرَنا أَبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لا تَقُومُ السّاعَةُ حَتَّى يُقْبَضَ العِلمُ، وَتَكْثُرَ الزَّلازِلُ، وَيَتَقارَبَ الزَّمانُ، وَتَظْهَرَ الفِتَنُ، وَيَكْثُرَ الهَرَجُ، وَهْوَ القَتْلُ القَتْلُ، حَتَّى يَكْثُرَ فِيكُمُ المالُ فَيَفِيضُ». [طرفه في: ٨٥].

١٠٣٧ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنا حُسَينُ بْنُ الحَسَنِ قالَ: حَدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: «اللَّهُمَّ بارِكْ لَنا في شامِنا وَفي يَمَنِنا». قالَ: قالُوا: وَفي نَجْدِنا؟ قالَ: قالَ: «اللَّهُمَّ بارِكْ لَنا في شامِنا وَفي يَمَنِنا». قالَ: قالُوا: وَفي نَجْدِنا؟ قالَ: قالَ: «هُناكَ الزَّلازِلُ وَالفِتَنُ، وَبِها يَطْلُعُ قَرْنُ الشَّيطانِ». [الحديث ١٠٣٧ ـ طرفه في: ٧٠٩٤].

٢٧ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [الواقعة: ٨٢]

قالَ ابْنُ عَبّاسٍ: شُكْرَكُمْ.

١٠٣٨ ـ حدّثنا إِسْماعِيلُ: حَدَّثَني مالِكٌ، عَنْ صالِحِ بْنِ كَيسانَ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيدِ بْنِ خالِدٍ الجُهَنِيِّ أَنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللَّهِ ﷺ صَلاةَ الصُّبْحِ بِالحُدَيبِيَةِ، عَلَى إِثْرِ سَماءٍ كانَتْ مِنَ اللَّيلَةِ، فَلَمّا انْصَرَفَ النَّبيُّ ﷺ أَقْبَلَ عَلَى النّاسِ، فَقالَ: «هَل تَدْرُونَ ماذا قالَ رَبُّكُمْ»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «أَصْبَحَ مِنْ عِبادِي مُؤْمِنٌ بي وَكافِرٌ، فَأَمّا مَنْ قالَ: مُطِرْنا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذلِكَ مُؤْمِنٌ بي كافِرٌ بِالكَوْكَبِ، وَأَمّا مَنْ قالَ: بِنَوْءِ كَذا وَكَذا، فَذلِكَ كافِرٌ بي مُؤْمِنٌ بِالكَوْكَبِ». [طرفه في: ٨٤٦].

٢٨ ـ باب لا يَدْرِي مَتَى يَجِيءُ المَطَرُ إِلاَّ اللَّهُ

وَقالَ أَبُو هُرَيرَةَ، عَنِ النَّبيِّ ﷺ: «خَمْسٌ لا يَعْلَمُهُنَّ إِلاَّ اللَّهُ».

١٠٣٩ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ عَنِ ابْنِ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مِفْتاحُ الغَيبِ خَمْسٌ لا يَعْلَمُها إِلاّ اللَّهُ: لا يَعْلَمُ أَحَدٌ ما يَكُونُ في غَدٍ، وَلا يَعْلَمُ أَحَدٌ ما يَكُونُ في الأَرْحامِ، وَلا تَعْلَمُ نَفْسٌ ماذا تَكْسِبُ غَداً، وَما تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَما يَدْرِي أَحَدٌ مَتَى يَجِيءُ المَطَرُ».

[الحديث ١٠٣٩ ـ أطرافه في: ٤٦٢٧، ٤٦٩٧، ٤٧٧٨، ٧٣٧٩].

١٠٣٦ـ قوله: فيفيض بفتح حرف المضارعة والرفع خبر مبتدأ محذوف أي هو يفيض ولأبي ذرّ: فيفيض بالنصب عطف على يكثر انظر الشارح.

١٠٣٩ـ قوله: وللكشميهني مفاتح بوزن مساجد أي خزائن الغيب جمع مفتح بفتح الميم وهو المخزن (شارح).

(16) The book of eclipse

[1] The prayer when the sun eclipses

1040- Abu'bakra "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" stood up dragging his cloak till he entered the Mosque. We entered (with him). He led us in a two-Rak'a-prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. (But Allah uses them to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

1041- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. But they are two signs of Allah (which he uses to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah till the eclipse is over)."

1042- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death or life. But they are two signs of Allah (which he uses to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah till the eclipse is over)."

1043- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: "The sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of the death or life of someone. When you see the eclipse, pray and invoke Allah."

[2] The charity during the eclipse

1044- A'isha "Allah be pleased with her" narrated: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a long standing, then bowed for a long while. He got up again and performed a long standing but shorter than the first. He bowed again for a long time but shorter than the first one. Then he prostrated and prolonged the prostration. He did in the second Rak'a the same as he did in the first and then finished the prayer. By then the sun (eclipse) cleared. He delivered the sermon and after

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٦ ـ كِتَابُ الكُسُوفِ

١ ـ باب الصَّلاةِ في كُسُوفِ الشَّمْسِ

١٠٤٠ ـ حدثنا عمرو بن عونٍ قال: حدَّثنا خالِدٌ، عَنْ يونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فانْكَسَفَتِ الشَّمْسُ، فقامَ النَّبِيُّ ﷺ يَجُرُّ رِداءَهُ حَتَّى دَخَلَ المَسْجِدَ، فَدَخلنا، فَصَلَّى بِنا رَكْعَتَيْنِ حَتَّى انْجَلَتِ الشَّمْسُ، فَقالَ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذا رَأَيْتُمُوهُما فَصَلُّوا وادْعُوا، حَتَّى يُكْشَفَ ما بِكُمْ».

[الحديث ١٠٤٠ ـ أطرافه في: ١٠٤٨، ١٠٦٢، ١٠٦٣، ٥٧٨٥].

١٠٤١ ـ حدثنا شِهَابُ بْنُ عَبَّادٍ قالَ: حَدَّثَنا إِبْرَاهِيمُ بْنُ حُمَيدٍ، عَنْ إِسْماعِيلَ، عَنْ قَيسٍ قالَ: سَمِعْتُ أَبا مَسْعُودٍ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ لاَ يَنْكَسِفانِ لِمَوْتِ أَحدٍ مِنَ النَّاسِ، وَلكِنَّهُما آيَتانِ من آياتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُما فَقُومُوا فَصَلُّوا».

[الحديث ١٠٤١ ـ طرفاه في: ١٠٥٧، ٣٢٠٤].

١٠٤٢ ـ حدثنا أَصْبَغُ قالَ: أخبرَنِي ابنُ وَهْبٍ قالَ: أخبرَنِي عَمْرٌو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ كانَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ ولا لِحَياتِهِ، ولكِنَّهُما آيَتانِ مِنْ آياتِ اللَّهِ، فَإِذا رَأَيْتُمُوها فَصَلُّوا».

[الحديث ١٠٤٢ ـ طرفه في: ٣٢٠١].

١٠٤٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنا هاشِمُ بْنُ القاسِمِ قالَ: حَدَّثَنا شَيْبانُ، أَبُو مُعاوِيَةَ، عَنْ زِيادِ بْنِ عِلاقَةَ، عَنِ المُغِيرَةِ بْنِ شُعْبَةَ قالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ ماتَ إِبْرَاهِيمُ، فَقالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ، فَإِذا رَأَيْتُم فَصَلُّوا وَادْعُوا اللَّهَ».

[الحديث ١٠٤٣ ـ طرفاه في: ١٠٦٠، ٦١٩٩].

٢ ـ باب الصَّدَقَةِ في الكُسُوفِ

١٠٤٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ

١٠٤٤ ـ قوله: «أغير» بالرفع صفة لأحد باعتبار المحل والخبر محذوف منصوب أي موجوداً على أن ما حجازية ويجوز نصبه على أنه خبر ما الحجازية انظر الشارح.

praising and glorifying Allah he said: "The sun and the moon are two of Allah's signs; they do not eclipse for the death or life of anyone. So when you see the eclipse, remember Allah by saying Takbir (Magnification of Allah), pray and give charity." The Prophet "Allah's blessing and peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more protective (for people to have self-respect) than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

[3] Calling for congregational prayer during the eclipse

1045- Abdullah Ibn Amr "Allah be pleased with him" narrated: "When the sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" a call was made for performing a prayer in congregation."

[4] The imam's sermon during the eclipse

1046- A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'allaho liman hamidah" (Allah heard those who sent praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'allaho Lyman hamidah; Rabbana walakalhamd" (Allah heard those who sent praises to Him; O our lord! All the praises be to you) and then prostrated. He did the same in the second rak'a.

Thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or life (birth) of someone. When you see them hurry to the prayer." Narrated Az'zuhri: I said to Urwa: "When the sun eclipsed at Medina your brother (Abdullah Ibn Az'zubair) offered only a two-rak'a prayer like that of the morning prayer." Urwa replied: "Yes, for he misapprehended the Prophet's sunna (concerning this matter)."

أَنَّهَا قالَتْ: خَسفَتِ الشَّمْسُ في عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، فَقامَ فَأَطَالَ القِيَامَ، ثُمَّ رَكَعَ فأَطَالَ الرُّكُوعَ، ثُمَّ قامَ فَأَطالَ القِيَامَ، وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطالَ السُّجودَ، ثُمَّ فَعَلَ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ما فَعَلَ في الأُولى، ثُمَّ انْصرَفَ، وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنى عَلَيهِ، ثُمَّ قالَ: «إِنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، لا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ ولا لِحَيَاتِهِ، فإِذا رَأَيْتُمْ ذٰلِكَ فادْعُوا اللَّهَ، وكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا». ثُمَّ قالَ: «يا أُمَّةَ مُحَمَّدٍ، واللَّهِ ما مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يا أُمَّةَ مُحَمَّدٍ، واللَّهِ لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَليلاً وَلَبَكَيْتُمْ كَثيراً».

[الحديث ١٠٤٤ ـ أطرافه في: ١٠٤٦، ١٠٤٧، ١٠٥٠، ١٠٥٦، ١٠٥٨، ١٠٦٤، ١٠٦٥، ١٠٦٦، ١٢١٢، ٣٢٠٣، ٤٦٢٤، ٥٢٢١، ٦٦٣١]

٣ ـ باب النِّداءِ بـ «الصَّلاةُ جامِعَةٌ» في الكُسُوفِ

١٠٤٥ ـ حدّثنا إِسْحاقُ قال: أَخْبَرَنا يَحْيى بْنُ صالِحٍ قال: حَدَّثَنا مُعَاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبي سلاَّمٍ الحَبَشيُّ الدِّمَشْقيُّ قال: حَدَّثَنا يَحْيى بْنُ أَبي كَثيرٍ قال: أَخْبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قال: لَمَّا كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ نُودِيَ: أَنِ الصَّلاةَ جامِعَةً. [الحديث ١٠٤٥ ـ طرفه في: ١٠٥١].

٤ ـ باب خُطْبَةِ الإِمامِ في الكُسُوفِ

وَقالَتْ عائِشَةُ وَأَسْماءُ: خَطَبَ النَّبِيُّ ﷺ.

١٠٤٦ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قال: حَدَّثَني اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ (ح). وَحَدَّثَني أَحْمَدُ بْنُ صالِحٍ قال: حدَّثَنا عَنْبَسَةُ قال: حَدَّثَنا يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَني عُرْوَةُ، عَنْ عائِشَةَ زَوجِ النَّبِيِّ ﷺ قالَتْ: خَسفَتِ الشَّمْسُ في حَياةِ النَّبِيِّ ﷺ، فَخَرَجَ إِلَى المَسْجِدِ، فَصفَّ النَّاسُ وَرَاءَهُ، فكَبَّرَ، فاقْتَرأَ رَسُولُ اللَّهِ ﷺ قِراءَةً طَوِيلَةً، ثُم كَبَّرَ فرَكَعَ رُكوعاً طَوِيلاً، ثُم قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَقامَ وَلَمْ يَسْجُدْ، وقَرَأَ قِراءَةً طَوِيلَةً، هِيَ أَدْنى مِنَ القِرَاءَةِ الأُولى ثُمَّ كَبَّرَ ورَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ أَدْنى مِنَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ»، ثُمَّ سَجَدَ، ثُمَّ قالَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعاتٍ في أَرْبَعِ سَجَداتٍ، وانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قامَ فَأَثْنَى عَلى اللَّهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ: «هُما

باب ٣ ـ قوله: بالصلاة جامعة بنصب بالصلاة جامعة على الحكاية فيهما أي بهذا اللفظ وحروف الجرّ لا يظهر عملها في باب الحكاية ونصب الصلاة في الأصل على الإغراء وجامعة على الحال ويجوز رفع الصلاة على الابتداء وجامعة على الخبر أي الصلاة تجمع الناس في المسجد الجامع ويجوز أن تكون الصلاة ذات جماعة أي تصلى جماعة لا منفردة.

١٠٤٥ـ قوله: (أن الصلاة): بفتح الهمزة وتخفيف النون وهي المفسرة اهـ من الشرح.

١٠٤٦ـ قوله: فافزعوا إلى الصلاة أي التجئوا وتوجهوا إليها (شارح).

[5] Could one say: the sun eclipsed or was buried in darkness

Allah almighty said: “And the moon is buried in darkness.” (The Resurrection “Al’qiyama” 8)

1047- Urwa reported: A’isha “Allah be pleased with her” narrated: In the lifetime of the Prophet the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Holy Qur’an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami’allaho liman hamidah" (Allah heard those who sent praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami’allaho Lyman hamidah; Rabbana walakalhamd" (Allah heard those who sent praises to Him; O our lord! All the praises be to you) and then prostrated. He did the same in the second rak’a. then he finished the prayer with the end salutation. The sun (eclipse) had cleared (before he finished the prayer). (After the prayer) he stood up, glorified and praised Allah as He deserved and then said regarding the sun and the moon eclipse: "They are two of Allah’s signs. They do not eclipse because of death or life (birth) of someone. When you see them hurry to the prayer."

[6] The Messenger of Allah’s saying: “Allah frightens his slaves by the eclipse (of the sun or the moon)”

1048- Abu’bakra “Allah be pleased with him” narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon eclipses are of Allah’s signs. They do not eclipse because of someone's death. But Allah uses them to frighten his slaves."

[7] Taking refuge with Allah from the grave torture during the eclipse

1049- A’isha "Allah be pleased with her" narrated: A Jewess came to ask about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A’isha asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative.

آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ». وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ. فَقُلْتُ لِعُرْوَةَ: إِنَّ أَخَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ، لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصُّبْحِ؟! قَالَ: أَجَلْ، لأَنَّهُ أَخْطَأَ السُّنَّةَ. [طرفه في: ١٠٤٤].

٥ ـ بابٌ هَل يَقُولُ: كَسَفَتِ الشَّمْسُ أَوْ خَسَفَتْ

وقال اللَّهُ تعالى: ﴿وَخَسَفَ الْقَمَرُ﴾ [القيامة: ٨].

١٠٤٧ ـ حدَّثنا سَعيدُ بْنُ عُفَيرٍ قال: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قال: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ خَسَفَتِ الشَّمْسُ، فَقَامَ فَكَبَّرَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». وَقَامَ كَمَا هُوَ، ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، وَهِيَ أَدْنَى مِنَ القِرَاءَةِ الأُولَى ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهِيَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالقَمَرِ: «إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ».
[طرفه في: ١٠٤٤]

٦ ـ باب قَوْلِ النَّبِيِّ ﷺ: «يُخَوِّفُ اللَّهُ عِبادَهُ بِالكُسُوفِ»

وقال أبو موسى: عن النَّبِيِّ ﷺ.

١٠٤٨ ـ حدَّثنا قُتَيبَةُ بْنُ سَعِيدٍ قال: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ» وقالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ عَبْدُ الوَارِثِ، وَشُعْبَةُ، وَخَالِدُ بْنُ عَبْدِ اللَّهِ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ يُونُسَ «يُخَوِّفُ بِهَا عِبَادَهُ»، وَتَابَعَهُ مُوسَى، عَنْ مُبَارَكٍ، عَنِ الحَسَنِ قال: أَخْبَرَنِي أَبُو بَكْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ». وَتابَعَهُ أَشْعَثُ، عَنِ الحَسَنِ. [طرفه في: ١٠٤٠].

٧ ـ بابُ التَّعَوُّذِ مِنْ عَذابِ القَبْرِ في الكُسُوفِ

١٠٤٩ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ يَهُودِيَّةً جاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا: أَعاذَكِ اللَّهُ مِنْ عَذَابِ القَبْرِ. فَسَأَلَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ ﷺ: أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقالَ رَسُولُ اللَّهِ ﷺ عائِذاً بِاللَّهِ مِنْ ذَلِكَ.

[الحديث ١٠٤٩ ـ أطرافه في: ١٠٥٥، ١٣٧٢، ٦٣٦٦].

١٠٤٩ـ قوله: (فقالت) وفي بعض النسخ زيادة لها وهي من الشرح.

1050- A'isha "Allah be pleased with her" narrated, resuming the previous tradition: Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, with people standing behind him. He stood up for a long period and then performed a long bowing. Then he raised his head and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Rak'a) for a long while but the standing was shorter than that of the first Rak'a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer. Then he delivered the sermon in which he said as much as Allah wished. Then he ordered the people to seek refuge with Allah from the punishment of the grave.

[8] The prostration of the eclipse (prayer) is to be so much long

1051- Abdullah Ibn Amr "Allah be pleased with both" narrated: When the sun eclipsed in the lifetime of Allah's Apostle a call was made that the prayer was to be offered in congregation. The Prophet performed two bowing in one rak'a. Then he stood up and performed two bowing in one rak'a. As soon as he had sat down and finished the prayer, the (eclipse) had cleared. A'isha said: "I have never performed such a long prostration."

[9] The eclipse congregational prayer

1052- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him." Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long period equal to the period in which one could recite The Sura of Al'baqara. Then he bowed for a long time and then stood up for a long period, which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated (twice). Then he stood up (in the second Rak'a) for a long period that was shorter than that of the first standing. Then he bowed for a long time, which was shorter than the previous one. Then he raised his head and stood up for a long period, which was shorter than the first standing. Then he bowed for a long time, which was shorter than the first bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared. The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of somebody. So when you see them, remember Allah." The people said: "O Allah's Apostle! We saw you taking

١٠٥٠ ـ ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذاتَ غَداةٍ مَرْكَباً، فَخسفتِ الشَّمسُ، فَرَجَعَ ضُحىً، فمرَّ رَسُولُ اللَّهِ ﷺ بين ظهراني الحُجَرِ، ثُمَّ قام يُصلِّي وقامَ النَّاسُ وراءَهُ، فقامَ قِياماً طويلاً، ثُمَّ رَكعَ رُكوعاً طويلاً، ثُمَّ رفعَ فقامَ قِياماً طويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ ركعَ رُكوعاً طويلاً، وهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجد، ثُمَّ قامَ فَقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ، ثُمَّ قامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكعَ رُكوعاً طويلاً، وهُوَ دونَ الرُّكوعِ الأَوَّلِ، ثُمَّ رفعَ فسجدَ وانصرفَ، فقالَ ما شاءَ اللَّهُ أنْ يقولَ، ثمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذابِ القَبْرِ.

[طرفه في: ١٠٤٤].

٨ ـ بابُ طُولِ السُّجُودِ في الكُسُوف

١٠٥١ ـ حدَّثنا أَبُو نُعَيمٍ قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قالَ: لَمَّا كَسَفَتِ الشَّمسُ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ نُودِيَ: إنَّ الصَّلاةَ جامِعةٌ، فَرَكعَ النَّبِيُّ ﷺ رَكْعَتَيْنِ في سَجْدَةٍ، ثُمَّ قامَ فَرَكعَ رَكْعَتَيْنِ في سَجْدَةٍ، ثُمَّ جَلَسَ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. قالَ: وَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْها: ما سَجَدْتُ سُجوداً قَطُّ كانَ أَطْوَلَ مِنْها.

[طرفه في: ١٠٤٥].

٩ ـ بابُ صَلاةِ الكُسُوفِ جَماعَةً

وَصَلَّى ابْنُ عَبَّاسٍ لَهُمْ في صُفَّةِ زَمْزَمَ، وَجَمَعَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَصَلَّى ابْنُ عُمَرَ.

١٠٥٢ ـ حدثنا عبدُ اللهِ بْنُ مَسلمةَ، عنْ مالكٍ، عنْ زيدِ بنِ أسلَمَ، عنْ عطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قالَ: انْخَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ، فقامَ قِياماً طويلاً، نحواً مِنْ قِراءَةِ سورةِ البقرةِ، ثُمَّ ركعَ رُكوعاً طويلاً، ثُمَّ رفعَ فقامَ قِياماً طويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قامَ قِياماً طويلاً، وهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ ركعَ رُكوعاً طويلاً، وهُوَ دونَ الرُّكوعِ الأَوَّلِ، ثُمَّ رفعَ فقامَ قِياماً طويلاً، وهُوَ دونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصرفَ وقدْ تجلَّتِ الشمسُ، فقالَ ﷺ: «إنَّ الشَّمسَ وَالقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، لا يَخْسِفانِ

١٠٥٠ـ قوله: (فرجع) أي من الجنازة وكان سبب ركوبه موت ابنه إبراهيم وقوله: (بين ظهراني الحجر) معناه بين بيوت أزواجه عليه الصلاة والسلام وكانت لاصقة بالمسجد.

١٠٥١ـ قوله: وفي رواية أن الصلاة جامعة بفتح الهمزة وتخفيف النون ورفع الصلاة جامعة.

باب ٩ ـ قوله: وجمع بتشديد الميم وفي اليونينية بالتخفيف أي جمع الناس لصلاة الكسوف (شارح).

١٠٥٢ـ قوله: كعكعت أي أخرت نفسك وللكشميهني تكعكعت أي تأخرت.

something from your place and then we saw you retreating." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him" replied: "Because of their ungratefulness." He was asked whether they are ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say: I have never had any good from you. "

[10] Women's performing the eclipse (prayer) with men

1053- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A'isha said: "Glory be to Allah almighty." I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

[11] Emancipating slaves during the eclipse

1054- Asma "Allah be pleased with her" reported: No doubt The Prophet "Allah's blessing and peace be upon him" ordered people to manumit slaves during the solar eclipse.

[12] (Performing(the eclipse prayer in the mosque

1055- A'isha "Allah be pleased with her" narrated: A Jewess came to ask about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A'isha asked Allah's Apostle "Allah's blessing and peace be upon him":

لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذلِكَ فَاذْكُرُوا اللَّهَ». قالوا: يَا رَسُولَ اللَّه، رَأَيناكَ تَنَاوَلتَ شَيئاً في مَقامِكَ، ثُمَّ رَأيناكَ كَعْكَعتَ؟ قال ﷺ: «إِنِّي رَأَيتُ الجَنَّةَ فتناولتُ عُنقُوداً، ولَوْ أَصَبْتُهُ لأَكلتُمْ مِنْه ما بَقِيَتِ الدُّنْيا، وأُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظراً كاليَوْمِ قطُّ أَفظَعَ، وَرَأَيتُ أَكْثَرَ أَهْلِها النِّسَاءَ». قالوا: بِمَ يا رسُولَ اللَّهِ؟ قال: «بكفرِهِنَّ» قِيلَ: يَكْفُرْنَ باللَّهِ؟ قال: «يَكْفُرْنَ العَشِيرَ، ويَكْفُرْنَ الإحسان، لو أَحْسَنْتَ إلى إحداهُنَّ الدَّهرَ كُلَّه، ثُمَّ رَأَتْ مِنكَ شَيئاً، قالَتْ: ما رَأيتُ مِنكَ خيراً قطُّ».

[طرفه في: ٢٩]

١٠ ـ بابُ صَلاةِ النِّساءِ مَعَ الرِّجالِ في الكُسُوفِ

١٠٥٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: أَخْبَرَنا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِه فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسماءَ بِنْتِ أَبي بَكْرٍ، رَضِيَ اللَّهُ عَنهُمَا أَنَّها قالَتْ: أَتَيتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، وإذَا هِيَ قائِمَةٌ تُصَلِّي فَقُلْتُ: ما لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِها إِلَى السَّمَاءِ، وَقَالَتْ: سُبْحانَ اللَّهِ. فَقُلْتُ: آيَةٌ؟ فَأَشَارَتْ: أَي نَعَم. قالت: فَقُمتُ حتى تَجلاَّنِي الغَشْيُ، فَجَعَلتُ أَصُبُّ فَوقَ رَأسِي الماءَ، فَلَمَّا انْصَرَفَ رسولُ اللَّه ﷺ حمدَ اللَّه وأَثْنَى عَلَيهِ، ثُمَّ قال: «ما مِن شيءٍ كُنتُ لَمْ أَرَهُ إِلاَّ قَدْ رَأَيْتُهُ في مقامي هذا، حَتَّى الجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفتَنُونَ في القُبُورِ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ ـ لا أَدْرِي أَيَّتَهُمَا قالَتْ أَسْماءُ ـ يُؤْتَى أَحَدُكُمْ فيُقَالُ لَه: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فَأَمَّا المُؤْمِنُ، أَوِ المُوقِنُ لا أَدْرِي أَيَّ ذلِكَ قالَتْ أَسماءُ ـ فَيقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، جاءَنا بِالبَيِّنَاتِ وَالهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعنا، فيُقَالُ لَه: نَمْ صَالِحاً، فقدْ عَلِمنَا إِنْ كُنْتَ لَمُوقِناً، وَأَمَّا المُنَافِقُ، أَوِ المُرْتَابُ ـ لا أَدْرِي أَيَّتَهُمَا قالتْ أَسماءُ ـ فيقول: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيئاً فَقُلْتُه».

[طرفه في: ٨٦].

١١ ـ بابُ مَنْ أَحَبَّ العَتَاقَةَ في كُسُوفِ الشَّمْسِ

١٠٥٤ ـ حدّثنا رَبِيعُ بْنُ يَحيى قال: حدَّثنا زَائِدَةُ، عَن هِشَامٍ، عَن فاطِمَةَ، عَن أَسماءَ قالت: لَقَدْ أَمَرَ النَّبِيُّ ﷺ بِالعَتَاقَةِ في كُسُوفِ الشَّمسِ.

[طرفه في: ٨٦].

١٢ ـ باب صَلاَةِ الكُسُوفِ في المَسْجِدِ

١٠٥٥ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ

ـ قوله وآريت ولغير أبي ذر كما في الفتح ورأيت بتقديم الراء على الهمزة مفتوحتين (شارح).

١٠٥٣ـ قوله (تجلاني الغشي) أي علاني مرض قريب من الإغماء لطول تعب الوقوف.

ـ قوله (حتى الجنة والنار) فيه الرفع والنصب والجر انظر الشارح.

"Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative.

1056- A'isha "Allah be pleased with her" narrated, resuming the previous tradition: Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, with people standing behind him. He stood up for a long period and then performed a long bowing. Then he raised his head and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated for a long time. Then he stood up (for the second Rak'a) for a long time but the standing was shorter than that of the first Rak'a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated but for a shorter time than that of the first prostration. Then he finished the prayer. Then he delivered the sermon in which he said as much as Allah wished. Then he ordered the people to seek refuge with Allah from the punishment of the grave.

[13] The sun never eclipses for one's death or life

1057- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. But they are two signs of Allah (which he uses to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah till the eclipse is over)."

1058- Urwa reported: A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed. The Messenger of Allah "Allah's blessing and peace be upon him" stood and led people in the prayer. He prolonged the recitation (from the Holy Qur'an) and then performed a prolonged bowing; then he raised his head and stood up and recited a prolonged recitation which was shorter than the first. He again offered a prolonged bowing but shorter than the first one. He raised his head and then prostrated twice. He did the same in the second rak'a. (then he finished the prayer). he stood up and said: "The sun and the moon do not eclipse because of death or life (birth) of someone. They are two of Allah's signs which he exposes (and with which he frightens) his slaves. When you see them hurry to the prayer."

الرَّحمٰنِ، عَنْ عائشةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ يَهُودِيَّةً جاءَتْ تَسْأَلُها، فقالَتْ: أعاذَكِ اللَّهُ مِنْ عَذابِ القَبْرِ. فَسأَلَتْ عائشةُ رَسُولَ اللَّهِ ﷺ: أَيُعَذَّبُ النَّاسُ في قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ عائِذاً باللَّهِ مِنْ ذلِكَ.

[طرفه في: ١٠٤٩].

١٠٥٦ ـ ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذاتَ غَداةٍ مَرْكَباً، فَكَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحىً، فَمَرَّ رَسُولُ اللَّهِ ﷺ بينَ ظَهْرَانَي الحُجَرِ، ثُمَّ قامَ فَصَلَّى وَقامَ النَّاسُ وَرَاءَهُ، فَقامَ قِياماً طَويلاً، ثُمَّ رَكَعَ رُكُوعاً طَويلاً، ثُمَّ رفعَ فقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ سُجُوداً طَوِيلاً، ثُمَّ قامَ فَقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، وَهُوَ دُونَ السُّجودِ الأَوَّلِ، ثُمَّ انْصَرَفَ، فَقالَ رَسُولُ اللَّهِ ﷺ ما شاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذابِ القَبْرِ.

[طرفه في: ١٠٤٤].

١٣ ـ بابٌ لا تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ

رَوَاهُ أَبُو بَكْرَةَ، وَالمُغِيرَةُ، وَأَبُو مُوسى، وَابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ.

١٠٥٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ إِسْماعِيلَ قالَ: حَدَّثَني قَيْسٌ، عَنْ أَبي مَسْعُودٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الشَّمْسُ وَالقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلكِنَّهُما آيَتانِ مِنْ آياتِ اللَّهِ، فَإِذا رَأَيْتُمُوهُما فَصَلُّوا».

[طرفه في: ١٠٤١].

١٠٥٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ وَهِشامِ ابْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ، فَأَطالَ القِرَاءَةَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ ثُمَّ، رَفَعَ رَأْسَهُ فَأَطالَ القِرَاءَةَ، وَهِيَ دُونَ قِرَاءَتِهِ الأُولَى، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ دُونَ رُكُوعِهِ الأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قامَ، فَصَنَعَ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلِكَ، ثُمَّ قامَ فَقالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ، وَلكِنَّهُما آيَتانِ مِنْ آياتِ اللَّهِ يُرِيهِما عِبادَهُ، فَإِذا رَأَيْتُمْ ذلِكَ فَافْزَعُوا إِلَى الصَّلاةِ».

[طرفه في: ١٠٤٤].

١٤ ـ بابُ الذِّكْرِ في الكُسُوفِ

رَوَاهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما.

١٠٥٧ـ قوله: (رايتموها) بالتثنية ولأبي ذرّ رأيتموها بالإفراد أي كسفه أحدهما (شارح).

[14] Celebrating Allah during the eclipse

1059- Abu'moosa "Allah be pleased with him" narrated: The sun eclipsed and The Prophet "Allah's blessing and peace be upon him" got up, being afraid that it might be the doomed Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration that I had ever seen him doing. Then he said: "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, remember Allah, invoke Him and ask for His forgiveness."

[15] One's supplication during the eclipse

1060- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: "The sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of the death or life of someone. When you see the eclipse, pray and invoke Allah."

[16] The imam's saying in the eclipse sermon: "And then"

1061- Asma "Allah be pleased with her" narrated: After the prayer, when the sun (eclipse) had cleared, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said" And then" (and he resumed the sermon).

[17] (performing) the prayer in the moon eclipse

1062- Abu'bakra "Allah be pleased with him" reported: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"; and he prayed two Rak'as.

1063- Abu'bakra "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" stood up dragging his cloak till he entered the Mosque. We entered (with him). He led us in a two-Rak'a-prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. (But Allah uses them to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over." This was because one of Allah's Apostle's sons called Ibrahim died (on this day of eclipse). People alleged (that this eclipse happened because of his death).

١٠٥٩ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ قالَ حَدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسى قال: خَسفتِ الشَّمسُ، فَقامَ النَّبيُّ ﷺ فزِعاً، يَخْشى أَنْ تَكُونَ السَّاعَةُ، فَأَتى المَسْجِدَ، فَصلَّى بِأَطْوَلِ قِيامٍ وركوعٍ وسُجودٍ رأيتُهُ قطُّ يفعلُه، وقال: «هذهِ الآياتُ التي يُرسِلُ اللَّهُ، لا تكونُ لِموتِ أحدٍ، ولا لِحياتِهِ، ولكِن يُخوِّفُ اللَّهُ بِهِ عِبادَه، فإذا رأيتُم شيئاً مِن ذلكَ، فافزعوا إلى ذِكرِهِ ودُعائِهِ واستِغفارِهِ».

١٥ ـ بابُ الدُّعاءِ في الخُسُوفِ

قالَهُ أبو موسى وعائِشةُ رضِيَ اللَّهُ عنهما، عن النَّبيِّ ﷺ.

١٠٦٠ ـ حدّثنا أَبُو الوَليد قال: حَدَّثَنا زائِدَةُ قال: حَدَّثَنا زِيادُ بْنُ عِلاقَةَ قال: سَمِعْتُ المُغيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إِبْراهِيمُ، فَقالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْراهِيمَ، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِه، فَإِذا رَأَيْتُمُوهُما فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ».

[طرفه في: ١٠٤٣].

١٦ ـ بابُ قَوْلِ الإمامِ في خُطْبَةِ الكُسُوفِ: أَمَّا بَعْدُ

١٠٦١ ـ وقالَ أَبُو أُسامَةَ: حدثنا هِشامٌ قال: أخبرَتني فاطِمةُ بِنتُ المُنذِرِ، عن أسماءَ قالَتْ: فانْصرفَ رسُولُ اللهِ ﷺ وقد تجلَّتِ الشَّمسُ، فخطبَ فحمِدَ اللهَ بِما هُوَ أهلُه، ثُمَّ قال: «أمَّا بعدُ».

[طرفه في: ٨٦].

١٧ ـ بابُ الصَّلاةِ في كُسُوفِ القَمَرِ

١٠٦٢ ـ حدّثنا مَحْمُودٌ قالَ: حَدَّثَنا سَعِيدُ بْنُ عامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: انْكَسَفَتِ الشَّمسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَكْعَتَيْنِ.

[طرفه في: ١٠٤٠].

١٠٦٣ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا يُونُس، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ يَجُرُّ رِداءَهُ حَتَّى انْتَهى إِلَى المَسْجِدِ، وَثابَ النَّاسُ إِلَيهِ، فَصَلَّى بِهِمْ رَكْعَتَين، فَانْجَلَتِ الشَّمْسُ، فَقالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، وَإِنَّهُما لا يَخْسِفانِ لِمَوْتِ أَحَدٍ، وَإِذا كانَ ذاكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ ما بِكُمْ». وَذاكَ أَنَّ ابناً لِلنَّبِيِّ ﷺ ماتَ يُقالُ لَهُ إِبْراهِيمُ، فَقالَ النَّاسُ في ذاكَ. [طرفه في: ١٠٤٠].

١٠٥٩ـ قوله: (الساعة) بالرفع والنصب انظر الشارح.

ـ قوله: (به) أي بالكسوف وللأربعة بها أي بالكسفة أو الآيات (شارح).

١٠٦٣ـ ثاب الناس: أي اجتمعوا.

[18] The first Rak'a of the eclipse prayer is to be longer

1064- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had performed the eclipse prayer with people as four bowing in two Rak'as. The first Rak'a was longer.

[19] Reciting Qur'an aloud in the eclipse prayer

1065- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" recited (the Qur'an) aloud during the eclipse prayer. When he had finished the recitation he said the Takbir (Magnification of Allah) and bowed. When he stood straight from bowing he said: "Allah would hear he, who praises him. O, our lord! Praise be to you." Then he again started reciting. In the eclipse prayer there are four bowing and four prostrations in two Rak'as.

1066- A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed and he sent a caller to announce that a congregational prayer should be performed. He proceeded and prayed four bowing and four prostrations in two Rak'as. Az'zuhri reported: I said to Urwa: "When the sun eclipsed at Medina your brother (Abdullah Ibn Az'zubair) offered only a two-rak'a prayer like that of the Morning Prayer." Urwa replied: "Yes, for he misapprehended the Prophet's sunna (concerning this matter)."

١٨ ـ بابُ الرَّكْعَةُ الأُولَى في الكُسُوفِ أَطْوَلُ

١٠٦٤ ـ حدثنا مَحْمودٌ قال: حدَّثنا أَبُو أَحْمَدَ قال: حدَّثنا سُفيانُ، عَنْ يحيى، عَنْ عَمْرَةَ، عَنْ عائشة رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبيَّ ﷺ صَلَّى بِهِمْ في كُسُوفِ الشَّمْسِ أَرْبَعَ رَكَعاتٍ في سَجْدَتَيْنِ، الأَوَّلُ الأَوَّلُ أَطْوَلُ.

[طرفه في: ١٠٤٤].

١٩ ـ بابُ الجَهْرِ بِالقِرَاءَةِ في الكُسُوفِ

١٠٦٥ ـ حدثنا مُحَمَّدُ بْنُ مِهْرانَ قال: حَدَّثَنَا الوَليدُ قال: أَخْبَرَنَا ابْنُ نَمِرٍ: سَمِعَ ابْنَ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللَّهُ عَنْهَا: جَهَرَ النَّبِيُّ ﷺ في صَلاةِ الخُسُوفِ بِقِرَاءَتِه، فإذا فَرَغَ مِنْ قِرَاءَتِه كَبَّرَ فَرَكَعَ، وَإِذا رَفَعَ مِنَ الرَّكْعَةِ قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ». ثُمَّ يُعَاوِدُ القِرَاءَةَ في صَلاةِ الكُسُوفِ، أَرْبَعَ رَكَعَاتٍ في رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[طرفه في: ١٠٤٤].

١٠٦٦ ـ وقالَ الأَوْزَاعِيُّ وَغَيْرُهُ: سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَعَثَ مُنَادِياً: بِـ: الصَّلاةَ جَامِعَةٌ، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ في رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ: سَمِعَ ابْنَ شِهَابٍ: مِثْلَهُ. قالَ الزُّهْرِيُّ: فَقُلْتُ: ما صَنَعَ أَخُوكَ ذٰلِكَ، عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، ما صَلَّى إِلا رَكْعَتَيْنِ مِثْلَ الصُّبْحِ، إِذْ صَلَّى بِالمَدِينَةِ؟ قال: أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُفيانُ بْنُ حُسَيْنٍ وَسُلَيْمانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ في الجَهْرِ.

[طرفه في: ١٠٤٤].

١٠٦٦ـ قوله: الصلاة جامعة أي احضروا الصلاة حال كونها جامعة وروي برفعهما مبتدأ وخبر وفي رواية: مناديا بالصلاة جامعة بإدخال الموحدة مع الوجهين على الحكاية ا هـ من الشارح.

(17) The Book of prostration (Verses as involved in) The Holy Qur'an

[1] What was mentioned regarding the prostration (verses) of The Qur'an

1067- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" recited The Sura of Star at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me." Later on, I saw him killed as a non-believer.

[2] The prostration of (The Sura) of As'sajda

1068- Abu'huraira "Allah be pleased with him" reported: On Friday, The Prophet "Allah's blessing and peace be upon him" used to recite in the Fajr prayer (The Sura of) The Prostration "As'sajda" (in the first Rak'a) and (The Sura of) Al'insan "Mankind" (in the second Rak'a).

[3] The prostration (Sajda) of Sad

1069- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The prostration of Sad is not a compulsory one but I saw The Prophet "Allah's blessing and peace be upon him" prostrating while reciting it.

[4] The prostration of (The Sura of) The Star (An'najm)

1070- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" recited The Sura of Star (at Mecca) and prostrated while reciting it. None (of those who were with him) except that he prostrated. But an old man took a handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me." Later on, I saw him killed as a non-believer.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٧ ـ كِتَابُ سُجُود القُرْآنِ

١ ـ باب ما جاءَ في سُجُود القُرْآن وَسُنَّتِهَا

١٠٦٧ ـ حدّثنا مُحمَّدُ بنُ بَشَّارٍ قالَ: حَدَّثَنَا غُندَرٌ قالَ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ الأَسْوَدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: قَرَأَ النَّبِيُّ ﷺ النَّجمَ بِمَكَّةَ، فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ غَيرَ شَيخٍ أَخَذَ كَفّاً مِنْ حَصىً، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقالَ: يَكْفِينِي هذا، فَرَأَيتُهُ بَعْدَ ذٰلِكَ قُتِلَ كافِراً.

[الحديث ١٠٦٧ ـ أطرافه في: ١٠٧٠، ٣٨٥٣، ٣٩٧٢، ٤٨٦٣].

٢ ـ باب سَجْدَةِ ﴿تَنْزِيلُ﴾ السَّجْدَةُ

١٠٦٨ ـ حدّثنا مُحمَّدُ بنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ النَّبِيُّ ﷺ يَقرَأُ في الجُمُعَةِ في صَلاةَ الفَجْرِ: ﴿الم تَنْزِيلُ﴾ السَّجْدَةُ وَ: ﴿هَل أَتَى عَلَى الإِنْسانِ﴾.

[طرفه في: ٨٩١].

٣ ـ بابُ سَجْدَةِ ص

١٠٦٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ وَأَبُو النُّعْمَانِ قالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: ﴿ص﴾ لَيسَ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا. [الحديث ١٠٦٩ ـ طرفه في: ٣٤٢٢].

٤ ـ باب سَجْدَةِ النَّجْمِ

قالَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهما، عَنِ النَّبِيِّ ﷺ.

١٠٧٠ ـ حدّثنا حفصُ بْنُ عُمَرَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَرَأَ سُورَةَ النَّجْمِ فَسَجَدَ بِهَا، فَمَا بَقِيَ أَحَدٌ مِنَ القَوْمِ إِلاَّ سَجَدَ،

١٠٦٧ـ قوله: (غير شيخ) هو أمية بن خلف قاله الشارح.

باب ٢ ـ قوله: (تنزيل السجدة) بالجر على الإضافة وبالرفع على الحكاية.

١٠٦٨ـ قوله: ألم تنزيل السجدة بضم اللام على الحكاية والسجدة نصب عطف بيان شارح.

[5] Muslims prostrating with non-believers

1071- Ibn Abbas "Allah be pleased with both" reported: The Prophet prostrated while reciting (The Sura of) An'najm; and prostrated with him Muslims, pagans, jinns and men.

[6] What about he, who recited a prostration verse and did not prostrate

1072- Zaid Ibn Thabit "Allah be pleased with him" was reported to have been asked by Ata Ibn Yasar. He narrated that he had recited before The Prophet "Allah's blessing and peace be upon him" The Sura of Star, but he (The Prophet) did not prostrate.

1073- Zaid Ibn Thabit "Allah be pleased with him" narrated that he had recited before The Prophet "Allah's blessing and peace be upon him" The Sura of Star, but he (The Prophet) did not prostrate.

[7] The prostration of The Sura of Al'inshiqaq

1074- Abu'salama reported: I saw Abu'huraira "Allah be pleased with him" reciting: "When the sky rent cleft"; and then he prostrated. I asked him: "O Abu'huraira! Did not I see you prostrating?" he said: "Unless I had seen The Prophet "Allah's blessing and peace be upon him" doing the same, I would not have prostrated."

فَأَخَذَ رَجُلٌ مِنَ القَوْمِ كَفّاً مِن حَصىً، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ، وَقَالَ: يَكْفِينِي هذا، فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِراً.

[طرفه في: ١٠٦٧]

٥ ـ بابُ سُجُودِ المُسْلِمِينَ مَعَ المُشْرِكِينَ، والمُشْرِكُ نَجَسٌ لَيسَ لَهُ وُضُوءٌ

وكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَسْجُدُ عَلَى وُضُوءٍ.

١٠٧١ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ، وَسَجَدَ مَعَهُ المُسْلِمُونَ وَالمُشْرِكُونَ، وَالجِنُّ وَالإِنْسُ. وَرَوَاهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ.

[الحديث ١٠٧١ ـ طرفه في: ٤٨٦٢].

٦ ـ بابُ مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

١٠٧٢ ـ حدّثنا سُليمانُ بْنُ داوُدَ أَبُو الرَّبِيعِ قالَ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنَا يَزِيدُ بْنُ خُصَيفَةَ، عَنِ ابْنِ قُسَيطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ زَيدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ، فَزَعَمَ: أنهُ قَرَأَ عَلَى النَّبِيِّ ﷺ: ﴿وَالنَّجمِ﴾ فَلَمْ يَسجُدْ فِيهَا.

[الحديث ١٠٧٢ ـ طرفه في: ١٠٧٣].

١٠٧٣ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ قالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسَيطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيدِ بْنِ ثَابِتٍ قالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾، فَلَمْ يَسْجُدْ فِيهَا.

[طرفه في: ١٠٧٢].

٧ ـ بابُ سَجْدَةِ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾

١٠٧٤ ـ حدّثنا مُسْلِمٌ وَمُعَاذُ بْنُ فَضَالَةَ قالا: أَخْبَرَنَا هِشَامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: رَأَيتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ [الانشقاق: ١]. فَسَجَدَ بِهَا. فَقُلْتُ: يا أَبَا هُرَيرَةَ، أَلَمْ أَرَكَ تَسْجُدُ؟! قالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ يَسْجُدُ لَمْ أَسْجُدْ.

[طرفه في: ٧٦٦].

٨ ـ بابُ مَنْ سَجَدَ لِسُجُودِ القَارِىءِ

وَقالَ ابْنُ مَسْعُودٍ لِتَمِيمِ بْنِ حَذْلَمٍ، وَهُوَ غُلامٌ، فَقَرَأَ عَلَيهِ سَجْدَةً، فَقَالَ: اسْجُدْ، فَإِنَّكَ إِمامُنَا فِيهَا.

باب ٨ ـ قوله: (فإنك إمامنا) أي متبوعنا لتعلق السجدة بنا من جهتك (شارح).

[8] One would prostrate if the reciter prostrated

1075- Ibn Omar “Allah be pleased with both” narrated: When The Prophet "Allah's blessing and peace be upon him" recited a Sura that contained a prostration (verse) he would prostrate and we would do the same. Some of us (because of the heavy rush) could not find a place for prostration.

[9] People’s crowd when the imam recites the prostration verse

1076- Ibn Omar “Allah be pleased with both” narrated: When The Prophet "Allah's blessing and peace be upon him" recited a Sura that contained a prostration (verse) while we were with him, he would prostrate and we would do the same. Some of us (because of the heavy rush) could not find a place for prostration.

[10] The opinion that Allah has not made it compulsory to prostrate (when reciting or hearing the prostration verses in The Holy Qur’an)

1077- Rabie’a narrated: Omar Ibn Al’khattab “Allah be pleased with him” recited The Sura of The Bees “An’nahl” on a Friday on the pulpit. When he reached the verse of prostration he got down from the pulpit and prostrated and the people also prostrated. The next Friday Omar Ibn Al’khattab recited the same Sura. But when he reached the verse of prostration he said: "O people! When we recite the verses of prostration (during the sermon) then he, who prostrates, will have done the right thing, and he, who does not prostrate, will have no sin." Omar did not prostrate (that day). In addition, Ibn Omar said: "Allah has not made the prostration of recitation compulsory. But if we wish, we can do it."

[11] When one recites the prostration verses in the prayer, and then prostrates

1078- Abu’rafi reported: I prayed Isha behind Abu’huraira who recited: "If the sky rent cleft" (Al’inshiqaq). Then he prostrated. When I asked him about the reason, he replied: “I prostrated behind Abul’qasim who prostrated while reciting it. I still go on doing the same until I meet him.”

١٠٧٥ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللَّهِ قالَ: حَدَّثَني نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ: فَيَسْجُدُ وَنَسْجُدُ، حَتَّى ما يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ.

[الحديث ١٠٧٥ ـ طرفاه في: ١٠٧٦، ١٠٧٩].

٩ ـ بابُ ازْدِحامِ النَّاسِ إِذا قَرَأَ الإِمامُ السَّجْدَةَ

١٠٧٦ ـ حدّثنا بِشْرُ بْنُ آدَمَ قالَ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ قالَ: أَخْبَرَنا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، فَنَزْدَحِمُ، حَتَّى ما يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعاً يَسْجُدُ عَلَيهِ. [طرفه في: ١٠٧٥].

١٠ ـ بابُ مَنْ رَأى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُود

وَقِيلَ لِعِمْرَانَ بْنِ حُصَيْنٍ: الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَهَا؟ قالَ: أَرَأَيت لَوْ قَعَدَ لَهَا؟ كَأَنَّهُ لا يُوجِبُهُ عَلَيهِ. وَقالَ سَلمَانُ: ما لِهذا غَدَوْنَا. وَقالَ عُثْمانُ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا السَّجْدَةُ عَلَى مَنِ اسْتَمَعَهَا. وَقالَ الزُّهْرِيُّ: لا يَسْجُدُ إِلاَّ أَنْ يَكُونَ طَاهِراً، فَإِذَا سَجَدْتَ وَأَنْتَ في حَضَرٍ فَاسْتَقْبِلِ القِبْلَةَ، فَإِنْ كُنْتَ راكِباً فَلاَ عَلَيكَ حَيثُ كانَ وَجْهُكَ. وَكانَ السَّائِبُ بْنُ يَزِيدَ لا يَسْجُدُ لِسُجُودِ القَاصِّ.

١٠٧٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى قالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مُلَيكَةَ، عَنْ عُثْمانَ بْنِ عَبْدِ الرَّحْمٰنِ التَّيمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الهُدَيرِ التَّيمِيِّ، قالَ أَبُو بَكْرٍ: وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ، عَمَّا حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنِ الخَطَّاب رَضِيَ اللَّهُ عَنْهُ: قَرَأَ يَوْمَ الجُمُعَةِ عَلَى المِنْبَرِ بِسُورَةِ النَّحْلِ، حَتَّى إِذَا جاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ، وَسَجَدَ النَّاس، حَتَّى إِذَا كانَتِ الجُمُعَةُ القَابِلَةُ، قَرَأَ بِهَا، حَتَّى إِذَا جاءَ السَّجْدَةَ، قالَ: يا أَيُّهَا النَّاسُ، إِنَّا نَمُرُّ بِالسُّجُودِ، فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلاَ إِثْمَ عَلَيهِ. وَلَمْ يَسْجُدْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ. وَزَادَ نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ اللَّهَ لَمْ يَفرِضِ السُّجُودَ إِلاَّ أَنْ نَشَاءَ.

١١ ـ بابُ مَنْ قَرَأَ السَّجْدَةَ في الصَّلاةِ فَسَجَدَ بِهَا

١٠٧٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي قالَ: حَدَّثَنِي بَكْرٌ، عَنْ أَبِي

باب ١٠ ـ قوله: (ولم يجلس لها) أي ما قصد استماع فهل عليه سجود فقال: لو قعد لأجل سماعها وقصد ذلك لما كان عليه شيء فكيف إذا سمع ذلك اتفاقاً فهذا معنى قوله: أرأيت الخ وأما قول سيدنا سلمان ما لهذا غدونا أي لم نقصده حتى نسجد فيقتضي الوجوب على القاصد للسماع دون من سمع اتفاقاً وكذلك قول سيدنا عثمان رضي الله تعالى عنهما اهـ.

ـ قوله: القاصّ: الذي هو يقصّ للناس الأخبار والمواعظ ليس مقصوده تلاوة القرآن.

١٠٧٧ـ قوله: (إلاّ أن نشاء) أي فلا نسجد إلاّ أن نشاء أو هو بمنزلة الدليل على عدم الافتراض بأنه ما فرض إلاّ أن يقال: وقت المشيئة ولا فرض كذلك فلا افتراض (سندي).

[12] When one could find no place (to prostrate) because of the crowd

1079- Ibn Omar “Allah be pleased with both” narrated: When The Prophet "Allah's blessing and peace be upon him" recited a Sura that contained a prostration (verse) he would prostrate and we would do the same. Some of us (because of the heavy rush) could not find a place for prostration.

رَافِعٍ قالَ: صَليتُ مَعَ أَبِي هُرَيرَةَ العَتَمَةَ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ، فَقُلْتُ: ما هذهِ؟ قالَ: سَجَدْتُ بِهَا خلفَ أَبِي القَاسمِ ﷺ، فَلاَ أَزَالُ أَسجُدُ فيهَا حَتَّى أَلقَاهُ.

[طرفه في: ٧٦٦].

١٢ ـ بابُ مَنْ لَمْ يَجِدْ مَوْضعاً للسُّجُودِ منَ الزِّحَامِ

١٠٧٩ ـ حدّثنا صَدَقَةُ قالَ: أَخْبَرَنَا يَحيى، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتِي فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى ما يَجِدُ أَحَدُنَا مَكاناً لِمَوْضِعِ جَبْهَتِهِ.

[طرفه في: ١٠٧٥].

(18) The Book of shortening the prayer

[1] What was mentioned regarding shortening the prayer

and how many days one could shorten the prayer

1080- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stayed nineteen days offering shortened prayers. So, whenever we travelled for nineteen days we would shorten the prayer. But if this period was more, we would offer the prayer in full.

1081- Anas "Allah be pleased with him" narrated: "We travelled with The Prophet "Allah's blessing and peace be upon him" from Medina to Mecca and offered two Rak'as (for every prayer) till we returned to Medina." I (Sub narrator) said: "Did you stay for a while in Mecca?" He replied: "We stayed in Mecca for ten days."

[2] Praying in Mina

1082- Abdullah "Allah be pleased with him" narrated: I offered the prayer with The Prophet "Allah's blessing and peace be upon him", Abu'bakr, Omar and Othman during the first part of his caliphate, at Mina and it was of two Rak'as. But later, Othman started offering it in full.

1083- Haritha Ibn Wahb "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the prayer at Mina during the peace time by offering two Rak'as.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٨ ـ كتاب تقصِيرِ الصَّلاة

١ ـ بابُ ما جاءَ في التَّقْصِيرِ، وَكَمْ يُقِيمُ حَتَّى يَقْصُرَ

١٠٨٠ ـ حدّثنا مُوسى بنُ إسماعِيلَ قال: حَدَّثَنا أبو عَوانَةَ، عَنْ عاصِمٍ وحُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: أَقامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا، وَإِنْ زِدْنَا أَتْمَمْنَا. [الحديث ١٠٨٠ ـ طرفاه في: ٤٢٩٨، ٤٢٩٩].

١٠٨١ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنَا عَبْدُ الوَارِثِ قالَ: حَدَّثَنَا يَحْيى بْنُ أَبي إِسْحاقَ قالَ: سَمِعْتُ أَنساً يَقُولُ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ المَدِينَةِ إِلَى مَكَّةَ، فَكانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا إِلَى المَدِينَةِ. قُلْتُ: أَقَمْتُمْ بِمَكَّةَ شَيْئاً؟ قالَ: أَقَمْنَا بِهَا عَشْراً.

[الحديث ١٠٨١ ـ طرفه في: ٤٢٩٧].

٢ ـ بابُ الصَّلاةِ بِمِنًى

١٠٨٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيى، عَنْ عُبَيْدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمانَ صَدْراً مِنْ إِمارَتِهِ، ثُمَّ أَتَمَّهَا.

[الحديث ١٠٨٢ ـ طرفه في: ١٦٥٥].

١٠٨٣ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنَا أَبُو إِسْحَاقَ قالَ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: صَلَّى بِنَا النَّبِيُّ ﷺ، آمَنَ ما كانَ، بِمِنًى رَكْعَتَيْنِ.

[الحديث ١٠٨٣ ـ طرفه في: ١٦٥٦].

١٠٨٠ـ قوله: (فنحن إذا سافرنا تسعة عشر) أي إذا أقمنا في بلدة مسافرين غير آخذين لها وطناً وصدر الحديث يدل على هذا المعنى.

١٠٨١ـ قوله: (ركعتين ركعتين) أي فيما سوى المغرب وترك الاستثناء لظهوره.

باب ٢ ـ قوله: (باب الصلاة بمنى) اختار الشارح تذكير منى وصرفه بتأويل الموضع قال: فيكتب بالألف وأما إذا قصد البقعة فمؤنث ولا ينصرف ويكتب بالياء.

١٠٨٣ـ قوله: (آمن) أفعل تفضيل من الأمن وما مصدرية قال السندي: يمكن اعتباره صفة لحين أي صلى بنا حيناً هو آمن الأكوان اهـ وفيه دليل على القصر في السفر من غير خوف.

1084- Abdur'rahman Ibn Yazid reported: Othman had prayed with us in Mina four Rak'as (instead of two). When Abdullah Ibn Mas'ood was informed, He said: "Truly to Allah we belong and truly to Him we shall return." And added: "I prayed two Rak'as with Allah's Apostle "Allah's blessing and peace be upon him" at Mina and similarly with Abu'bakr and Omar "Allah be pleased with both"." He further said: "May I be lucky enough to have two of the four Rak'as accepted (by Allah)."

[3] How many days did The Messenger of Allah stayed in his greater pilgrimage (Hajj)

1085- Ibn Abbas "Allah be pleased with both" reported: The Prophet and his companions reached Mecca in the morning of the fourth of Dhul'hijja, reciting Talbiya, with the sole intention of performing Hajj. But The Messenger of Allah "Allah's blessing and peace be upon him" told them to make it Umra instead of Hajj except for those who had the sacrifices with them.

[4] How many days could one shorten the prayer

1086- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman should not travel more than three days without a person of Mahram" (her husband or one to whom she could not be married such as her father, brother, or so).

1087- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman should not travel more than three days without a man of Mahram" (her husband or one to whom she could not be married such as her father, brother, or so).

1088- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a person of Mahram (a woman's husband, or a man to whom the woman could not be married such as her brother, father, grandfather, son, or so)."

١٠٨٤ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثنَا عَبْدُ الوَاحِد، عَنِ الأَعْمَشِ قالَ: حَدَّثنَا إِبْرَاهِيمُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ يَقُولُ: صَلَّى بِنَا عُثْمانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ بِمِنَىٰ أَرْبَعَ رَكْعَاتٍ، فَقيلَ ذلِكَ لِعَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فاسْتَرْجَعَ، ثُمَّ قالَ: صَلَّيتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَىٰ رَكْعَتَينِ، وَصَلَّيتُ مَعَ أَبي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِمِنَىٰ رَكْعَتَينِ، وَصَلَّيتُ مَعَ عُمَرَ بْنِ الخطَّابِ رَضِيَ اللَّهُ عَنْهُ بِمِنَىٰ رَكْعَتَينِ، فَلَيتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ.

[الحديث ١٠٨٤ ـ طرفه في: ١٦٥٧].

٣ ـ بابٌ كَمْ أَقامَ النَّبِيُّ ﷺ في حَجَّتِهِ

١٠٨٥ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ قالَ: حَدَّثنَا وُهَيبٌ قالَ: حَدَّثنَا أَيُّوبُ، عَنْ أَبي العَالِيَةِ البَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قالَ قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ، يُلَبُّونَ بِالحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، إِلَّا مَنْ مَعَهُ الهَدْيُ. تَابَعَهُ عَطَاءٌ عَنْ جابِرٍ. [الحديث ١٠٨٥ ـ أطرافه في: ١٥٦٤، ٢٥٠٥، ٣٨٣٢].

٤ ـ بابٌ في كَمْ يَقْصُرُ الصَّلاةَ

وسمّى النَّبِيُّ ﷺ يوماً وليلةً سفراً. وكانَ ابْنُ عُمَرَ وابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ يَقْصُرَانِ وَيُفْطِرَانِ في أَرْبَعَةِ بُرُدٍ، وَهْيَ سِتَّةَ عَشَرَ فَرْسَخاً.

١٠٨٦ ـ حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ الحَنْظَلِيُّ قالَ: قُلتُ لأَبِي أُسامَةَ: حَدَّثَكُمْ عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما: أَنَّ النَّبِيَّ ﷺ قالَ: «لا تُسافِرِ المَرْأَةُ ثَلاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ»؟ [الحديث ١٠٨٦ ـ طرفه في: ١٠٨٧].

١٠٨٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيىٰ عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «لا تُسافِرِ المَرْأَةُ ثَلاثاً إِلَّا مَعَ ذِي مَحْرَمٍ». تابَعَهُ أَحْمَدُ، عَنِ ابْنِ المُبارَكِ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٠٨٦].

١٠٨٨ ـ حدّثنا آدَمُ قالَ: حَدَّثَنَا ابْنُ أَبي ذِئْبٍ قالَ: حَدَّثنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «لا يَحِلُّ لامْرَأَةٍ، تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ، أَنْ تُسافِرَ مَسِيرَةَ يَوْمٍ وَلَيلَةٍ لَيسَ مَعَهَا حُرْمَةٌ». تَابَعَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، وَسُهَيلٌ، وَمالِكٌ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ.

١٠٨٥ـ قوله: (البراء) بتشديد الراء وكان يبري النبل أو القصب قاله الشارح.

باب ٤ ـ قوله (في كم يقصر الصلاة) بهذا الضبط وفي رواية بضم المثناة الفوقية وفتح القاف والصاد المشددة وفي رواية بضم الفوقية وسكون القاف وفتح الصاد مخففة مبنياً للمفعول فيهما والصلاة نائب فاعل فيهما أيضاً ذكره الشارح.

١٠٨٨ـ قوله: «ليس معها حرمة» أي: رجل ذو حرمة منها بنسب أو غير نسب (شارح).

[5] One could shorten the prayer if he got out of his town

1089- Anas “Allah be pleased with him” narrated: I prayed the Dhuhr with The Messenger of Allah “Allah’s blessing and peace be upon him” as four Rak’as, and in Dhul’hulaifa as two Rak’as.

1090- A’isha "Allah be pleased with her" narrated: When the prayer was at first enjoined (by Allah), it was of two Rak’as only (in every prayer whether in residence or on journey). Then the prayers offered on journey remained the same, but the Rak’as of the prayers for non-travellers were increased. Az’zuhri said: I asked Urwa why A’isha had performed all prayers in full. He answered: “She did the same as Othman did.”

[6] Maghrib is to be prayed as three Rak'as on journeys

1091- Abdullah Ibn Omar “Allah be pleased with both” reported: "I saw Allah’s Apostle delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey." Salim narrated: "Ibn Omar used to do the same whenever he was in a hurry during the journey."

1092- Salim added: "Ibn Omar used to pray the Maghrib and Isha prayers together in Al’muzdalifa." Salim said: "Ibn Omar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiyya Bint Abu’obaid. I said to him: “The prayer (time is due).” He said: “Go on.” Again I said: “The prayer (time is due). “ He said: “Go on” till we covered two or three miles. Then he got down, prayed and said: “I saw the Prophet praying in this way whenever he was in a hurry during the journey. “ Abdullah Ibn Omar further said: "Whenever The Prophet "Allah's blessing and peace be upon him" was in a hurry, he used to delay the Maghrib prayer which he offered as three Rak'as, and finished with the end salutation. After waiting for a short while, the prayer establishment (Iqama) used to be pronounced for the Isha prayer, which he offered as two Rak’as, and finished with the end salutation. He never offered any optional prayer till the middle of the night (when he used to pray the Tahajjud)."

[7] Performing the extra voluntary prayers on the mount whatever direction it went

1093- Abdullah Ibn Amer narrated from his father: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” offering (the voluntary) prayers on his mount whatever direction it took.

٥ ـ بابٌ يَقْصُرُ إذا خَرَجَ مِنْ مَوْضِعِه

وَخَرَجَ عَلِيٌّ عَلَيهِ السَّلامُ فَقَصَرَ وَهُوَ يَرى البُيُوتَ، فَلَمَّا رَجَعَ قِيلَ لَهُ: هذهِ الكُوفَةُ، قالَ: لا، حَتَّى نَدْخُلَهَا.

١٠٨٩ ـ حدّثنا أَبُو نُعَيم قالَ: حَدَّثَنا سُفيَانُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيسَرَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّيتُ الظُّهرَ مَعَ النَّبِيِّ ﷺ بِالمَدِينَةِ أَرْبَعاً، وَبِذِي الحُلَيفَةِ رَكْعَتَينِ.

[الحديث ١٠٨٩ ـ أطرافه في: ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٥١، ١٧١٢، ١٧١٤، ١٧١٥، ٢٩٥١، ٢٩٨٦].

١٠٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنا سُفيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَت: الصَّلاةُ أَوَّلُ ما فُرِضَتْ رَكْعَتَينِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ، وَأُتِمَّتْ صَلاةُ الحَضَرِ. قالَ الزُّهْرِيُّ: فَقُلتُ لِعُرْوَةَ: ما بَالُ عائِشَةَ تُتِمُّ؟ قالَ: تَأَوَّلَتْ ما تَأَوَّلَ عُثْمانُ.

[طرفه في: ٣٥٠].

٦ ـ بابٌ يُصَلِّي المَغْرِبَ ثَلاثاً في السَّفَرِ

١٠٩١ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيرُ في السَّفَرِ، يُؤَخِّرُ المَغْرِبَ حَتَّى يَجْمَعَ بَينَهَا وَبَينَ العِشاءِ. قالَ سالِمٌ: وَكانَ عَبْدُ اللَّهِ يَفعَلُهُ إِذَا أَعْجَلَهُ السَّيرُ.

[الحديث ١٠٩١ ـ أطرافه في: ١٠٩٢، ١١٠٦، ١١٠٩، ١٦٦٨، ١٦٧٣، ١٨٠٥، ٣٠٠٠].

١٠٩٢ ـ وَزادَ اللَّيثُ قالَ: حَدَّثَني يُونُسُ، عَنِ ابنِ شِهَابٍ، قالَ سَالِمٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَجمَعُ بينَ المغرِبِ والعِشاءِ بِالمُزدَلِفَةِ. قالَ سالِمٌ: وَأَخرَ ابنُ عُمر المَغرِبَ، وكانَ استُصرِخَ على امرأَتِهِ صَفِيةَ بِنتِ أَبِي عُبَيدٍ، فقلتُ لَه: الصَّلاةَ، فقالَ: سِرْ، فقلتُ: الصَّلاةَ، فقالَ: سِر، حتى سارَ مِيلَينِ أو ثَلاثَةً، ثُمَّ نَزَلَ فصلَّى، ثُمَّ قالَ: هَكَذَا رَأَيتُ النَّبِيَّ ﷺ يصَلِّي إِذَا أَعْجَلَهُ السَّيرُ. وَقالَ عَبْدُ اللَّهِ: رَأَيتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّيرُ يُؤَخِّرُ المَغْرِبَ فَيُصَلِّيهَا ثَلاثاً، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلبَثُ حَتَّى يُقِيمَ العِشاءَ، فَيُصَلِّيهَا رَكْعَتَينِ، ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَعْدَ العِشاءِ، حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيلِ. [طرفه في: ١٠٩١].

٧ ـ بابُ صَلاةِ التَّطَوُّعِ عَلَى الدَّوَابِّ، وَحَيثُمَا تَوَجَّهَتْ بِهِ

١٠٩٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ،

١٠٩٠ـ قوله: (أوّل) بالرفع ويجوز النصب. انظر الشارح وقوله: (تأوّلت ما تأول عثمان) أي من جواز القصر والإتمام.

١٠٩٢ـ قوله: (استصرخ) من الصراخ وهو الاستغاثة بصوت عالٍ أي أخبر بموتها.

ـ قوله: (ولا يسبح) أي لا يتطوع بالصلاة (شارح).

١٠٩٣ـ قوله: (حيث توجهت به) الباء للتعدية أي في أيّ جهة توجهه الدابة إليها.

1094- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to offer the optional prayers, while riding, even if it (the mount) was facing a direction other than that of the Qiblah.

1095- Nafi narrated: Abdullah Ibn Omar used to offer (the voluntary) prayers on his mount, on which he also used to perform the odd prayer. He told that The Messenger of Allah "Allah's blessing and peace be upon him" had used to do it.

[8] Offering the (voluntary) prayers by signs on the mount

1096- Abdullah Ibn Dinar narrated: During journeys, Abdullah Ibn Omar used to perform the (voluntary) prayers by signs on his mount, whatever direction it took. He (Abdullah) told that The Messenger of Allah "Allah's blessing and peace be upon him" had used to do the same.

[9] One should get down (of the mount) to offer the written (compulsory) prayer

1097- Amer Ibn Rabie'a reported: I saw the Prophet offering the voluntary prayers on his Mount by nodding his head, whatever direction he faced. But Allah's Apostle never did so in offering the compulsory prayers.

1098- Salim reported: At night Abdullah Ibn Omar used to offer the prayer on the back of his animal during the journey and it was of no concern to face any direction. Ibn Omar said: "Allah's Apostle used to offer the optional prayer on the back of his Mount, facing any direction, on which he also used to perform the odd prayer. But he never offered the compulsory prayer on it."

1099- Jaber Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered the (voluntary) prayer on his mount facing the East. But if he wanted to perform the obligatory prayer he would get down and face the Qiblah.

عَنْ عَبْدِ اللَّهِ بْنِ عامِرٍ، عَنْ أَبِيهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

[الحديث ١٠٩٣ ـ طرفاه في: ١٠٩٧، ١١٠٤].

١٠٩٤ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ في غَيْرِ القِبْلَةِ.

١٠٩٥ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ قالَ: حَدَّثَنَا وُهَيبٌ قالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قالَ: وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي عَلَى رَاحِلَتِهِ، وَيُوتِرُ عَلَيهَا، وَيُخْبِرُ أَنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ.

[طرفه في: ٤٠٠، ٩٩٩].

٨ ـ بابُ الإِيمَاءِ عَلَى الدَّابَّةِ

١٠٩٦ ـ حدّثنا مُوسى قالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: قالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قالَ: كانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي في السَّفَرِ عَلَى رَاحِلَتِهِ أَيْنَما تَوَجَّهَتْ، يُومِىءُ. وَذَكَرَ عَبْدُ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ.

[طرفه في: ٩٩٩].

٩ ـ بابٌ يَنْزِلُ لِلمَكْتُوبَةِ

١٠٩٧ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عامِرِ بْنِ رَبِيعَةَ: أَنَّ عامِرَ بْنَ رَبِيعَةَ أَخْبَرَهُ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الرَّاحِلَةِ يُسَبِّحُ، يُومِىءُ بِرَأْسِهِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ في الصَّلاَةِ المَكْتُوبَةِ.

[طرفه في: ١٠٩٣].

١٠٩٨ ـ وَقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: قالَ سَالِمٌ: كانَ عَبْدُ اللَّهِ يُصَلِّي عَلَى دَابَّتِهِ مِنَ اللَّيلِ وَهُوَ مُسافِرٌ، ما يُبَالِي حَيثُ ما كانَ وَجْهُهُ. قالَ ابْنُ عُمَرَ: وَكانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوجَّهَ، وَيُوتِرُ عَلَيهَا غَيرَ أَنَّهُ لاَ يُصَلِّي عَلَيهَا المَكْتُوبَةَ.

[طرفه في: ٩٩٩].

١٠٩٩ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ قالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ ثَوْبانَ قالَ: حَدَّثَنِي جابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ المَشْرِقِ، فَإِذَا أَرَادَ أَنْ يُصَلِّيَ المَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ القِبْلَةَ.

[طرفه في: ٤٠٠].

١٠٩٧ـ قوله: (يسبح) راجع الحاشية في الحديث ١٠٩٢.

[10] Performing the voluntary prayers on a donkey's back

1100- Anas Ibn Malik "Allah be pleased with him" was seen as praying riding the donkey, with his face to this direction, left of the Qiblah. He was told: "You have been seen as offering the prayer in a direction other than that of the Qiblah." He replied: "Unless I had seen Allah's Apostle "Allah's blessing and peace be upon him" doing it, I would not have done it."

[11] One might not offer voluntary prayers after the obligatory ones on journeys

1101- Ibn Omar "Allah be pleased with both" narrated: "I accompanied The Prophet "Allah's blessing and peace be upon him" who did not offer optional prayers during the journey. Indeed, Allah says: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (The Confederates "Al'ahzab" 21)

1102- Ibn Omar "Allah be pleased with both" reported: I accompanied The Messenger of Allah "Allah's blessing and peace be upon him". On journeys, he used not to pray more than two Rak'as. Abu'bakr, Omar and Othman "Allah be pleased with them" used to do the same.

[12] On journeys, one might offer the voluntary prayers anytime and not necessarily before or after the compulsory ones

1103- Ibn Abu'laila reported: None but Ommu'hani narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the forenoon (Ad'duha) prayer. She mentioned that on the day of Mecca Conquest, he (The Prophet) entered into her home and took a bath and then prayed eight Rak'as. She said that she had never seen lighter prayer than it; but The Prophet offered bowing and prostrations perfectly.

1104- Amer Ibn Rabie'a "Allah be pleased with him" narrated that he had seen The Prophet "Allah's blessing and peace be upon him" offering the optional prayers at night, on the back of his mount wherever it directed.

١٠ ـ بابُ صَلاةِ التَّطوُّعِ عَلَى الحِمَارِ

١١٠٠ ـ حدّثنا أحمَدُ بنُ سَعيدٍ قالَ: حدَّثنا حبَّانُ قالَ: حَدَّثَنا هَمَّامٌ قالَ: حَدَّثَنا أنَسُ بنُ سِيرِينَ قالَ: استَقْبَلنا أنَساً حِينَ قَدِمَ مِنَ الشَّأْمِ، فلَقِيناهُ بِعَينِ التَّمرِ، فرَأَيتُهُ يُصلِّي عَلى حِمَارٍ ووَجهُهُ مِن ذا الجانِبِ ـ يَعني عَن يَسارِ القِبلَةِ ـ فَقُلتُ: رَأَيتُكَ تُصَلِّي لِغَيرِ القِبلَةِ؟ فَقالَ: لَوْلاَ أنِّي رَأَيتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أَفعلهُ. رَوَاهُ ابْنُ طَهمَانَ، عَنْ حَجَّاجٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

١١ ـ باب مَن لَمْ يَتطوَّعْ في السَّفرِ دُبُرَ الصَّلاةِ وَقبلَها

١١٠١ ـ حدّثنا يَحيى بن سُليمانَ قال: حَدَّثني ابْنُ وَهْبٍ قال: حَدَّثني عُمَرُ بْنُ مُحمَّدٍ: أَنَّ حَفصَ بْنَ عاصِمٍ حَدَّثَهُ قال: سَافَرَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا فَقالَ: صَحِبْتُ النَّبِيَّ ﷺ، فَلَمْ أَرَهُ يُسَبِّحُ في السَّفرِ، وقالَ اللَّهُ جَلَّ ذِكْرُهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[الحديث ١١٠١ ـ طرفه في: ١١٠٢].

١١٠٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيى، عَنْ عيسى بْنِ حَفصِ بْنِ عاصِمٍ قالَ: حَدَّثني أَبي: أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: صَحِبْتُ رسُولَ اللَّهِ ﷺ، فكانَ لاَ يَزِيدُ في السَّفَرِ عَلى رَكعَتَينِ، وَأَبَا بَكْرٍ وعُمَرَ وَعُثْمانَ كَذلِكَ رَضِيَ اللَّهُ عَنْهُمْ.

[طرفه في: ١١٠١].

١٢ ـ باب مَنْ تَطوَّعَ في السَّفَرِ، في غيرِ دُبُرِ الصَّلوَاتِ وَقَبْلَها

وَرَكَعَ النَّبِيُّ ﷺ رَكْعَتَي الفَجْرِ في السَّفَرِ.

١١٠٣ ـ حدّثنا حَفصُ بْنُ عُمَرَ قالَ: حَدَّثَنَا شُعبَةُ، عَنْ عَمْرٍو، عَنِ ابْنِ أبي لَيلَى قالَ: ما أَنبأَ أحَدٌ أَنَّهُ رَأى النَّبِيَّ ﷺ صَلَّى الضُّحى غَيرُ أُمِّ هَانِىءٍ، ذَكَرَتْ: أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتحِ مَكَّةَ اغْتَسَلَ في بَيتِهَا، فَصَلَّى ثَمانَ رَكَعَاتٍ، فَمَا رَأَيتُهُ صَلَّى صَلاةً أَخفَّ مِنهَا، غَيرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[الحديث ١١٠٣ ـ طرفاه في: ١١٧٦، ٤٢٩٢].

١١٠٤ ـ وقالَ اللَّيثُ: حَدثَني يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَني عَبْدُ اللهِ بْنُ عامِرٍ: أَنَّ أَبَاهُ أَخبَرَهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى السُّبحَةَ بِاللَّيلِ في السَّفرِ، عَلى ظَهْرِ رَاحِلَتِهِ حَيثُ تَوَجَّهَتْ بِهِ.

[طرفه في: ١٠٩٣].

١١٠٤ـ قوله: صلى السبحة أي النافلة (شارح).

1105- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the optional prayers on the back of his mount, wherever he directed, by signs. Ibn Omar was reported, according to Salim, to have used to do it.

[13] Praying Maghrib and Isha together on journey

1106- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray Maghrib and Isha together if he was in a hurry during journeys.

1107- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to offer the Dhuhr and Asr prayers together on journeys, and also (in travel) used to offer the Maghrib and Isha prayers together.

1108- Anas "Allah be pleased with him" reported: On journeys The Messenger of Allah "Allah's blessing and peace be upon him" used to pray Maghrib and Isha together.

[14] Would be any call for prayer or for its establishment if one offered two prayers together (on journeys)

1109- Abdullah Ibn Omar "Allah be pleased with both" narrated: "I saw Allah's Apostle delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey." Abdullah Ibn Omar, according to Salim, the sub-narrator, used to do the same whenever he was in a hurry during the journey. After calling for the Maghrib prayer establishment he used to offer three rak'as which he would finish with the end salutation. After waiting for a short while, he would pronounce the Iqama for the Isha prayer and offer two rak'as ended with the end salutation. He never offered any optional prayers in between the two prayers or after the Isha prayer till he got up in the middle of the night (for Tahajjud prayer).

1110- Anas "Allah be pleased with him" told that The Prophet "Allah's blessing and peace be upon him" had used to offer those two prayers together on journey. (He meant Maghrib and Isha).

١١٠٥ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ كانَ وَجْهُهُ، يُومِىءُ بِرَأْسِهِ، وَكانَ ابْنُ عُمَرَ يَفْعَلُهُ. [طرفه في: ١٠٩١].

١٣ ـ بابُ الجَمْعِ في السَّفَرِ بَيْنَ المَغْرِبِ وَالعِشَاءِ

١١٠٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا سُفْيَانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ.

١١٠٧ ـ وَقالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنِ الحُسَيْنِ المُعَلِّمِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ صَلاةِ الظُّهْرِ وَالعَصْرِ إِذَا كانَ عَلَى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشَاءِ.

١١٠٨ ـ وَعَنْ حُسَيْنٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ ابْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ صَلاةِ المَغْرِبِ وَالعِشَاءِ فِي السَّفَرِ. وَتَابَعَهُ عَلِيُّ بْنُ المُبَارَكِ وَحَرْبٌ عَنْ يَحْيَى، عَنْ حَفْصٍ، عَنْ أَنَسٍ: جَمَعَ النَّبِيُّ ﷺ.

[الحديث ١١٠٨ ـ طرفه في: ١١١٠].

١٤ ـ بابٌ هَل يُؤَذِّنُ أَوْ يُقِيمُ إِذَا جَمَعَ بَيْنَ المَغْرِبِ وَالعِشَاءِ

١١٠٩ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلاةَ المَغْرِبِ، حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ العِشَاءِ. قالَ سَالِمٌ: وَكانَ عَبْدُ اللَّهِ يَفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ، وَيُقِيمُ المَغْرِبَ فَيُصَلِّيهَا ثَلاثاً، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ العِشَاءَ، فَيُصَلِّيهَا رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ، وَلاَ يُسَبِّحُ بَيْنَهَا بِرَكْعَةٍ وَلاَ بَعْدَ العِشَاءِ بِسَجْدَةٍ، حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

[طرفه في: ١٠٩١].

١١١٠ ـ حدّثنا إِسْحاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَى قالَ: حَدَّثَنِي حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَجْمَعُ بَيْنَ هاتَيْنِ الصَّلاتَيْنِ فِي السَّفَرِ، يَعْنِي: المَغْرِبَ وَالعِشَاءَ.

[طرفه في: ١١٠٨].

١١٠٦ و ١١٠٧ـ قوله: (إذا جدّ به السير) أي إذا أعجله السير كما يأتي بهذا اللفظ ونسبة السير إلى الفعل مجاز، ولفظ ظهر في قوله على ظهر سير مقحم كقوله: الصدقة عن ظهر غنى زيد اتساعاً كأن السير مستند إلى ظهر قويّ من المطيّ مثلاً.

١١٠٩ـ قوله: (بركعة) من إطلاق الجزء على الكلّ ا هـ وكذا قوله بسجدة.

باب ١٥ ـ قوله: (قبل أن تزيغ الشمس) أي تميل وذلك إذا فاء الفيء (شارح).

[15] Delaying the Dhuhr prayer to Asr time in case of starting a journey before noon

1111- Anas “Allah be pleased with him” reported: Whenever the Prophet started a journey before noon, he used to delay the Dhuhr prayer till the time of Asr and then offer them together. If the sun declined (at noon) he used to offer the Dhuhr prayer and then ride (for the journey).

[16] In case of starting the journey before the sun decline one would pray the Dhuhr and then ride for the journey

1112- Anas “Allah be pleased with him” reported: Whenever the Prophet started a journey before noon, he used to delay the Dhuhr prayer till the time of Asr and then offer them together. If the sun declined (at noon) before starting the journey he used to offer the Dhuhr prayer and then ride.

[17] One’s praying while sitting

1113- A’isha “Allah be pleased with her” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” offered the prayer in his home while sitting during his illness. Some people prayed behind him as standing. He gestured to them to sit (while praying). After finishing the prayer he said: “The imam is to be followed. If he bowed you should bow. If he raised his head , you should raise.”

1114- Anas Ibn Malik “Allah be pleased with him” narrated: Allah’s Apostle “Allah’s blessing and peace be upon him” fell from a horse and the right side of his body was injured. We went to visit him. Meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. After he had finished the prayer he said: "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami’allaho liman hamidah," say: "Rabbana walakalhamd"."

1115- Imran Ibn Husain “Allah be pleased with him”, who had piles, narrated that he had asked The Messenger of Allah “Allah’s blessing and peace be upon him” about one’s praying while sitting. The Messenger of Allah answered: “But one’s praying as standing is better. (Anyway) if one prayed as sitting he would have half the reward of he, who prayed as standing. If one prayed as lying, he would get half the reward of he, who prayed as sitting.”

١٥ ـ بابٌ يُؤَخِّرُ الظُّهْرَ إِلَى العَصْرِ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ

فِيهِ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

١١١١ ـ حدّثنا حَسَّانُ الوَاسِطِيُّ قالَ: حَدَّثَنَا المُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا، وَإِذَا زَاغَتْ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[الحديث ١١١١ـ طرفه في: ١١١٢]

١٦ ـ بابٌ إِذَا ارْتَحَلَ بَعْدَمَا زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

١١١٢ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثَنَا المُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[طرفه في: ١١١١].

١٧ ـ بابُ صَلَاةِ القَاعِدِ

١١١٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَنَّهَا قالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ في بَيتِهِ وَهُوَ شَاكٍ فَصَلَّى جالِساً، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَاماً، فَأَشارَ إِلَيهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إِنَّمَا جُعِلَ الإِمامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا».

[طرفه في: ٦٨٨]

١١١٤ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَقَطَ رَسُولُ اللَّهِ ﷺ مِنْ فَرَسٍ، فَخُدِشَ، أَوْ فَجُحِشَ شِقُّهُ الأَيمَنُ، فَدَخَلنَا عَلَيهِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى قاعِداً فَصَلَّينَا قُعُوداً، وَقالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ».

[طرفه في: ٣٧٨].

١١١٥ ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ قالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا حُسَينٌ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيدَةَ، عَنْ عِمْرَانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ ﷺ.

أَخْبَرَنَا إِسْحَاقُ قالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبِي قالَ: حَدَّثَنَا الحُسَينُ، عَنْ أَبِي

١١١٣ـ قوله وهو شاك أي موجع يشكو من مزاجه انحرافا عن الاعتدال (شارح).

ـ قوله. (أن اجلسوا) وهذا منسوخ بصلاته ﷺ في مرض موته جالساً والناس خلفه قياماً قاله الشارح.

١١١٤ـ قوله: (فخدش) أي انقشر جلده (أو فجحش) شك من الراوي والمعنى واحد قاله هو أيضاً.

١١١٥ـ قوله: (مبسوراً) المبسور من به الباسور. وقوله: من صلى نائماً يعني مضطجعاً على هيئة النائم.

[18] The sitting one's prayer by signs

1116- Imran Ibn Husain "Allah be pleased with him", who had piles, narrated that he had asked The Messenger of Allah "Allah's blessing and peace be upon him" about one's praying while sitting. The Messenger of Allah answered: "But one's praying as standing is better. (Anyway) if one prayed as sitting he would have half the reward of he, who prayed as standing. If one prayed as lying, he would get half the reward of he, who prayed as sitting."

[19] One could pray as lying on his side if he is not able to pray sitting

1117- Imran Ibn Husain "Allah be pleased with him" narrated: Once I had piles, so I asked The Prophet "Allah's blessing and peace be upon him" about the prayer. He said: "Pray while standing. If you can't, pray while sitting. If you cannot do even that, then pray Lying on your side."

[20] He, who prayed as sitting and got cured, must complete what remains

1118- A'isha "Allah be pleased with her", The Mother of Believers, narrated: I never saw Allah's Apostle "Allah's blessing and peace be upon him" offering the night prayer while sitting except in his old age. By then he used to recite while sitting. Whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

1119- A'isha "Allah be pleased with her" told, according to another narration:

بُرَيدَةَ قالَ: حَدَّثَني عِمْرَانُ بْنُ حُصَينٍ، وَكانَ مَبْسُوراً، قالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الرَّجُلِ قاعِداً، فَقالَ: «إنْ صَلَّى قائِماً فَهُوَ أَفضَلُ، وَمَنْ صَلَّى قاعِداً فَلَهُ نِصْفُ أَجْرِ القَائِمِ، وَمَنْ صَلَّى نائِماً فَلَهُ نِصْفُ أَجْرِ القَاعِدِ».

[الحديث ١١١٥ ـ طرفاه في: ١١١٦، ١١١٧]

١٨ ـ بابُ صَلاةِ القاعِدِ بِالإيماءِ

١١١٦ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنَا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا حُسَينٌ المُعَلِّمُ، عَنْ عَبْدِ اللَّهِ ابنِ بُرَيدَةَ: أَنَّ عِمْرَانَ بْنَ حُصَينٍ، وَكانَ رَجُلاً مَبْسُوراً، وَقالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ، قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلاةِ الرَّجُلِ وَهُوَ قاعِدٌ، فَقالَ: «مَنْ صَلَّى قائِماً فَهُوَ أَفضَلُ، وَمَنْ صَلَّى قاعِداً فَلَهُ نِصْفُ أَجْرِ القَائِمِ، وَمَنْ صَلَّى نائِماً فَلَهُ نِصْفُ أَجْرِ القَاعِدِ». قالَ أَبُو عَبْدِ اللَّهِ: نائِماً عِنْدِي مُضْطَجِعاً هاهُنا.

[طرفه في: ١١١٥].

١٩ ـ بابٌ إذَا لَمْ يُطِقْ قاعِداً صَلَّى عَلَى جَنْبٍ

وَقالَ عَطاءٌ: إنْ لَمْ يَقدِرْ أَنْ يَتَحَوَّلَ إلَى القِبْلَةِ صَلَّى حَيثُ كانَ وَجْهُهُ.

١١١٧ ـ حدّثنا عَبْدَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ إبراهِيمَ بْنِ طَهْمَانَ قالَ: حَدَّثَني الحُسَينُ المُكْتِبُ، عَنِ ابْنِ بُرَيدَةَ، عَنْ عِمْرَانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُ قال: كانَتْ بِي بَوَاسِيرُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاةِ، فَقالَ: «صَلِّ قائِماً، فإنْ لَمْ تَسْتَطِعْ فَقاعِداً، فَإنْ لَمْ تَسْتَطِعْ فَعلَى جَنْبٍ».

٢٠ ـ باب إذَا صَلَّى قاعِداً، ثمَّ صَحَّ، أَوْ وَجَدَ خِفَّةً، تَمَّمَ ما بَقِيَ

وَقالَ الحَسَنُ: إنْ شاءَ المَرِيضُ صَلَّى رَكْعَتَينِ قائِماً وَرَكْعَتَينِ قاعِداً.

١١١٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها، أُمِّ المُؤْمِنِينَ، أَنَّها أَخْبَرَتْهُ: أَنَّها لَمْ تَرَ رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلاةَ اللَّيلِ قاعِداً قَطُّ حَتَّى أَسَنَّ، فَكانَ يَقْرَأُ قاعِداً، حَتَّى إذَا أَرَادَ أَنْ يَرْكَعَ قامَ، فَقَرَأَ نَحْواً مِنْ ثَلاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ رَكَعَ.

[الحديث ١١١٨ ـ أطرافه في: ١١١٩، ١١٤٨، ١١٦١، ١١٦٨، ٤٨٣٧].

١١١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ

١١١٦ـ **قوله**: وقع في رواية غير أبويّ ذرّ والوقت والأصيلي بعد قوله: «أجر القاعد» قال أبو عبد الله نائماً عندي مضطجعاً اهـ.

١١١٧ـ **قوله**: «المكتب» بهذا الضبط وبصيغة اسم الفاعل من التفعيل المعلم الذي يعلم الصبيان الكتابة ا هـ من الشرح.

Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Rak'a. After finishing the Prayer he used to look at me. If I was awake he would talk to me, and if I was asleep, he would lie down.

اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي جالِساً، فَيَقْرَأُ وَهُوَ جالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِنْ ثَلاثِينَ أَوْ أَرْبَعِينَ آيَةً قامَ، فَقَرَأَهَا وَهُوَ قائِمٌ، ثُمَّ يَرْكَعُ، ثُمَّ سَجَدَ، يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلِكَ، فَإِذَا قَضَى صَلاتَهُ نَظَرَ، فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

[طرفه في: ١١١٨].

(19) The Book of Tahajjud (standing for prayer at night)

[1] Offering Tahajjud at night

and Allah's saying: "And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory!" (Al'isra 79)

1120- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: "O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You have the possession of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Light of the Heavens and the Earth. All the praises be to You; You are the King of the Heavens and the Earth. All the praises be to You; You are the Truth and Your Promise is the truth, And meeting You is true, Your Word is the truth And Paradise is true And Hell is true And all The Prophets (Peace be upon them) are true; And Mohammad "Allah's blessing and peace be upon him" is true, And the Day of Judgement is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. I repent to You, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who make (some people) forward and (others) backward. There is no God to be worshipped but you ." Abdul'karim added: "There is neither power nor might except with you)."

[2] The virtue of standing for prayer at night

1121- Abdullah Ibn Omar "Allah be pleased with both" narrated: In the lifetime of The Prophet "Allah's blessing and peace be upon him", whoever saw a dream would narrate it to Allah's Apostle" Allah's blessing and peace be upon him". I had a wish of seeing a dream to narrate it to Allah's Apostle" Allah's blessing and peace be upon him". I was a grown up boy and used to sleep in the Mosque in the lifetime of The Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

١٩ ـ كِتَابُ التَّهَجُّدِ

١ ـ بابُ التَّهَجُّدِ بالليل

وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿وَمِنَ اللَّيلِ فَتَهَجَّدْ بِهِ نافِلَةً لَكَ﴾ [الإسراء: ٧٩].

١١٢٠ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ قال: حَدَّثَنَا سُفيانُ قال: حَدَّثَنا سُلَيمانُ بْنُ أَبي مُسْلِمٍ، عَنْ طَاوُسٍ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قال: كانَ النَّبِيُّ ﷺ إذا قامَ مِنَ اللَّيلِ يَتَهَجَّدُ قالَ: «اللَّهُمَّ لكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّماوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، لَكَ مُلْكُ السَّماوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، نُورُ السَّماوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيكَ تَوَكَّلْتُ، وَإِلَيكَ أَنَبْتُ، وَبِكَ خاصَمْتُ، وَإِلَيكَ حاكَمْتُ، فَاغْفِرْ لِي ما قَدَّمْتُ وَما أَخَّرْتُ، وَما أَسْرَرْتُ وَما أَعْلَنْتُ، أَنْتَ المُقَدِّمُ، وَأَنْتَ المُؤَخِّرُ، لا إِلَهَ إِلاَّ أَنْتَ، أَوْ: لا إِلَهَ غَيرُكَ». قالَ سُفيَانُ: وَزَادَ عَبْدُ الكَرِيمِ أَبُو أُمَيَّةَ: «وَلا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ». قالَ سُفيَانُ: قالَ سُلَيمانُ بْنُ أَبي مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ.

[الحديث ١١٢٠ ـ أطرافه في: ٦٣١٧، ٧٣٨٥، ٧٤٤٢، ٧٤٩٩].

٢ ـ بابُ فَضْلِ قِيَامِ اللَّيلِ

١١٢١ ـ حدثنا عَبدُ اللَّهِ بنُ مُحمَّدٍ قال: حَدَّثنا هِشَامٌ قال: أَخبرَنا مَعمَرٌ. وَحَدَّثَني مَحْمُودٌ قالَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخبرَنا مَعمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبيهِ رَضِيَ اللَّهُ عَنْهُ قال: كانَ الرَّجُلُ في حَيَاةِ النَّبِيِّ ﷺ إذا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَتَمَنَّيتُ أَنْ أَرَى رُؤْيَا، فَأَقُصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، وَكُنْتُ غُلاماً شَابّاً، وَكُنْتُ أَنَامُ في المَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَرَأَيتُ في النَّوْمِ كَأَنَّ مَلَكَينِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وَإِذَا لَهَا

١١٢٠ـ قوله: نور السمٰوات والأرض في رواية أنت نور السمٰوات والأرض بزيادة أنت المقدرة في الرواية الأولى وفي رواية زيادة ومن فيهن.

١١٢١ـ قوله: مطوية أي مبنية الجوانب.

ـ وقوله: قرنان أي جانبان.

ـ قوله: لم ترع أي لم تخف والمعنى لا خوف عليك (شارح)

which was built all round like a built well and had two poles in it. The people in it were known to me. I started saying: "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid.

1122- Ibn Omar narrated, resuming the previous tradition: I narrated the dream to Hafsa who told it to Allah's Apostle" Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Abdullah is a good man. I wish he prayed Tahajjud." After that, Abdullah used to sleep but a little at night.

[3] Prolonging the night prayer prostration (Sujud)

1123- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to pray eleven Rak'as at night; and that was his night prayer. The period of Each of his prostrations (Sajda) till raising his head was enough for one of you to recite fifty verses. He also used to pray two Rak'as (as a Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adhdhin came to him for the prayer.

[4] The patient could leave standing for prayer at night, offering Tahajjud

1124- Jundub Ibn Abdullah "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick and did not get up (for Tahajjud prayer) for a night or two.

1125- Jundub Ibn Abdullah "Allah be pleased with both" reported: Gabriel "Peace be upon him" did not come to The Prophet for some time. A woman said: His (The Prophet's) Satan delayed in coming to him. Upon this, Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (The Glorious Morning Light "Ad'duha" 1:3)

[5] The Prophet's urging people to stand for prayer at night

1126- Ommu'salama "Allah be pleased with her" told: One night Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "Glory be to Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and let the sleeping lady occupants of these dwellings (his wives) wake up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

قرنان، وإذا فيها أناس قد عرفتهم، فجعلتُ أقولُ: أعوذ باللَّهِ مِنَ النَّارِ، قالَ: فلَقِينا مَلكٌ آخرُ، فقال لي: لم ترع.

[طرفه في: ٤٤٠]

١١٢٢ ـ فقصصْتُها على حفصة، فقصّتْها حفصةُ على رسولِ اللَّهِ ﷺ، فقال: «نِعْمَ الرَّجلُ عبدُ اللَّهِ، لو كانَ يُصلّي مِنَ اللَّيلِ». فكانَ بعدُ لا ينامُ مِنَ اللَّيلِ إلاَّ قليلاً.

[الحديث ١١٢٢ ـ أطرافه في: ١١٥٧، ٣٧٣٩، ٣٧٤١، ٧٠١٦، ٧٠٢٩، ٧٠٣١].

٣ ـ بابُ طولِ السُّجودِ في قِيامِ اللَّيلِ

١١٢٣ ـ حدّثنا أبو اليمان قال: أخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ: أنَّ عائشة رَضيَ اللَّهُ عنها أخبَرَتْهُ: أنَّ رسُولَ اللَّهِ ﷺ كانَ يُصلّي إحدى عشرةَ رَكْعةً، كانَتْ تِلكَ صَلاتَهُ، يَسْجدُ السجدةَ مِن ذلكَ قدرَ ما يقرأُ أحدُكمْ خمسينَ آيةً قبلَ أنْ يرفَعَ رأسَهُ، ويَرْكَعُ رَكْعتَينِ قبلَ صَلاةِ الفَجرِ، ثُمَّ يَضطجعُ على شقِّهِ الأيمَنِ، حتَّى يأْتِيَهُ المُنادي للصَّلاةِ. [طرفه في: ٦٢٦]

٤ ـ بابُ تَرْكِ القِيامِ للمَرِيضِ

١١٢٤ ـ حدّثنا أبو نُعيم قال: حَدَّثَنا سُفيانُ، عَنِ الأسْودِ قال: سَمِعْتُ جُنْدباً يقُولُ: اشْتكى النبيُّ ﷺ فلَمْ يَقُمْ لَيلَةً أوْ لَيلَتَينِ.

[الحديث ١١٢٤ ـ أطرافه في: ١١٢٥، ٤٩٥٠، ٤٩٥١، ٤٩٨٣].

١١٢٥ ـ حدّثنا مُحمَّدُ بنُ كَثيرٍ قالَ: أخبَرَنا سُفيانُ، عَنِ الأسْوَدِ بنِ قَيسٍ، عَنْ جُنْدَبِ بنِ عَبدِ اللَّهِ رضيَ اللَّهُ عَنهُ قالَ: احْتَبَسَ جبْريلُ ﷺ على النَّبيِّ ﷺ، فقالَتِ امْرَأَةٌ مِنْ قُرَيشٍ: أبْطأَ عَلَيهِ شيطانُهُ، فنزلتْ: ﴿والضُّحى والليلِ إذا سجى * ما ودَّعكَ ربُّكَ وما قلى﴾.

[طرفه في: ١١٢٤]

٥ ـ باب تحريضِ النبيِّ ﷺ على صلاةِ الليلِ والنَّوافِلِ مِنْ غيرِ إيجابٍ

وطَرَقَ النَّبيُّ ﷺ فاطمةَ وعليّاً عليهما السَّلامُ لَيلَةً للصَّلاةِ.

١١٢٦ ـ حدّثنا ابنُ مُقاتِلٍ: أخبَرَنا عَبدُ اللَّهِ أخبَرَنا مَعمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِندٍ بِنْتِ الحارِثِ، عَنْ أُمِّ سَلَمَةَ رَضيَ اللَّهُ عَنهَا: أنَّ النَّبيَّ ﷺ اسْتَيقظَ لَيلَةً، فَقالَ: سُبْحانَ اللَّهِ، ماذا أُنْزِلَ اللّيلةَ مِنَ الفِتْنَةِ! ماذا أُنزِلَ مِنَ الخزائِنِ! مَنْ يُوقِظُ صَوَاحِبَ الحُجُراتِ؟ يا رُبَّ كاسيةٍ في الدُّنْيا

١١٢٤ـ قوله: (جندباً) بضم الجيم وسكون النون وفتح الدال وضمها وقوله: اشتكى أي مرض (شارح).

١١٢٥ـ قوله (على النبي) وفي رواية عن النبي

- قوله فقالت امرأة هي أم جميل بنت حرب أخت أبي سفيان امرأة أبي لهب حمالة الحطب قاله الشارح

باب ٥ قوله وطرق من الطروق أي أتى بالليل (شارح).

١١٢٦ قوله هند قال الشارح لم ينون في اليونينية هند ا هـ.

1127- Ali Ibn Abu'talib "Allah be pleased with him" narrated: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and Fatima, the daughter of The Prophet "Allah's blessing and peace be upon him" and asked: "Won't you pray (at night)?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying a word. But I heard him, as leaving , saying: " but man is, in, most things, contentious. (The Cave “Al’kahf” 54)

1128- A’isha "Allah be pleased with her" narrated: Allah's Apostle" Allah's blessing and peace be upon him" used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet "Allah's blessing and peace be upon him" never performed the Duha prayer, but I offer it, (or, according to another narration, like to offer it).

1129- A’isha “Allah be pleased with her” narrated: Once in the middle of the night Allah’s Messenger “Allah’s blessing and peace be upon him” went out and prayed in the mosque and some men prayed with him. In the second night he prayed and more people prayed behind him. But in the third or fourth night, when they assembled (in the mosque) The Prophet did not come to them. In the morning he said to them: Verily I learnt what you had done, but nothing prevented me from coming to you except that I was afraid that this (Tahajjud) prayer might be made obligatory." This was in Ramadan.

[6] The Prophet's standing for prayer at night till his feet swelled

1130- Al'mogheera Ibn Sho'ba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer, though Allah forgave all of his sins, the earlier and the later). he said: "should I not be a thankful slave?"

[7] Sleeping at the last third of the night

1131- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" told me: "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night. Then he would sleep for its sixth part. He used to fast on alternate days (by fasting a day and breaking fast another)."

عاريَة في الآخرَة». [طرفه في: ١١٥].

١١٢٧ ـ حدّثنا أبو اليمانِ قالَ أَخبَرنَا شُعَيبٌ، عَنِ الزُّهرِيِّ قال: أَخْبَرَنِي عَلِيُّ بْنُ حُسين: أنَّ حُسين بْنَ عَلِيٍّ أَخْبرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ وفاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيلة، فقال: «أَلا تُصَلِّيانِ»؟ فَقُلتُ: يا رَسُولَ اللَّهِ، أَنفُسُنا بِيدِ اللَّهِ، فإِذا شاءَ أَنْ يَبعَثَنا بعَثَنا، فانصرف حِين قُلنا ذلِكَ ولَم يَرجِعْ إِليَّ شيئاً، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍ، يَضْرِبُ فَخِذَهُ، وَهُوَ يَقُولُ: ﴿وَكانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً﴾ [الكهف: ٥٤].

[الحديث ١١٢٧ ـ أطرافه في: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥].

١١٢٨ ـ حدّثنا عَبدُ اللهِ بنُ يُوسُف قال: أَخبَرنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهِ عَنهَا قالَتْ: إِنْ كانَ رَسُولُ اللَّهِ ﷺ لَيَدَعُ العَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أَنْ يَعمَلَ بِهِ النَّاسُ فيُفرَضَ عليهِم، وما سبَّحَ رَسُولُ اللَّهِ ﷺ سُبحَةَ الضُّحَى قَطُّ، وإِنِّي لأُسَبِّحُها.

[الحديث ١١٢٨ ـ طرفه في: ١١٧٧].

١١٢٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبيرِ، عن عائشة أمِّ المُؤمِنِينَ رَضِيَ اللَّهُ عنها: أنَّ رَسُولَ اللَّهِ ﷺ صَلَّى ذاتَ لَيلَةٍ في المَسجِدِ، فَصلَّى بِصَلاتِهِ ناسٌ، ثُمَّ صَلَّى مِنَ القابِلَةِ، فكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيلَةِ الثَّالِثَةِ أو الرَّابِعَةِ، فلَمْ يَخرُجْ إِلَيهِمْ رَسُولُ اللَّهِ ﷺ، فلَمَّا أَصبَحَ قالَ: «قَدْ رَأَيتُ الَّذِي صَنَعْتُمْ، وَلَمْ يَمْنَعْنِي مِنَ الخُرُوجِ إِلَيكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ تُفرَضَ عَلَيكُمْ». وَذلِكَ فِي رَمَضانَ.

[طرفه في: ٧٢٩].

٦ ـ بابُ قِيَامِ النَّبِيِّ ﷺ حَتَّى تَرِمَ قَدَماهُ

وقالَتْ عائِشَةُ رَضِيَ اللَّهُ عنها: حَتَّى تَفَطَّرَ قَدَماهُ. وَالفُطُورُ: الشُّقُوقُ. ﴿انفَطَرَتْ﴾ [الانفطار: ١]: انْشَقَّتْ.

١١٣٠ ـ حدّثنا أبو نُعَيمٍ قالَ: حَدَّثَنا مِسْعَرٌ، عَنْ زِيادٍ قال: سَمِعْتُ المُغِيرَةَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: إِنْ كانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَماهُ، أَوْ سَاقاهُ، فَيُقالُ لَهُ، فَيَقُولُ: «أَفَلاَ أَكُونُ عَبْداً شَكُوراً». [الحديث ١١٣٠ ـ طرفاه في: ٤٨٣٦، ٦٤٧١].

٧ ـ بابُ مَنْ نَامَ عِنْدَ السَّحَرِ

١١٣١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا سُفيَانُ قالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ عَمْرَو ابْنَ أَوْسٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ

ـ قوله: عارية بالجر صفة لكاسية أو بالرفع خبر مبتدأ مضمر أي هي عارية (شارح).

١١٢٨ـ قوله: وإنّي لأسبحها أي لأصليها وفي رواية وأني لأستحبها من الاستحباب قاله الشارح.

١١٣٠ـ قوله: فيقال له أي يقول له القائل: أنت مغفور له فلأي سبب هذا الاجتهاد.

1132- A'isha "Allah be pleased with her" narrated: The most beloved deeds to The Prophet "Allah's blessing and peace be upon him" are those done regularly and continuously. When she was asked: When was he used to get up at night? She answered: he was used to get up on hearing the crowing of the cock. He used to get up and pray, according to another narration.

1133- A'isha "Allah be pleased with her" narrated: In my house he (The Prophet) never passed the last hours of the night but sleeping.

[8] What about he, who took the night meal before dawn (while observing fast) and did not sleep until he offered The Fajr prayer

1134- Anas Ibn Malik reported: "The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Thabit took the night meal before the dawn (while fasting is observed). Then, The Prophet got up for the prayer." The sub-narrator added: we asked Anas: "how long was the interval between the two (the night meal and Fajr prayer)?" He replied: "The interval between the two was just sufficient for anyone of you to recite fifty verses."

[9] Prolonging one's standing in the Tahajjud prayer

1135- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: "One night I offered the Tahajjud prayer with The Prophet "Allah's blessing and peace be upon him" and he kept on standing till an ill-thought came to me." We said: "What was the ill-thought?" He said: "It was to sit down and leave The Prophet "Allah's blessing and peace be upon him" (standing)."

1136- Hudhaifa "Allah be pleased with him" told: Whenever The Prophet "Allah's blessing and peace be upon him" stood for the Tahajjud prayer at night he cleaned his teeth with Siwak.

لَهُ: «أَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ عَلَيهِ السَّلاَمُ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْماً وَيُفطِرُ يَوْماً».

[الحديث ١١٣١ - أطرافه في: ١١٥٢، ١١٥٣، ١٩٧٤، ١٩٧٥، ١٩٧٦، ١٩٧٧، ١٩٧٨، ١٩٧٩، ١٩٨٠، ٣٤١٨، ٣٤١٩، ٣٤٢٠، ٥٠٥٢، ٥٠٥٣، ٥٠٥٤، ٦١٣٤، ٦٢٧٧].

١١٣٢ ـ حدّثني عَبْدَانُ قال: أَخبَرَني أَبي، عَنْ شُعْبَةَ، عَنْ أَشعَثَ: سَمِعْتُ أَبي قالَ: سَمِعْتُ مسرُوقاً قالَ: سَأَلتُ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَيُّ العَمَلِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قالَتِ: الدَّائِمُ، قلتُ: مَتى كانَ يَقُومُ؟ قالَتْ: يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

[الحديث ١١٣٢ - طرفاه في: ٦٤٦١، ٦٤٦٢]

حدثنا مُحَمَّدُ بنُ سَلاَمٍ قال: أَخبرَنَا أَبُو الأَحْوَصِ، عَنِ الأَشعَثِ قالَ: إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى.

١١٣٣ ـ حدّثنا مُوسَى بنُ إِسماعِيلَ قالَ: حَدَّثَنَا إِبرَاهِيمُ بنُ سَعْدٍ قالَ: ذَكَرَ أَبي عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالتْ: ما أَلفَاهُ السَّحَرُ عِندِي إِلاَّ نائماً، تعني النَّبِيَّ ﷺ.

٨ ـ بابُ مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حَتَّى صَلَّى الصُّبْحَ

١١٣٤ ـ حدثنا يَعقُوبُ بنُ إِبرَاهيمَ قال: حدّثنا رَوحٌ قال: حدّثنا سعيدٌ، عَنْ قتادَة، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيدَ بنَ ثابِتٍ رَضِيَ اللَّهُ عَنْهُ تَسَحَّرَا، فَلَمَّا فَرَغا مِنْ سَحُورِهِما قامَ نَبيُّ اللَّهِ ﷺ إِلى الصَّلاَةِ فَصَلَّى. قُلنا لأَنَسٍ: كَمْ كانَ بَينَ فَرَاغِهِما مِن سَحُورِهِما وَدُخولِهِما في الصَّلاَةِ؟ قال: كَقَدْرِ ما يَقرَأُ الرَّجُلُ خَمسِينَ آيَةً.

[طرفه في: ٥٧٦]

٩ ـ بابُ طُولِ القِيَامِ في صَلاَةِ اللَّيلِ

١١٣٥ ـ حدثنا سُلَيمانُ بنُ حَربٍ قال: حدّثنا شُعبةُ، عَنِ الأَعمَشِ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قال: صَلَّيتُ مَعَ النَّبِيِّ ﷺ لَيلَةً، فَلَمْ يَزَل قائماً حَتَّى هَمَمْتُ بِأَمرِ سَوْءٍ. قُلنا: وما هَمَمتَ؟ قال: هَمَمتُ أَنْ أَقعُدَ وأَذَرَ النَّبِيَّ ﷺ.

١١٣٦ ـ حدّثنا حَفصُ بنُ عُمَرَ قالَ: حَدَّثَنَا خالِدُ بنُ عَبْدِ اللَّهِ عَنْ حُصَينٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا قامَ لِلتَّهَجُّدِ مِنَ اللَّيلِ، يَشُوصُ فاهُ بالسِّواكِ.

١١٣٢ـ قوله: إذا سمع الصارخ وهو الديك وأول ما يصيح نصف الليل غالباً.

١١٣٣ـ قوله: ما ألفاه السحر بالرفع فاعل ألفى أي ما وجده السحر.

١١٣٤ـ قوله: (تسحرا) أي أكلا السحور وهو بفتح السين اسم لما يتسحر به وقد تضم كالوُضوء والوَضوء ذكره الشارح.

١١٣٥ـ قوله (بأمر سوء) بفتح السين وإضافة أمر إليه (شارح).

[10] How was The Prophet's prayer at night; and how many (Rak'as) he used to pray at night

1137- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him": "How is the night prayer performed?" The Prophet answered: "The night prayer is performed as two Rak'as followed by two Rak'as and so on. But if you feared approaching the time of Fajr, you would offer an odd Rak'a as the last prayer."

1138- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet's prayer (at night) consisted of thirteen Rak'as.

1139- Masruq reported: I asked A'isha about The Prophet's night prayer. She answered: "It was (varying between) seven, nine, and eleven Rak'as, in addition to the two Rak'as (sunna) of The Fajr."

1140- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to offer thirteen Rak'as as the night prayer including the odd one and the two Rak'as (the Sunna) of the Fajr prayer.

[11] The Prophet's standing for prayer, and sleeping, at night; and what was annulled of standing (for prayer) at night

Allah almighty said: "O thou folded in garments! Stand (to prayer) by night, but not all night, Half of it, or a little less, Or a little more; and recite the Qur'an in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise). True, there is for thee by day prolonged occupation with ordinary duties." (The Enfolded one "Al'muzzammil" 1:7)

he also said in the same Sura: "Thy Lord doth know that thou standest forth (to prayer) nigh two thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill health; others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. Read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, ye shall find it in Allah's Presence, yea, better and greater, in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (Al'muzzammil 20)

1141- Anas Ibn Malik "Allah be pleased with him" narrated: Sometimes Allah's Apostle" Allah's blessing and peace be upon him" would not fast to the extent that we thought he would never fast that month. He other times used to fast to the extent that we thought he would never leave fasting throughout that month. (Regarding his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.

١٠ ـ باب كَيفَ كانَ صَلاةُ النَّبيِّ ﷺ، وَكَمْ كانَ النَّبيُّ ﷺ يُصَلِّي مِنَ اللَّيل

١١٣٧ ـ حدّثنا أَبو اليَمانِ قال: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي سالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: إِنَّ رَجُلاً قالَ: يا رَسُولَ اللَّهِ، كَيفَ صَلاةُ اللَّيل؟ قالَ: «مَثْنَى مَثْنَى، فَإِذَا خِفتَ الصُّبحَ فَأَوْتِرْ بِوَاحِدَةٍ».

[طرفه في: ٤٧٢].

١١٣٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيى، عَنْ شُعْبَةَ قالَ: حَدَّثَنِي أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ صَلاةُ النَّبيِّ ﷺ ثَلاثَ عَشْرَةَ رَكْعَةً، يَعْنِي بِاللَّيلِ.

١١٣٩ ـ حدّثنا إِسْحاق قال: حَدَّثَنا عُبَيدُ اللَّهِ قال: أَخْبَرَنا إِسْرائيلُ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قال: سَأَلتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيلِ؟ فَقالَتْ: سَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ، سِوَى رَكْعَتَي الفَجْرِ.

١١٤٠ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسى قال: أَخْبَرَنا حَنْظَلَةُ، عَنِ القاسِمِ بْنِ مُحَمدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كانَ النَّبيُّ ﷺ يُصَلِّي مِنَ اللَّيلِ ثَلاثَ عَشْرَةَ رَكْعَةً، مِنْهَا الوِتْرُ وَرَكْعَتا الفَجْرِ.

١١ ـ بابُ قِيامِ النَّبِيِّ ﷺ بِاللَّيلِ وَنَوْمِهِ، وَما نُسِخَ مِنْ قِيامِ اللَّيلِ

وَقولِهِ تَعالَى: ﴿يا أَيُّها المزمِّل * قُمِ اللَّيلَ إِلاَّ قَلِيلاً * نِصفَهُ أَوِ انقُص مِنْهُ قَلِيلاً * أَو زِد عَلَيهِ وَرَتِّلِ القُرْآنَ تَرتِيلاً * إِنَّا سَنُلقِي عَلَيكَ قَوْلاً ثَقِيلاً * إِنَّ نَاشِئَةَ اللَّيلِ هِيَ أَشَدُّ وِطاءً وَأَقْوَمُ قِيلاً * إِنَّ لَكَ في النَّهارِ سَبْحاً طَوِيلاً﴾ [المزمل: ١-٧] وَقَوْلُهُ: ﴿عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتابَ عَلَيكُمْ فَاقْرَءُوا ما تَيَسَّرَ مِنَ القُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنكُمْ مَرْضى وَآخَرُونَ يَضْرِبُونَ في الأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقاتِلُونَ في سَبِيلِ اللَّهِ فَاقْرَءُوا ما تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلاةَ، وَآتُوا الزَّكاةَ، وَأَقْرِضُوا اللَّهَ قَرْضاً حَسَناً وَما تُقَدِّمُوا لأَنْفُسِكُمْ مِنْ خَيرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيراً وَأَعْظَمَ أَجْراً﴾ [المزمل: ٢٠] قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: نَشَأَ: قامَ بِالحَبَشِيَّةِ. ﴿وِطاءً﴾ قالَ: مُوَاطأَةَ القُرآنِ، أَشَدُّ مُوَافَقَةً لِسَمْعِهِ وَبَصَرِهِ وَقَلبِهِ. ﴿لِيُوَاطِئُوا﴾. [التوبة: ٣٧]. لِيُوَافِقُوا.

١١٤١ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ يُفطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لاَ يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لاَ يُفطِرَ مِنْهُ شَيئاً، وَكانَ لاَ تَشاءُ أَنْ تَراهُ مِنَ اللَّيلِ مُصَلِّياً إِلاَّ رَأَيتَهُ، وَلاَ نَائِماً إِلاَّ رَأَيتَهُ. تابَعَهُ سُلَيمانُ وَأَبُو خالِدٍ الأَحْمَرُ، عَنْ حُمَيدٍ.

[الحديث ١١٤١ ـ أطرافه في: ١٩٧٢، ١٩٧٣، ٣٥٦١].

باب ١١ ـ قوله: (بالحبشة) أي بلسان الحبشة. كذا في الشرح وفي بعض النسخ بالحبشية ا هـ.

ـ قوله: مواطأة القرآن ولأبي ذرّ والوقت مواطأة للقرآن بالتنوين واللام (شارح).

[12] The Satan's knots on the head's back of he, who does not stand for prayer at night

1142- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: "The night is long, so stay asleep." When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one prays the third knot is undone and one gets up energetic with a good heart in the morning. Otherwise he could get up lazy and with a mischievous heart (if he does not stand for prayer at night with The Satan's knots remaining on his head's back)."

1143- Samura Ibn Jundub narrated: The Prophet said in his narration of a dream he saw: "The one, whose head was being crushed with a stone, was he, who learnt the Holy Qur'an but never acted on it, and slept ignoring the obligatory prayers."

[13] Satan urinates in one's ears when he keeps on sleeping and never gets up for (night) prayer

1144- Abdullah "Allah be pleased with him" narrated: A person was mentioned before The Prophet "Allah's blessing and peace be upon him" and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet "Allah's blessing and peace be upon him" said: "Satan urinated in his ears."

[14] One's supplication and prayer at the last third of the night

Allah almighty said: "They were in the habit of sleeping but little by night, And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh'dhariyat "The Winds That Scatter" 17:18)

1145- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke me, so that I may respond to his invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone to seek for my forgiveness, so that I may forgive him?"

[15] Sleeping at the first part of the night and standing for prayer at its last part

١٢ ـ بابُ عَقْدِ الشَّيطَانِ عَلَى قافِيَةِ الرَّأْسِ إِذا لَمْ يُصَلِّ بِاللَّيلِ

١١٤٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يَعْقِدُ الشَّيطَانُ على قافِيَةِ رَأْسِ أَحَدِكُمْ إِذا هُوَ نامَ ثَلاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيكَ لَيلٌ طَوِيلٌ فارْقُدْ، فإِنِ اسْتَيقَظَ فذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلانَ». [الحديث ١١٤٢ ـ طرفه في: ٣٢٦٩].

١١٤٣ ـ حدّثنا مُؤَمَّلُ بْنُ هِشامٍ قالَ: حَدَّثَنا إِسْماعِيلُ قالَ: حَدَّثَنا عَوْفٌ قالَ: حَدَّثَنا أَبُو رَجاءٍ قالَ: حَدَّثَنا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ في الرُّؤْيا، قالَ: «أَمَّا الَّذِي يُثْلَغُ رَأْسُهُ بِالحَجَرِ، فَإِنَّهُ يَأْخُذُ القُرْآنَ فَيَرْفِضُهُ، وَيَنامُ عَنِ الصَّلاةِ المَكْتُوبَةِ».

[طرفه في: ٨٤٥].

١٣ ـ بابٌ إِذا نامَ وَلَمْ يُصَلِّ بالَ الشَّيطانُ في أُذُنِه

١١٤٤ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا أَبُو الأَحْوَصِ قالَ: حَدَّثَنا مَنْصُورٌ، عَنْ أَبِي وائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ: ما زالَ نائِماً حَتَّى أَصْبَحَ، ما قامَ إِلى الصَّلاةِ، فَقالَ: «بالَ الشَّيطانُ في أُذُنِهِ».

[الحديث ١١٤٤ ـ طرفه في: ٣٢٧٠].

١٤ ـ بابُ الدُّعاءِ والصَّلاةِ مِنْ آخِرِ اللَّيلِ

وقالَ اللَّهُ عَزَّ وَجَلَّ: ﴿كانُوا قَلِيلاً مِنَ اللَّيلِ ما يَهْجَعُونَ﴾: أَي ما يَنامُونَ ﴿وبِالأَسْحارِ هُم يَسْتَغْفِرُونَ﴾ [الذاريات: ١٧ ـ ١٨].

١١٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يَنْزِلُ رَبُّنا تَبارَكَ وَتَعالَى كُلَّ لَيلَةٍ إِلَى السَّماءِ الدُّنْيا، حِينَ يَبْقَى ثُلُثُ اللَّيلِ الآخِرُ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ»؟

[الحديث ١١٤٥ ـ طرفاه في: ٦٣٢١، ٧٤٩٤].

١٥ ـ بابُ مَنْ نامَ أَوَّلَ اللَّيلِ وَأَحْيا آخِرَهُ

وَقالَ سَلْمانُ لأَبِي الدَّرْداءِ رَضِيَ اللَّهُ عَنْهُما: نَمْ، فَلَمَّا كانَ مِنْ آخِرِ اللَّيلِ، قالَ: قُمْ، قالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمانُ».

باب ١٢ ـ قوله: «على قافية الرأس» أي قفاه أو وسطه.

١١٤٣ـ قوله: يثلغ أي يشق أو يخدش. ا هـ (شارح).

ـ قوله: فيرفضه بكسر الفاء وضمها أي يترك حفظه والعمل به (شارح).

1146- A'isha "Allah be pleased with her" was reported to have been asked by Al'aswad: "How was the night prayer of The Prophet?" She replied: "He used to sleep early at night, get up in its last part to pray, and then return to his bed. When the Mu'adhdhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

[16] The Prophet's standing at night for prayer in Ramadan

1147- A'isha "Allah be pleased with her" was reported to have been asked by Abu'salama Ibn Abdur'rahman about The Prophet's night prayer in the month of Ramadan: "How was the prayer of Allah's Apostle" Allah's blessing and peace be upon him" during the month of Ramadan?" She said: "Allah's Apostle" Allah's blessing and peace be upon him" offered neither less nor more than eleven Rak'as in Ramadan or in other months. He used to offer four Rak'as; do not ask me about their beauty and length, then other four; do not ask me about their beauty and length, and then three Rak'as." A'isha "Allah be pleased with her" further said: I asked him: "O Allah's Apostle! Do you sleep before offering the odd prayer?" He replied: "O A'isha! My eyes sleep but my heart remains awake !"

1148- A'isha "Allah be pleased with her" narrated: I never saw Allah's Apostle "Allah's blessing and peace be upon him" reciting in the night prayer while sitting except in his old age. By then he used to recite while sitting. When there remain thirty or forty verses of The Sura he would get up and recite them (while standing); and then he would bow.

[17] The virtue of getting clean during the day or night; and the virtue of performing prayer after ablution during the day or night

1149- Abu'huraira "Allah be pleased with him" narrated: At the time of the Fajr prayer the Prophet "Allah's blessing and peace be upon him" asked Bilal: "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied: "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

١١٤٦ ـ حدّثنا أَبُو الوَلِيد: حَدَّثَنَا شُعْبَةُ. وَحدَّثَني سُلَيمانُ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاق، عَنِ الأَسْوَدِ قال: سَأَلْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيفَ صَلاةُ النَّبِيِّ ﷺ بِاللَّيلِ؟ قالَتْ: كانَ يَنامُ أَوَّلَهُ، وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِراشِهِ، فَإِذا أَذَّنَ المُؤَذِّنُ وَثَبَ، فَإِنْ كانَ بِهِ حاجَةٌ اغْتَسَلَ وَإِلاَّ تَوَضَّأَ وَخَرَجَ.

١٦ ـ بابُ قِيَامِ النَّبِيِّ ﷺ بِاللَّيلِ في رَمَضانَ وَغَيرِهِ

١١٤٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيفَ كانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ في رَمَضانَ؟ فَقالَتْ: ما كانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ في رَمَضانَ وَلا في غَيرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعاً، فَلا تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعاً، فَلا تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً، قالَتْ عائِشَةُ: فَقُلْتُ: يا رَسُولَ اللَّهِ، أَتَنامُ قَبْلَ أَنْ تُوتِرَ؟ فَقالَ: «يَا عائِشَةُ، إِنَّ عَيْنَيَّ تَنامانِ وَلاَ يَنامُ قَلْبِي».

[الحديث ١١٤٧ ـ طرفاه في: ٢٠١٣، ٣٥٦٩].

١١٤٨ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: ما رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ في شَيءٍ مِنْ صَلاةِ اللَّيلِ جالِساً، حَتَّى إِذا كَبِرَ قَرَأَ جالِساً، فَإِذا بَقِيَ عَلَيهِ مِنَ السُّورَةِ ثَلاثُونَ أَوْ أَرْبَعُونَ آيَةً قامَ، فَقَرَأَهُنَّ ثُمَّ رَكَعَ.

[طرفه في: ١١١٨].

١٧ ـ بابُ فَضْلِ الطُّهُورِ بِاللَّيلِ وَالنَّهارِ، وَفَضْلِ الصَّلاةِ بَعْدَ الوُضُوءِ بِاللَّيلِ وَالنَّهار

١١٤٩ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ لِبِلالٍ عِنْدَ صَلاةِ الفَجْرِ: «يَا بِلالُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ في الإِسْلامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيكَ بَينَ يَدَيَّ في الجَنَّةِ». قالَ: ما عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي: أَنِّي لَمْ أَتَطَهَّرْ طُهُوراً في ساعَةِ لَيلٍ أَوْ نَهارٍ، إِلاَّ صَلَّيتُ بِذلِكَ الطُّهُورِ ما كُتِبَ لِي أَنْ أُصَلِّيَ. قالَ أَبُو عَبْدِ اللَّهِ: دَفَّ نَعْلَيكَ، يَعْنِي تَحْرِيكَ.

١٨ ـ بابُ ما يُكْرَهُ مِنَ التَّشْدِيدِ في العِبادَةِ

١١٥٠ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسِ بْنِ

باب ١٧ ـ قوله: (الطهور) بضم الطاء وزاد أبو ذر عن الكشميهني (وفضل الصلاة عند الطهور بالليل والنهار) وهي المناسبة لحديث الباب وفي بعض النسخ، وهي رواية أبي الوقت بعد الوضوء بدل قوله عند الطهور (شارح).

١١٥٠ـ قوله: «لا» أي لا يكون هذا الحبل قال الشارح: وسقطت هذه الكلمة عند مسلم ا هـ.

[18] It is hateful to be tough in worship

1150- Anas Ibn Malik "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer)." The Prophet "Allah's blessing and peace be upon him" said: "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."

1151- A'isha "Allah be pleased with her" narrated: Once The Prophet came while a woman from Banu'asad was sitting with me. He said: "Who is she?" I replied: "She is so and so" and told him that she does not sleep because of her (standing for) prayer at night. He said disapprovingly: "Do (good) deeds which is within your capacity. Indeed, Allah does not get tired (of giving rewards) until you get tired.

[19] It is not admitted to cease offering night prayer which one used to do

1152- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said to me: "O Abdullah! Be not like so and so who used to pray at night and then stopped the night prayer."

1153- Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I was informed that you stand for prayer at night (and do not sleep) and fast all the days." I replied: "Yes, I do so." The Messenger of Allah said: "If you do so, then your eyes will be weak and your soul will be exhausted. Indeed, your soul has a right on you; and your family has a right on you. So, observe fast (for sometime) and leave fasting (for sometime). Also stand for prayer at night (for sometime) and then sleep."

مالكٍ رَضيَ اللَّهُ عَنهُ قالَ: دَخلَ النَّبيُّ ﷺ، فَإذَا حَبلٌ مَمدُودٌ بَينَ السَّارِيَتَينِ، فقالَ: «ما هذا الحَبْلُ»؟ قالوا: هذاا حَبلٌ لِزينَبَ، فإذَا فَتَرَتْ تَعلَّقَتْ، فَقالَ النَّبيُّ ﷺ: «لا، حُلُوهُ، لِيُصَلِّ أَحدُكم نَشَاطَهُ، فإذا فتر فليَقْعُدْ».

١١٥١ ـ قال: وَقال: عَبْدُ اللَّهِ بْنُ مَسلَمَةَ، عَنْ مالكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبيه، عن عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كانَتْ: عِنْدِي امْرَأةٌ مِنْ بَنِي أَسَدٍ، فَدَخلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقالَ: «مَنْ هذه». قُلتُ: فُلانَةُ، لا تَنَامُ باللَّيلِ، فَذُكِرَ مِنْ صَلاتِها، قالَ: «مَهْ، عَلَيكُمْ ما تُطِيقُونَ مِنَ الأعْمالِ، فَإنَّ اللَّهَ لا يَمَلُّ حَتَّى تَمَلُّوا».

[طرفه في: ٤٣]

١٩ ـ باب ما يُكرَهُ مِنْ ترْكِ قِيامِ اللَّيل لِمَنْ كانَ يَقُومُهُ

١١٥٢ ـ حدثنا عَبَّاسُ بنُ الحُسَينِ: حدثنا مُبشِّرٌ، عَنِ الأوزاعِيِّ. وحَدَّثني مُحمَّدُ بنُ مُقاتِلٍ أبو الحسَنِ قالَ: أخبرَنا عبدُ اللَّهِ: أخبرَنا الأوزاعِيُّ قالَ: حَدَّثني يَحيى بنُ أبي كَثيرٍ قالَ: حَدَّثني أَبُو سَلمَةَ بنُ عَبدِ الرَّحمَنِ قالَ: حَدَّثني عَبْدُ اللهِ بْنُ عَمْرِو بنِ العَاصِ رَضِيَ اللَّهُ عَنهُمَا قالَ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبدَ اللَّهِ، لا تَكُنْ مِثْلَ فُلانٍ، كانَ يَقُومُ اللَّيلَ فَتَرَكَ قِيامَ اللَّيلِ».

[طرفه في: ١١٣١].

وَقالَ هِشَامٌ: حَدَّثَنَا ابْنُ أَبِي العِشْرِينَ: حدَّثَنَا الأَوْزَاعِيُّ قالَ: حَدَّثَني يَحْيى، عَنْ عُمَرَ ابْنِ الحَكَمِ بْنِ ثَوْبانَ قالَ: حَدَّثَني أَبُو سَلَمَةَ: مِثْلَهُ. وَتَابَعَهُ عَمْرُو بْنُ أَبِي سَلَمَة، عَنِ الأَوْزَاعِيِّ.

٢٠ ـ باب

١١٥٣ ـ حدثنا عليُّ بْنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ قالَ: سَمِعْتُ عَبدَ اللَّهِ بنَ عَمرٍو رَضِيَ اللَّهُ عَنهُمَا: قالَ لِي النَّبِيُّ ﷺ: «أَلَمْ أُخبَرْ أَنَّكَ تَقُومُ اللَّيلَ وَتَصُومُ النَّهارَ»؟ قُلتُ: إِنِّي أَفعَلُ ذلكَ. قالَ: «فَإنَّكَ إذَا فَعَلتَ ذلكَ هَجَمتْ عَينُكَ، وَنَفِهَتْ نَفسُكَ، وَإِنَّ لِنَفسِكَ حَقًّا، وَلأَهلِكَ حَقًّا، فَصُمْ وَأَفطِرْ، وَقُمْ وَنَمْ».

[طرفه في: ١١٣١].

١١٥١ـ قوله: فذكر من صلاتها وفي رواية تذكر من صلاتها بلفظ المضارع المعلوم.

١١٥٢ـ قوله: (مثل فلان لم يسم (شارح).

١١٥٣ـ قوله: «هجمت عينك» أي غارت ودخلت في موضعها وضعف بصرها لكثرة السهر «ونفهت نفسك» أي كلت وأعيت.

ـ قوله: «وإن لنفسك حق» رفع على الابتداء ولنفسك خبرة مقدماً والجملة خبر إن واسمها ضمير الشأن محذوفاً أي إن الشك لنفسك حق وفي رواية أبوي ذر والوقت والأصيلي «حقاً» نصب على أنه اسم إن ا هـ من الشرح.

[21] The virtue of getting up and praying at night

1154- Obada Ibn As'samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "he, who gets up at night and says: "There is no God (to be worshipped) but Allah. He is the Only One and has no partners. For Him is the dominion and all the praises be to Him. He is Omnipotent. All the praises be to Allah. All the glories be to Allah. There is no God (to be worshipped) but Allah. Allah is Greater. There is neither Might nor Power Except with Allah." Then says: "O Allah! Forgive me" or invokes Allah, he will be responded to. If he performs ablution and prays, his prayer will be accepted."

1155- Abu'huraira "Allah be pleased with him" narrated, during his telling of The Prophet: Once Allah's Apostle" Allah's blessing and peace be upon him" said: "Your brother, Abdullah Ibn Rawaha does not say obscene (when he said): Amongst us is Allah's Apostle, who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. He spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

1156- Abdullah Ibn Omar "Allah be pleased with both" told: In the lifetime of The Prophet "Allah's blessing and peace be upon him" I dreamt that a piece of silk cloth was in my hand which flew with me wherever I wanted (to go) in Paradise. I also saw as if two persons (of Angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me.

1157- Ibn Omar resumed: Hafsa narrated one of my dreams to The Prophet "Allah's blessing and peace be upon him" who said: "Abdullah is a good man. Would it that he could offer the night prayer (Tahajjud)!" (Since then, Abdullah Ibn Omar started offering Tahajjud).

1158- Ibn Omar resumed: The companions of The Prophet "Allah's blessing and peace be upon him" used to tell him their dreams that The Night of Power was on the twenty seventh of the month of Ramadan. The Prophet "Allah's blessing and peace be upon him" said: "I see that your dreams agree on the last ten nights of Ramadan So whoever looks for it should seek it in the last ten nights of Ramadan."

٢١ ـ بابُ فَضْلِ مَنْ تَعَارَّ مِنَ اللَّيلِ فَصَلَّى

١١٥٤ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا الوَلِيدُ، عَنِ الأَوْزَاعِيِّ قالَ: حَدَّثَني عُمَيرُ بْنُ هَانِئٍ قالَ: حَدَّثَني جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَني عُبَادَةُ بْنُ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَعَارَّ مِنَ اللَّيلِ فَقالَ: لا إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، الحَمْدُ لِلَّهِ، وَسُبْحانَ اللَّهِ، وَلا إِلٰهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ، ثُمَّ قالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعا، اسْتُجِيبَ لَهُ، فَإِنْ تَوَضَّأَ قُبِلَتْ صَلاتُهُ».

١١٥٥ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي الهَيثَمُ بْنُ أَبِي سِنَانٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ يَقْصُصُ فِي قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللَّهِ ﷺ: «إِنَّ أَخاً لَكُمْ لا يَقُولُ الرَّفَثَ». يَعْنِي بِذلِكَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ:

وَفِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ ... إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الفَجْرِ سَاطِعُ

أَرَانَا الهُدَى بَعْدَ العَمَى فَقُلُوبُنَا ... بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ وَاقِعُ

يَبِيتُ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ ... إِذَا اسْتَثْقَلَتْ بِالمُشْرِكِينَ المَضَاجِعُ

تَابَعَهُ عُقَيلٌ. وَقالَ الزُّبَيدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ سَعِيدٍ وَالأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ.

١١٥٦ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: رَأَيتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَأَنَّ بِيَدِي قِطْعَةَ إِسْتَبْرَقٍ، فَكَأَنِّي لا أُرِيدُ مَكاناً مِنَ الجَنَّةِ إِلاَّ طَارَتْ إِلَيهِ، وَرَأَيتُ كَأَنَّ اثْنَينِ أَتَيَانِي، أَرَادَا أَنْ يَذْهَبَا بِي إِلَى النَّارِ، فَتَلَقَّاهُما مَلَكٌ فَقالَ: لَمْ تُرَعْ، خَلِّيَا عَنْهُ. [طرفه في: ٤٤٠].

١١٥٧ ـ فَقَصَّتْ حَفْصَةُ عَلَى النَّبِيِّ ﷺ إِحْدَى رُؤْيَايَ، فَقالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كانَ يُصَلِّي مِنَ اللَّيلِ». فَكانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي مِنَ اللَّيلِ. [طرفه في: ١١٢٢].

١١٥٨ ـ وَكانُوا لا يَزَالُونَ يَقُصُّونَ عَلَى النَّبِيِّ ﷺ الرُّؤْيَا: أَنَّهَا فِي اللَّيلَةِ السَّابِعَةِ مِنَ العَشْرِ الأَوَاخِرِ، فَقالَ النَّبِيُّ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَتْ فِي العَشْرِ الأَوَاخِرِ، فَمَنْ كانَ مُتَحَرِّيهَا

١١٥٤ـ قوله: «من تعار» التعار هو التيقظ مع صوت من استغفار أو تسبيح أو نحوه.

١١٥٥ـ قوله: (يقصص) كذا بالاظهار وفي نسخة يقص بالإدغام وقوله: (قصصه) بكسر القاف جمع قصة ويروى فتحها أي مواعظه ذكره الشارح.

ـ قوله: رضي الله عنه من الشرح في نسخة الشارح لا من المتن.

١١٥٨ـ قوله: (أنها) أي ليلة القدر.

ـ قوله: متحريها بسكون التحتية في اليونينية (شارح).

[22] Offering the two Rak'as (sunna) of The Fajr prayer regularly

1159- A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" performed Isha prayer and then performed eight Rak'as, followed by two, which he prayed as sitting. Then he prayed two Rak'as in the interval between the two calls (for the prayer and for its establishment). He never left performing those two Rak'as.

[23] One's lying on his right side after offering the two Rak'as (sunna) of The Fajr

1160- A'isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prayed the two Rak'as (sunna) of The Fajr, he would lie on his right side.

[24] When one talks (to another) after the two Rak'as of The Fajr

1161- A'isha "Allah be pleased with her" narrated: After praying the two Rak'as of The Fajr, whenever The Prophet "Allah's blessing and peace be upon him" found me awake he would talk to me. But if I was asleep he would lie (on his right side) until the Mu'adhdhin came.

[25] The optional voluntary prayers are offered as two by two

1162- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to the right action (concerning any job or deed), in all matters, (Istikhara) as he taught us the Suras of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-Rak'a-prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and

فَلْيَتَحَرَّهَا مِنَ العَشْرِ الأَوَاخِرِ».

[الحديث ١١٥٨ ـ طرفاه في: ٢٠١٥، ٦٩٩١].

٢٢ ـ بابُ المُداوَمَةِ على رَكعَتَي الفَجْرِ

١١٥٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ، هُوَ ابْنُ أَبِي أَيُّوبَ، قالَ: حَدَّثَني جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِراكِ بْنِ مالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: صَلَّى النَّبِيُّ ﷺ العِشاءَ، ثُمَّ صَلَّى ثَمانَ رَكَعاتٍ، ورَكْعَتَينِ جالِساً، ورَكْعَتَينِ بَينَ النِّداءَينِ، وَلَمْ يَكُنْ يَدَعُهُمَا أَبداً.

[طرفه في: ٦١٩]

٢٣ ـ باب الضِّجْعَةِ على الشِّقِّ الأيمَنِ بَعْدَ رَكْعَتَي الفَجْرِ

١١٦٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنا سَعِيدُ بْنُ أَبِي أَيُّوبَ قالَ: حَدَّثَني أَبُو الأَسْوَدِ، عَنْ عروةَ بنِ الزُّبيرِ، عَنْ عائشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كانَ النَّبِيُّ ﷺ إِذا صَلَّى رَكعَتَي الفَجرِ اضْطَجَعَ عَلَى شِقِّهِ الأَيمَنِ.

[طرفه في: ٦٢٦]

٢٤ ـ باب مَنْ تَحَدَّثَ بَعْدَ الرَّكْعَتَيْنِ وَلَمْ يَضْطَجِعْ

١١٦١ ـ حدثنا بِشْرُ بْنُ الحَكَمِ: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَني سالِمٌ أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا صَلَّى، فإِنْ كُنْتُ مُستَيقِظَةً حَدَّثَني، وإِلاَّ اضْطَجَعَ حَتَّى يُؤْذَنَ بِالصَّلاَةِ.

[طرفه في: ١١١٨].

٢٥ ـ باب ما جاءَ في التَّطَوُّعِ مَثْنَى مَثْنَى

وَيُذْكَرُ ذلِكَ عَنْ عَمَّارٍ، وَأَبِي ذَرٍّ، وَأَنَسٍ، وَجابِرِ بْنِ زَيْدٍ، وَعِكْرِمَةَ، وَالزُّهْرِيِّ، رَضِيَ اللَّهُ عَنْهُمْ.

وَقالَ: يَحْيى بْنُ سَعِيدٍ الأَنْصارِيُّ: ما أَدْرَكْتُ فُقَهَاءَ أَرْضِنا إِلاَّ يُسَلِّمُونَ في كُلِّ اثْنَتَينِ مِنَ النَّهَارِ.

١١٦٢ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثَنا عَبدُ الرَّحْمنِ بْنُ أَبِي المَوالِي، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ،

١١٥٩ـ قوله: (ثمان ركعات) بفتح النون وهو شاذ ولأبي ذرّ ثماني بكسرها ثم ياء مفتوحة على الأصل وقوله: (بين النداءين) أراد بهما أذان الصبح وإقامته.

باب ٢٣ ـ قوله: الضجعة بكسر الضاد لأن المراد الهيئة ويجوز الفتح على إرادة المرة (شارح).

١١٦١ـ قوله: (حتى يوذن) من الإفعال وروي: يؤذن من التفعيل مبنياً للمفعول في الوجهين وللكشميهني: حتى نودي قاله الشارح.

١١٦٢ـ قوله: (في الأمور) ولأبي ذرّ والأصيلي زيادة كلها (شارح).

later needs) Then You ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

1163- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you entered the mosque, he would pray two Rak'as before he sits down."

1164- Anas "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" led us in a two-rak'a-prayer and then left.

1165- Abdullah Ibn Omar "Allah be pleased with both" told: I prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" two Rak'as before Dhuhr (prayer), and other two after it. (I also prayed with him) two Rak'as after Friday (prayer), two after Maghrib and two after Isha (prayers).

1166- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, while delivering a speech: "If any of you came (into the mosque) and the imam is addressing (people), or got out, he would pray two Rak'as."

1167- Abdullah Ibn Omar "Allah be pleased with both" was reported to have said, after somebody had come to him in his house and told: "The Messenger of Allah "Allah's blessing and peace be upon him" entered into Ka'ba.": I went and found that The Messenger of Allah "Allah's blessing and peace be upon him" had got out (of Ka'ba). Bilal was standing at its door. I asked him: "Did The Messenger of Allah "Allah's blessing and peace be upon him" pray within Ka'ba?" he said: "Yes." I asked: "Where did he pray?" he said: "Between those two pillars. Then he got out and prayed two Rak'as facing Ka'ba."

On the other hand, Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recommended me to keep on praying the two Rak'as of the forenoon."

عَنْ جابرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنا الاسْتِخارَةَ في الأُمُورِ كُلِّها، كما يُعَلِّمُنا السُّورَةَ مِنَ القُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُم بالأَمْرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيرِ الفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ خَيْرٌ لِي، في دِيني وَمَعاشِي وَعاقِبَةِ أَمْرِي، أَوْ قالَ: عاجِلِ أَمْرِي وَآجِلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ شَرٌّ لِي، في دِينِي وَمَعَاشِي وَعاقِبَةِ أَمْرِي، أَوْ قالَ: في عاجِلِ أَمْرِي وَآجِلِهِ، فاصْرِفْهُ عَنِّي واصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الخَيرَ حَيْثُ كانَ، ثُمَّ أَرْضِنِي. قالَ: وَيُسَمِّي حاجَتَهُ».

[الحديث ١١٦٢ ـ طرفاه في: ٦٣٨٢، ٧٣٩٠].

١١٦٣ ـ حدّثنا المَكِّيُّ بْنُ إِبْراهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ عَمْرِو بْنِ سُلَيمٍ الزُّرَقِيِّ: سَمِعَ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ الأَنصارِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِذا دَخَلَ أَحَدُكُمُ المَسْجِدَ، فَلا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَينِ».

[طرفه في: ٤٤٤].

١١٦٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخبرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّى لَنا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

[طرفه في: ٣٨٠].

١١٦٥ ـ حدّثنا ابْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَلَّيتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَينِ قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَ الجُمُعَةِ، وَرَكْعَتَينِ بَعْدَ المَغْرِبِ، وَرَكْعَتَينِ بَعْدَ العِشَاءِ.

[طرفه في: ٩٣٧].

١١٦٦ ـ حدّثنا آدَمُ قالَ: أَخبرَنا شُعْبَةُ: أَخبرَنا عَمْرُو بْنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَخْطُبُ: «إِذَا جاءَ أَحَدُكُمْ وَالإِمامُ يَخْطُبُ أَوْ: قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَينِ».

[طرفه في: ٩٣٠].

١١٦٧ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا سَيفٌ: سَمِعْتُ مُجَاهِداً يَقُولُ: أُتِيَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا في مَنْزِلِهِ، فَقِيلَ لَهُ: هذا رَسُولُ اللَّهِ ﷺ قَدْ دَخَلَ الكَعْبَةَ. قالَ: فَأَقْبَلْتُ، فَأَجِدُ رَسُولَ

١١٦٧ـ قوله (فاقبلت فأجد) كان القياس أن يقول: فوجدت لكن عدل عنه لاستحضار صورة الوجدان وحكايته عنها (شارح).

Itban Ibn Malik said: “The Messenger of Allah “Allah’s blessing and peace be upon him” and Abu’bakr came into my house at forenoon. We aligned behind him and he (The Prophet) led us in a two-rak’a-prayer.”

[26] One’s talk (after the two Rak’as (sunna) of The Fajr)

1168- A’isha “Allah be pleased with her” narrated: After praying the two Rak’as of The Fajr, whenever The Prophet “Allah’s blessing and peace be upon him” found me awake he would talk to me. But if I was asleep he would lie (on his right side until the Mu’adhdhin came).

[27] Keeping on offering the two Rak'as (Sunna) of Fajr regularly; and what about making them (of) voluntary (prayers)

1169- A’isha "Allah be pleased with her" narrated: I never saw The Prophet "Allah's blessing and peace be upon him" more regularly keeping on offering any optional voluntary prayer than on offering the two Rak'as before the Dawn (Fajr).

[28] What one recites in the two Rak'as of Fajr

1170- A’isha “Allah be pleased with her” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer (the voluntary) prayers at night as thirteen Rak’as. Then whenever he heard the caller for the morning prayer, he would pray two light Rak’as.

1171- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to make the two Rak’as before the Fajr prayer so light that I would wonder whether he recited even Al'fatiha (or not).

[29] Performing the voluntary prayers after the written (obligatory) ones

1172- Abdullah Ibn Omar “Allah be pleased with both” told: I prayed behind The Messenger of Allah “Allah’s blessing and peace be upon him” two Rak’as before Dhuhr (prayer), and other two after it. (I also prayed with him) two Rak’as after Maghrib, two after Isha and two Rak’as after Friday (prayer). As for those after Maghrib and Isha prayers, they were in his house.

اللَّهِ ﷺ قَدْ خَرَجَ، وَأَجِدُ بِلالاً عِنْدَ البَابِ قائماً، فَقُلتُ: يَا بِلالُ، صَلى رَسُولُ اللَّهِ ﷺ في الكَعْبَةِ؟ قال: نَعَمْ، قُلتُ: فَأَينَ؟ قال: بَينَ هَاتَينِ الأسْطُوانَتَينِ، ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَينِ في وَجْهِ الكَعْبَةِ. قالَ أبُو عَبْدِ اللَّهِ: قالَ أبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ أَوْصَانِي النَّبِيُّ ﷺ بِرَكْعَتَي الضُّحى. وَقالَ عِتْبَانُ: غَدا عَلَيَّ رَسُولُ اللَّهِ ﷺ، وأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، بَعْدَ ما امْتَدَّ النَّهارُ، وَصَفَفنا وَرَاءَهُ فَرَكَعَ رَكْعَتَينِ. [طرفه في: ١١٦٧].

٢٦ ـ باب الحَدِيثِ ـ يَعْنِي ـ بَعْدَ رَكْعَتَي الفَجْرِ

١١٦٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ: قالَ أبُو النَّضْرِ: حَدَّثَني أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي رَكْعَتَينِ، فَإِنْ كُنْتُ مُسْتَيقِظَةً حَدَّثَني، وَإِلاَّ اضْطَجَعَ. قُلتُ لِسُفيانَ: فَإِنَّ بَعْضَهُمْ يَرْوِيهِ: رَكْعَتَي الفَجْرِ؟ قالَ سُفيانُ: هُوَ ذاكَ. [طرفه في: ١١١٨].

٢٧ ـ باب تَعاهُدِ رَكْعَتَي الفَجْرِ، وَمَنْ سَمَّاهُما تَطَوُّعاً

١١٦٩ ـ حدّثنا بَيانُ بْنُ عَمْرو: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ: حَدَّثَنا ابْنُ جُرَيجٍ، عَنْ عَطاءٍ، عَنْ عُبَيدِ بْنِ عُمَيرٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلى شَيءٍ مِنَ النَّوافِلِ، أَشَدَّ مِنْهُ تَعاهُداً عَلَى رَكْعَتَي الفَجْرِ.

٢٨ ـ باب ما يُقْرَأُ في رَكْعَتَي الفَجْرِ

١١٧٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيلِ ثَلاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذا سَمِعَ النِّداءَ بِالصُّبْحِ، رَكْعَتَينِ خَفِيفَتَينِ. [طرفه في: ٦٢٦].

١١٧١ ـ حدّثنا مُحمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمَّتِهِ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ (خ).

وَحَدَّثَنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا يَحْيى، هُوَ ابْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَينِ اللَّتَينِ قَبْلَ صَلاةِ الصُّبْحِ، حَتَّى إِنِّي لأَقُولُ: هَل قَرَأَ بِأُمِّ الكِتابِ؟

٢٩ ـ باب التَّطَوُّعِ بَعْدَ المَكْتُوبَةِ

١١٧٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنَا نافِعٌ، عَنِ

١١٦٩ـ قوله: (تعاهدا) أي تفقدا وتحفظا (شارح).

١١٧٢ـ قوله: (صليت مع النبي ﷺ) الظاهر أن المراد به المعية في مجرد المكان والزمان لا المشاركة والاقتداء في الصلاة إذ الاقتداء في الرواتب غير معروف (سندي).

1173- Ibn Omar narrated: My sister Hafsa told me: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray two light Rak'as when the dawn appeared. It was (in) an hour I hardly entered into him at it.

[30] When one does not offer the voluntary prayers after the written (obligatory) ones

1174- Ibn Abbas "Allah be pleased with both" reported: I prayed with The Prophet "Allah's blessing and peace be upon him" eight Rak'as together and seven Rak'as together. Amr, the sub-narrator said: I said to Abush'sha'tha: "I think he (The Prophet) delayed the Dhuhr and offered Asr prayers early, as well as he offered Isha early and delayed Maghrib prayers." Abush'sha'tha replied: "I think so too."

[31] The prayer of forenoon (Duha) on journey

1175- Ibn Omar "Allah be pleased with both" was asked: "Do you offer the Duha prayer?" he said: "No." he was asked: "What about Omar?" he answered: "No. (He used not to pray it)." He was asked: "And Abu'bakr?" he said: "No. (He did not pray it." He was asked: "And The Prophet?" he replied: "I do not think (he used to pray it)."

1176- Ibn Abu'laila reported: None but Ommu'hani narrated to us that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the forenoon (Duha) prayer. She mentioned that on the day of Mecca Conquest, he (The Prophet) entered into her home and took a bath and then prayed eight Rak'as. She said that she had never seen lighter prayer than it; but The Prophet offered bowing and prostrations perfectly.

ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَلَّيتُ مَعَ النَّبيِّ ﷺ: سَجْدَتَيْنِ قَبْلَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الظُّهرِ، وَسجدتَين بَعْدَ المغربِ، وَسجدتَينِ بَعْدَ العِشاءِ، وَسَجْدَتَيْنِ بَعْدَ الجُمُعَةِ، فَأَمَّا المَغْرِبُ وَالعِشَاءُ فَفِي بَيتِه. قالَ ابْنُ أَبي الزِّنَادِ: عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نافعٍ: بَعْدَ العِشاءِ في أَهْلِهِ. تَابَعَهُ كَثِيرُ بْنُ فَرْقَدٍ وَأَيُّوبُ، عَنْ نَافِعٍ.

[طرفه في: ٩٣٧].

١١٧٣ - وَحَدَّثَتْني أُخْتِي حَفصَةُ: أَنَّ النَّبيَّ ﷺ كانَ يُصَلِّي سَجْدَتَينِ خَفِيفَتَينِ بَعْدَ ما يَطْلُعُ الفَجْرُ، وَكانَتْ ساعَةً لا أَدخُلُ عَلى النَّبي ﷺ فِيهَا. تابَعهُ كَثِير بن فَرقَدٍ، وَأيوبُ، عَنْ نافِعٍ. وَقالَ ابْنُ أَبِي الزِّنَادِ: عَنْ مُوسى بن عُقبة، عَن نافعٍ: بَعْدَ العِشاءِ في أهلِه

[طرفه في: ٦١٨].

٣٠ - بابُ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ المَكْتُوبَةِ

١١٧٤ - حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ أَبَا الشَّعْثَاءِ جابِراً قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَلَّيتُ مَعَ رَسُولِ اللَّهِ ﷺ: ثَمَانِياً جَمِيعاً، وَسَبْعاً جَمِيعاً. قُلتُ: يا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ العَصْرَ، وَعَجَّلَ العِشاءَ وَأَخَّرَ المَغْرِبَ؟ قالَ: وَأَنَا أَظُنُّهُ.

[طرفه في: ٥٤٣].

٣١ - بابُ صَلاةِ الضُّحى في السَّفَرِ

١١٧٥ - حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ قالَ: قُلتُ لابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَتُصَلِّي الضُّحى؟ قالَ: لا، قُلتُ: فَعُمَرُ؟ قالَ: لاَ، قُلتُ: فَأَبُو بَكْرٍ؟ قالَ: لاَ، قُلتُ فالنَّبيُّ ﷺ؟ قالَ: لاَ أَخالُهُ.

١١٧٦ - حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمرو بْنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيلَى يَقُولُ: ما حَدَّثَنَا أَحَدٌ أَنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي الضُّحى غَيرُ أُمِّ هَانِيءٍ، فَإِنَّها قالَتْ: إِنَّ النَّبِي ﷺ دَخَلَ بيتها يَومَ فَتحِ مَكَّةَ، فاغتسَلَ، وَصَلَّى ثَمانِيَ رَكَعاتٍ، فَلَمْ أَرَ صَلاةً قَطُّ أَخَفَّ مِنها غَيرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[طرفه في: ١١٠٣، ٦٧١].

١١٧٤ـ قوله: (ثمانياً) أي ثمان ركعات الظهر والعصر. (جميعاً) لم يفصل بينهما بتطوع (وسبعاً) المغرب والعشاء (جميعاً) لم يفصل بينهما بتطوع ا هـ من الشرح مختصراً

١١٧٥ـ قوله: (لا إخاله) المشهور في همزة إخال الكسر ويجوز الفتح أي لا أظنه عليه الصلاة والسلام صلاها ا هـ.

[32] When one does not offer the Duha prayer

1177- A'isha "Allah be pleased with her" narrated: I never saw The Prophet "Allah's blessing and peace be upon him" offering the Duha prayer, though I offer it.

[33] Offering The Forenoon prayer at one's residence (not on journey)

1178- Abu'huraira "Allah be pleased with him" narrated: My friend (The Prophet) advised me to do three things and I shall not leave them till I die. These are: To fast three days every month, to offer the Duha prayer, and not to sleep before offering the last odd Rak'a (Witr).

1179- Anas "Allah be pleased with him" narrated: A man from Ansar said to The Prophet: "I cannot pray with you (in congregation)." He was a very fat man. He prepared a meal for The Prophet "Allah's blessing and peace be upon him" and invited him to his house. He spread out a mat for The Prophet, and washed one of its sides with water, on which The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as. A man from the family of Al'jarud asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" used to pray the Duha (forenoon) prayer?" Anas said: "I did never see him praying the Duha prayer except on that day."

[34] The two Rak'as before Dhuhr prayer

1180- Ibn Omar "Allah be pleased with both" reported: I remembered from The Messenger of Allah "Allah's blessing and peace be upon him" ten Rak'as (to be prayed voluntarily): two before Dhuhr, two after Dhuhr, two after Maghrib in his house, two after Isha in his house, and two before Fajr, in a time at which anyone could hardly enter into him.

1181- Ibn Omar resumed: Hafsa told me: Whenever the dawn appeared, he (The Prophet) prayed two Rak'as.

1182- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" had never missed four Rak'as before noon (Dhuhr) prayer, and other two before Fajr prayer.

٣٢ ـ بابُ مَنْ لَمْ يُصَلِّ الضُّحى، وَرَآهُ وَاسِعاً

١١٧٧ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: ما رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحى، وَإِنِّي لأُسَبِّحُها.

[طرفه في: ١١٢٨].

٣٣ ـ باب صَلاةِ الضُّحى في الحَضَرِ

قالَهُ عِتْبانُ بْنُ مالِكٍ، عَنِ النَّبِيِّ ﷺ.

١١٧٨ ـ حدّثنا مُسْلِمُ بنُ إِبْراهِيمَ: أَخبرَنا شُعْبَةُ: حَدّثنا عَبّاسٌ الجُرَيْرِيُّ، هُوَ ابنُ فَرُّوخَ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوْصانِي خَلِيلِي بِثَلاثٍ، لا أَدَعُهُنَّ حَتَّى أَمُوتَ: صَوْمِ ثَلاثَةِ أَيّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاةِ الضُّحى، وَنَوْمٍ عَلى وِتْرٍ.

١١٧٩ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ الأَنْصارِيَّ قالَ: قالَ رَجُلٌ مِنَ الأَنْصارِ، وَكانَ ضَخْماً، لِلنَّبِيِّ ﷺ: إِنِّي لا أَسْتَطِيعُ الصَّلاةَ مَعَكَ. فَصَنَعَ لِلنَّبِيِّ ﷺ طَعاماً، فَدَعاهُ إِلى بَيْتِهِ، وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِماءٍ، فَصَلّى عَلَيْهِ رَكْعَتَيْنِ. وَقالَ فُلانُ بْنُ فُلانِ بْنِ جارُودٍ لأَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَكانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحى؟ فَقالَ: ما رَأَيْتُهُ صَلّى غَيْرَ ذلِكَ اليَوْمِ.

٣٤ ـ بابُ الرَّكْعَتانِ قَبْلَ الظُّهْرِ

١١٨٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا حَمّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ عَشْرَ رَكَعاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَها، وَرَكْعَتَيْنِ بَعْدَ المَغْرِبِ في بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ العِشاءِ في بَيْتِهِ، وَرَكْعَتَيْنِ قَبْلَ صَلاةِ الصُّبْحِ، كانَتْ ساعَةً لا يُدْخَلُ عَلى النَّبِيِّ ﷺ فِيها.

[طرفه في: ٩٣٧].

١١٨١ ـ حَدَّثَتْنِي حَفْصَةُ: أَنَّهُ كانَ إِذا أَذَّنَ المُؤَذِّنُ، وَطَلَعَ الفَجْرُ، صَلّى رَكْعَتَيْنِ.

[طرفه في: ٦١٨].

١١٨٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ شُعْبَةَ، عَنْ إِبْراهِيمَ بْنِ مُحمد بْنِ المُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ النَّبِيَّ ﷺ كانَ لا يَدَعُ أَرْبَعاً قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الغَداةِ. تابَعَهُ ابْنُ أَبِي عَدِيٍّ، وَعَمْرٌو، عَنْ شُعْبَةَ.

باب ٣٢ ـ قوله: (ورآه) أي الترك وقوله: (واسعاً) مباحاً كذا في الشرح

١١٧٩ـ قوله: (وقال فلان بن فلان) عبد الحميد بن المنذر (شارح)

[35] Praying before the Maghrib (prayer)

1183- Abdullah Al'muzni "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Pray before the Maghrib (compulsory) prayer." He said it thrice. In the third time, he said: "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

1184- Marthad Ibn Abdullah Al'muzni reported: I came to Uqba Ibn Amer Al'jahni and said: “Are not you surprised by what Abu'tamim does? He offers two Rak'as before Maghrib (prayer).” He said: “We used to do it during the lifetime of Allah's Messenger.” I asked: “Then, what prevents you to do it now?” he replied: “the business.”

[36] Offering the voluntary prayers in congregation

1185- Mahmud Ibn Ar'rabie reported: I remember Allah's Apostle and also the mouthful of water which he took from a bucket in our house and ejected (on me).

1186- he also narrated: I heard from Itban Ibn Malik Al'ansari, who was one from Banu'salim, saying: "I used to lead my tribe of Banu'salim in prayer. But there was a valley between my house and (the mosque of) my tribe. When it rained it became difficult for me to cross this valley to reach their mosque. Once I went to the Prophet and said to him: “I have weak eyesight and at times the rain makes the valley between me and my tribe flooded with water which prevents me from crossing it; and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying.” He said: " Allah willing, I shall do that." Next day Allah's Apostle along with Abu'bakr, came to my house after the sun had risen high and he asked permission to enter. I allowed for him, but he didn't sit till he said to me: "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: “Allah is greater”, and we all got up and aligned behind him. We offered two Rak'as, and he ended the prayer with the end salutation. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said: "Where is Malik?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger. Hearing that,

٣٥ ـ باب الصَّلاةِ قَبْلَ المَغْرِبِ

١١٨٣ ـ حدّثنا أبو معمر: حدَّثنا عبدُ الوارِثِ، عن الحسين، عن ابن بُريدةَ قال: حدَّثني عبدُ اللهِ المُزَنِيُّ، عن النبيِّ ﷺ قال: «صَلُّوا قبلَ صلاةِ المَغرب». قال في الثالثةِ: «لِمَنْ شاءَ» كَراهيةَ أن يَتَّخِذَها النّاسُ سُنَّةً.

[الحديث ١١٨٣ ـ طرفه في: ٧٣٦٨].

١١٨٤ ـ حدّثنا عبدُ اللهِ بن يزيد قال: حدَّثنا سعيدُ بنُ أبي أيّوبَ قال: حدَّثني يَزيدُ بنُ أبي حبيبٍ قال: سمعتُ مرثَدَ بنَ عبدِ اللهِ اليَزَنيَّ قال: أتيتُ عُقبةَ بنَ عامِرٍ الجُهَنيَّ، فقلتُ: ألا أُعجِبُكَ مِن أبي تَميمٍ؟ يَركَعُ رَكعتينِ قبلَ صلاةِ المَغرِبِ؟ فقالَ عُقبةُ: إنّا كُنّا نَفعَلُهُ على عَهدِ رَسولِ اللهِ ﷺ. قُلتُ: فما يَمنَعُكَ الآنَ؟ قال: الشُّغلُ.

٣٦ ـ بابُ صَلاةِ النَّوافِلِ جَماعَةً

ذكرَهُ أنسٌ، وعائشةُ، رضيَ اللهُ عنهما، عن النبيِّ ﷺ.

١١٨٥ ـ حدّثني إسحاقُ: حَدَّثَنا يَعقوبُ بنُ إبراهيمَ: حَدَّثَنا أبي، عَن ابنِ شِهابٍ قال: أخبَرَني مَحمودُ بنُ الرَّبيعِ الأنصاريُّ، أنَّهُ عَقَلَ رَسولَ اللهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّها في وَجهِهِ، مِن بِئرٍ كانَتْ في دارِهِم.

[طرفه في: ٧٧].

١١٨٦ ـ فزَعَمَ مَحمودٌ: أنَّهُ سَمِعَ عِتبانَ بنَ مالِكٍ الأنصاريَّ رَضِيَ اللهُ عَنهُ، وكانَ مِمَّن شَهِدَ بَدراً مَعَ رَسولِ اللهِ ﷺ، يَقولُ: كُنتُ أُصَلِّي لِقَومي بِبَني سالِمٍ، وَكانَ يَحولُ بَيني وَبَينَهُم وادٍ إذا جاءَتِ الأمطارُ، فَيَشُقُّ عَلَيَّ اجتِيازُهُ قِبَلَ مَسجِدِهِم، فَجِئتُ رَسولَ اللهِ ﷺ فَقُلتُ لَهُ: إنِّي أنكَرتُ بَصَري، وَإنَّ الوادِيَ الَّذي بَيني وَبَينَ قَومي يَسيلُ إذا جاءَتِ الأمطارُ، فَيَشُقُّ عَلَيَّ اجتِيازُهُ، فَوَدِدتُ أنَّكَ تَأتي فَتُصَلِّي مِن بَيتي مَكاناً، أتَّخِذُهُ مُصَلًّى؟ فَقالَ رَسولُ اللهِ ﷺ: «سَأفعَلُ». فَغَدا عَلَيَّ رَسولُ اللهِ ﷺ وَأبو بَكرٍ رَضِيَ اللهُ عَنهُ، بَعدَ ما اشتَدَّ النَّهارُ، فَاستَأذَنَ رَسولُ اللهِ ﷺ فَأذِنتُ لَهُ، فَلَم يَجلِسْ حَتّى قالَ: «أينَ تُحِبُّ أن أُصَلِّيَ مِن بَيتِكَ»؟ فَأشَرتُ لَهُ إلى المَكانِ الَّذي أُحِبُّ أن أُصَلِّيَ فيهِ، فَقامَ رَسولُ اللهِ ﷺ فَكَبَّرَ، وَصَفَفنا وَراءَهُ، فَصَلّى رَكعَتَينِ، ثُمَّ سَلَّمَ وَسَلَّمنا حينَ سَلَّمَ، فَحَبَستُهُ عَلى خَزيرٍ يُصنَعُ لَهُ، فَسَمِعَ أهلُ الدّارِ رَسولَ اللهِ ﷺ في بَيتي، فَثابَ رِجالٌ مِنهُم

١١٨٣ـ قوله: (قال في الثالثة) الظاهر أنه عليه السلام قال ذلك ثلاثاً وقال في المرة الثالثة لمن شاء.

ـ قوله (ألا أعجبك) بهذا الضبط ولأبوي ذرّ والوقت والأصيلي أعجبك بفتح العين وتشديد الجيم وقول الشغل بسكون الغين وضمها (شارح).

١١٨٦ـ قوله: (فيشق) وفي رواية: يشق بدون الفاء. قال الشارح: وللكشميهني: فشق بصيغة الماضي اهـ هذا كله في الأول دون الثاني وانتصب. قوله: (مكاناً) على الظرفية لتوغله في الإبهام أو على نزع الخافض.

ـ قوله: (والخزير): طعام يصنع من لحم ودقيق ومعنى قوله: (فثاب) جاء.

Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no God (to be worshipped) but Allah" just for Allah's sake." Then Mahmud added: "I told the above narration to some people, one of whom was Abu'aiyub, the companion of Allah's Apostle, in the battle in which he died and Yazid Ibn Mo'awiya was their leader in Roman Territory. Abu'aiyub denounced the narration and said: "I have doubt that Allah's Apostle ever said what you have said. " I felt that too much, and I vowed to Allah that if I remained alive in that battle, I would (go to Medina and) ask Itban Ibn Malik if he was still living in the mosque of his people. So when I returned, I assumed Ihram for Hajj or Umra and then I proceeded on till I reached Medina. I went to Banu'salim and Itban Ibn Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same way as he had narrated it the first time."

[37] (Offering) the voluntary prayers at one's home

1187- Abdullah Ibn Omar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform (a portion) of your (voluntary) prayers at your home; and do not take them as graves."

حتى كَثُرَ الرِّجالُ في البَيتِ، فَقالَ رَجُلٌ مِنهُمْ: ما فَعَلَ مالِكٌ؟ لا أَراهُ، فَقالَ رَجُلٌ مِنهُمْ: ذَاكَ مُنافِقٌ، لا يُحِبُّ اللّهَ ورَسولَهُ. فَقالَ رَسولُ اللّهِ ﷺ: «لا تَقُل ذاكَ، أَلا تَراهُ قالَ: لا إِلٰهَ إِلاَّ اللّهُ، يَبْتَغِي بِذلِكَ وَجْهَ اللّهِ». فَقالَ: اللّهُ وَرَسولُهُ أَعْلَمُ، أَمَّا نَحْنُ، فَوَاللّهِ لا نَرَى وُدَّهُ وَلا حَدِيثَهُ إِلا إِلَى المنافقينَ. قالَ رَسولُ اللّهِ ﷺ: «فَإِنَّ اللّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قالَ: لا إِلٰهَ إِلاَّ اللّهُ، يَبْتَغِي بذلِكَ وَجْهَ اللّهِ». قالَ مَحْمُودٌ: فَحَدَّثْتُها قَوْماً، فِيهِمْ أَبُو أَيُّوبَ، صَاحِبُ رَسُولِ اللّهِ ﷺ، في غَزْوَتِهِ الَّتِي تُوُفِّيَ فِيهَا، وَيَزِيدُ بْنُ مُعَاوِيَةَ عَلَيهِمْ بِأَرْضِ الرُّومِ، فَأَنْكَرَهَا عَلَيَّ أَبُو أَيُّوبَ، قالَ: وَ اللّهِ ما أَظُنُّ رَسولَ اللّهِ ﷺ قالَ ما قُلتَ قَطُّ. فَكَبُرَ ذلكَ عَلَيَّ، فَجَعلتُ لِلّهِ عَلَيَّ إِنْ سَلَّمَنِي حَتَّى أَقْفُلَ مِنْ غَزْوَتِي: أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ بْنَ مالِكٍ رَضِيَ اللّهُ عَنْهُ، إِنْ وَجَدْتُهُ حَيّاً في مَسْجِدِ قَوْمِهِ، فَقَفَلتُ، فَأَهلَلتُ بِحَجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حَتَّى قَدِمْتُ المَدِينَةَ، فَأَتَيتُ بَنِي سالِمٍ، فَإِذَا عِتْبَانُ شَيخٌ أَعمى يُصَلِّي لِقَوْمِهِ، فَلَمَّا سَلَّمَ مِنَ الصَّلاةِ سَلَّمْتُ عَلَيهِ، وَأَخْبَرْتُهُ مَنْ أَنَا، ثُمَّ سَأَلْتُهُ عَنْ ذلِكَ الحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

[طرفه في: ٤٢٤].

٣٧ ـ بابُ التَّطَوُّعِ في البَيتِ

١١٨٧ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، وَعُبَيدِ اللّهِ، عَنْ نافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا قالَ: قالَ رَسولُ اللّهِ ﷺ: «اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاتِكُمْ، وَلاَ تَتَّخِذُوهَا قُبُوراً». تَابَعَهُ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ.

[طرفه في: ٤٣٢].

ـ (القفول): الرجوع.

ـ قوله: فأهللت، الإهلال: الإحرام وأصله رفع الصوت بالتلبية عند الإحرام.

(20) The Book of prayer in the two mosques of Mecca and Medina

[1] The superiority of praying in Mecca and Medina two mosques

1188- Abu'sa'eed "Allah be pleased with him" who took part with The Messenger of Allah "Allah's blessing and peace be upon him" in twelve Holy battles, narrated four things: I heard from The Prophet "Allah's blessing and peace be upon him" (Hadith 1197).

1189- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Journeys should not be made except to three: The Sacred Mosque of Mecca (Ka'ba), my mosque (in Medina) and The Furthest Mosque (of Jerusalem)."

1190- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "One prayer in my Mosque is better than one thousand prayers in any other mosque except The Sacred Mosque (Ka'ba of Mecca)."

[2] The mosque of Quba

1191- Ibn Omar "Allah be pleased with both" was reported to have never offered the Duha prayer except on two occasions: 1 Whenever he reached Mecca which he always used to reach in the forenoon. He circumambulated Ka'ba and then offered two Rak'as behind Abraham's station. 2 Whenever he visited Quba, which he used to visit every Saturday. Whenever he entered the Mosque, he disliked to leave it without offering a prayer. Ibn Omar narrated that Allah's Apostle "Allah's blessing and peace be upon him" used to visit the Mosque of Quba (sometime) walking and (sometime) riding.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٢٠ ـ كِتَابُ فَضْلِ الصَّلاةِ فِي مَسْجِدِ مَكَّةَ وَالمَدِينَةِ

١ ـ بابُ فضْلِ الصَّلاةِ في مَسْجِدِ مَكة والمَدِينَة

١١٨٨ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قال: أَخبرَني عَبْدُ المَلِكِ، عَنْ قَزَعَةَ قال: سَمِعْتُ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَرْبَعاً قالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ وَكانَ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشْرَةَ غَزْوَةِ. (ح). [طرفه في: ٥٨٦].

١١٨٩ ـ (ح) حدّثنا عَلِيٌّ: حَدَّثَنا سُفيان، عَنِ الزهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ تُشَدُّ الرِّحالُ إلاَّ إلَى ثَلاثَةِ مَساجِدَ: المَسْجِدِ الحَرامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الأَقْصَى».

١١٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يوسفَ قال: أَخبرَنا مالِكٌ، عَنْ زَيدِ بْنِ رَباحٍ، وعُبَيدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الأغَرِّ، عَنْ أَبِي عَبْدِ اللَّهِ الأغَرِّ، عَنْ أَبِي هُرَيرةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «صَلاةٌ في مَسْجِدِي هذا خَيرٌ مِنْ أَلفِ صَلاةٍ فِيما سِواهُ، إلا المَسْجِدَ الحَرَامَ».

٢ ـ بابُ مَسْجِدِ قُبَاءٍ

١١٩١ ـ حدّثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كانَ لاَ يُصَلِّي مِنَ الضُّحى إلاَّ في يَوْمَينِ: يَوْمَ يَقْدَمُ بِمَكَّةَ، فَإِنَّهُ كانَ يَقْدَمُها ضُحىً، فَيَطُوفُ بِالبَيتِ، ثُمَّ يُصَلِّي رَكْعَتَينِ خَلْفَ المَقامِ، ويومٌ يَأتِي مَسْجِدَ قُباءٍ، فَإِنَّهُ كانَ يَأْتِيهِ كُلَّ سَبْتٍ، فإذا دَخَلَ المَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتى يُصَلِّيَ فِيهِ. قالَ: وكانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَزُورُهُ راكِباً وماشِياً. [الحديث ١١٩١ ـ أطرافه في: ١١٩٣، ١١٩٤، ٧٣٢٦].

باب ٢ ـ قوله: قباء بضم القاف ممدوداً وقد يقصر ويذكر على أنه اسم موضع فيصرف ويؤنث على أنه اسم بقعة (شارح).

١١٩١ـ قوله: (يوم يقدم بمكة) بجر يوم بدلاً من يومين أو بالرفع خبر مبتدأ أي أحدهما يوم. وللهروي والأصيلي: يوم بالنصب على الظرفية ودال يقدم مفتوحة وقال العيني: مضمومة. وبمكة بموحدة، ولأبوي ذرّ والوقت والأصيلي وابن عساكر: مكة بحذفها (شارح).

1192- Ibn Omar used to say: "I do only what my companions used to do and I Don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."

[3] Visiting the mosque of Quba every Saturday

1193- Ibn Omar “Allah be pleased with both” told: “The Messenger of Allah “Allah’s blessing and peace be upon him” used to visit the mosque of Quba every Saturday (sometime) riding and (sometime) walking.” Ibn Omar was reported to have used to do so.

[4] Visiting the mosque of Quba (sometime) riding and (sometime) walking

1194- Ibn Omar “Allah be pleased with both” told: “The Messenger of Allah “Allah’s blessing and peace be upon him” used to visit the mosque of Quba every Saturday (sometime) riding and (sometime) walking.” Nafi added: “Wherein he used to pray two Rak’as.”

[5] The superiority of the space between The Prophet's grave and pulpit

1195- Abdullah Ibn Zaid Al’muzni “Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise.”

1196- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise, and my pulpit is on my fount.”

١١٩٢ ـ قالَ: وَكانَ يَقُولُ: إِنَّمَا أَصْنَعُ كما رَأَيتُ أَصْحَـابِي يَصْنَعُونَ، وَلاَ أَمْنَعُ أَحَداً أَنْ يُصلِّيَ في أَيِّ سَاعَةٍ شَاءَ مِنْ لَيلٍ أَوْ نَهارٍ، غَيرَ أَنْ لاَ تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

[طرفه في: ٥٨٢].

٣ ـ مَنْ أَتَى مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ

١١٩٣ ـ حدّثنا موسى بن إسماعيل: حَدَّثَنا عَبْدُ العزيزِ بنُ مسلِمٍ، عَنْ عَبدِ اللَّهِ بنِ دِينارٍ، عن ابنِ عُمرَ رَضِيَ اللهُ عنهما قال: كانَ النَّبيُّ ﷺ يأتِي مَسْجِدَ قُباءٍ كُلَّ سَبْتٍ، ماشِياً وراكباً وكانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يَفعَلُهُ.

[طرفه في: ١١٩١].

٤ ـ بابُ إِتْيانِ مَسْجِدِ قُبَاءٍ ماشِياً وَرَاكِباً

١١٩٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَني نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ النَّبيُّ ﷺ يَأتي قُبَاءَ رَاكِباً وَمَاشِياً. زَادَ ابنُ نُمَيرٍ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ فَيُصَلِّي فِيه رَكْعَتَينِ.

[طرفه في: ١١٩١].

٥ ـ بابُ فَضْلِ ما بَينَ القَبْرِ وَالمِنْبَرِ

١١٩٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيدٍ المَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «ما بَينَ بَيتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجنَّةِ».

١١٩٦ ـ حدّثنا مُسَدَّدٌ عَنْ يَحيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَني خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما بَينَ بَيتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

[الحديث ١١٩٦ ـ أطرافه في: ١٨٨٨، ٦٥٨٨، ٧٣٣٥].

٦ ـ بابُ مَسْجِدِ بَيتِ المَقْدِسِ

١١٩٧ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ قَزَعَةَ مَوْلَى زِيادٍ قالَ: سَمِعْتُ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِيِّ ﷺ، فَأَعْجَبْنَنِي وَآنَقْنَنِي، قالَ:

١١٩٢ـ قوله: وكان يقول له أي لنافع (شارح).

ـ قوله: أن صلى وروي إن صلى بكسر الهمزة وفي نسخة أن يصلي (شارح).

١١٩٥ـ قوله: أخبرنا مالك وفي بعض النسخ: أخبرني مالك.

١١٩٧ـ قوله: (سمعت قزعة) يوجد في بعض النسخ زيادة «قال» قبل قوله: سمعت.

ـ قوله: وآنقنني أي أفرحنني وأسررنني.

[6] The Furthest Mosque of Jerusalem

1197- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The woman should not set out on a journey for two days without her husband or a man of Mahram (a man to whom she could not be married such as her father, brother, grandfather, or so). One should not observe fast On two days: the day of Al'fitr, and the day of Al'ad'ha. One should not pray after two prayers: after the morning prayer until the sun rises, and after Asr prayer until it sets. One should not set out on a journey except for three: The Sacred Mosque (Ka'ba of Mecca), The Furthest Mosque of Jerusalem, and my mosque (in Medina)."

«لاَ تُسَافِرِ المَرْأَةُ يَوْمَيْنِ إلا مَعَهَا زَوْجُهَا، أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ فِي يَوْمَيْنِ: الفِطْرِ وَالأَضحى، وَلاَ صَلاةَ بَعْدَ صَلاتَيْنِ: بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغْرُبَ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأَقْصى، وَمَسْجِدِي».

[طرفه في: ٥٨٦].

(21) The Book of Actions during prayer

[1] Using one's hand in case of being for something of the prayer

1198- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added : I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as then two Rak'as and two Rak'as and then two Rak'as and then two Rak'as and then two Rak'as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

[2] One should not talk to others during prayer

1199- Abdullah "Allah be pleased with him" narrated: We used to greet The Prophet "Allah's blessing and peace be upon him" while he was praying and he used to answer our greetings. When we returned from Negus, we greeted him, but he did not answer us (during the prayer). (After finishing the prayer) he said: "In the prayer one is occupied (by a more serious matter)."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٢١ ـ كِتَابُ العَمَلِ فِي الصَّلاَةِ

١ ـ باب اسْتِعَانَةِ اليَدِ في الصَّلاَةِ، إذَا كانَ مِنْ أَمْرِ الصَّلاَةِ

وقال ابْنُ عبَّاسٍ رَضِيَ اللَّهُ عنهُما: يَسْتَعِينُ الرَّجُلُ في صَلاتِهِ مِنْ جَسَدِهِ بِمَا شاءَ. وَوَضَعَ أَبُو إِسْحاقَ قَلَنْسُوَتَهُ في الصَّلاةِ وَرَفَعَها. وَوَضَعَ عَلِيٌّ رَضِيَ اللَّهُ عنهُ كَفَّهُ عَلَى رُصْغِهِ الأَيْسَرِ، إلاَّ أَنْ يَحُكَّ جِلداً أَوْ يُصْلِحَ ثَوْباً.

١١٩٨ ـ حدّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنْ مَخْرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ، مَوْلى ابنِ عَبَّاسٍ: أَنَّهُ أَخْبَرَهُ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ بَاتَ عِنْدَ مَيمُونَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ خالَتُهُ، قالَ: فَاضْطَجَعْتُ عَلَى عَرْضِ الوِسادَةِ، واضْطَجَعَ رَسُولُ اللهِ ﷺ وأَهْلُهُ في طُولِها، فنامَ رَسُولُ اللهِ ﷺ حتى انْتَصَفَ اللَّيلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ، فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ آيَاتِ خَوَاتِيمَ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قامَ يُصَلِّي. قالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَقُمْتُ، فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي اليُمْنَى يَفْتِلُهَا بِيَدِهِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [طرفه في: ١١٧].

٢ ـ باب ما يُنْهى مِنَ الكَلامِ في الصَّلاة

١١٩٩ ـ حدّثنا ابْنُ نُمَيرٍ: حدَّثَنَا ابْنُ فُضَيلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عنه قال: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ، وَهُوَ في الصَّلاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، وَقالَ: «إِنَّ في الصَّلاةِ شُغْلاً».

[الحديث ١١٩٩ ـ طرفاه في: ١٢١٦، ٣٨٧٥].

حدّثنا ابْنُ نُمَيرٍ: حَدَّثَنَا إِسْحاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيمُ بْنُ سُفيانَ، عَنِ الأَعْمَشِ، عَنْ

باب ١ ـ (الرصغ) بالصاد لغة في الرسغ بالسين وهي أفصح من الصاد وهو المفصل بين الساعد والكف قاله الشارح.

١١٩٨ـ قوله: (آيات) بإسقاط ال ولأبوي ذر والوقت والأصيلي الآيات (شارح).

1200- Zaid Ibn Arqam "Allah be pleased with him" narrated: In the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to speak to one another while praying, till the verse: "Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)" (The Heifer "Al'baqara" 238) was revealed. Since then, we were ordered to remain silent while praying.

[3] men could praise and glorify Allah during prayer

1201- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu'amr Ibn Awf. In the meantime the time of prayer was due and Bilal went to Abu'bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: "Well, if you wanted." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and praised Allah; and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer.

[4] One's naming or greeting some people in prayer unknowingly

1202- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "We used to say the greeting, name and greet one another in the prayer. Once Allah's Apostle "Allah's blessing and peace be upon him" heard us and said: "Say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (At'tahiyato lillah, was'salawato wat'taiyibat. As'salamo alayka aiyuhan'nabiyo warahmatollahi wabarakatoh. As'salamo alayna wa'ala ibadillahi as'salihin. Ash'hado an la ilaha illallaho; wa'ash'hado anna Mohammadan abdoho warasooloh). The Prophet added: "If you say that, it will reach all the slaves in the heaven and the earth."

[5] Clapping (during prayer) is just for women

1203- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Glorification of Allah (to draw the imam's attention if something happened during prayer) is for men, while clapping is just for women."

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: نَحْوَهُ.

١٢٠٠ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو والشَّيْبَانِيِّ قالَ: قالَ لِي زَيْدُ بنُ أَرْقَمَ: إِنْ كُنَّا لَنَتَكَلَّمُ في الصَّلاةِ، عَلَى عَهْدِ النَّبِيِّ ﷺ، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ، حتَّى نَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ﴾. الآيَةَ [البقرة: ٢٣٨]، فَأُمِرْنَا بِالسُّكُوتِ.

[الحديث ١٢٠٠ ـ طرفه في: ٤٥٣٤].

٣ ـ باب ما يَجُوزُ مِنَ التَّسْبِيحِ والْحَمْدِ في الصَّلاةِ لِلرِّجَالِ

١٢٠١ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدّثنا عَبْدُ العَزِيزِ بنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجَ النَّبِيُّ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، وَحانَتِ الصَّلاةُ، فَجَاءَ بِلالٌ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا فَقالَ: حُبِسَ النَّبِيُّ ﷺ، فَتَؤُمُّ النَّاسَ؟ قالَ: نَعَمْ، إِنْ شِئْتُمْ. فَأَقامَ بِلالٌ الصَّلاةَ، فَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَصَلَّى، فَجَاءَ النَّبِيُّ ﷺ يَمْشِي في الصُّفُوفِ يَشُقُّهَا شَقّاً، حَتَّى قامَ في الصَّفِّ الأَوَّلِ، فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ، قالَ سَهْلٌ: هَل تَدْرُونَ ما التَّصْفِيحُ؟ هُوَ التَّصْفِيقُ، وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ، فَلَمَّا أَكْثَرُوا التَفَتَ، فَإِذَا النَّبِيُّ ﷺ في الصَّفِّ، فَأَشَارَ إِلَيهِ مَكانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيهِ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ، وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى. [طرفه في: ٦٨٤].

٤ ـ مَنْ سَمَّى قَوْماً، أَوْ سَلَّمَ في الصَّلاةِ عَلَى غَيْرِهِ مُوَاجَهَةً، وَهُوَ لا يَعْلَمُ

١٢٠٢ ـ حدّثنا عَمْرُو بْنُ عِيسَى: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نَقُولُ: التَّحِيَّةُ في الصَّلاةِ، وَنُسَمِّي، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَقالَ: «قُولُوا التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذٰلِكَ، فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ لِلَّهِ صَالِحٍ، في السَّمَاءِ وَالأَرْضِ».

[طرفه في: ٨٣١].

٥ ـ بابٌ التَّصْفِيقُ لِلنِّسَاءِ

١٢٠٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي

١٢٠٠ـ قوله: (فأمرنا بالسكوت) أي بترك ذلك الكلام الذي كنا نتكلم وإلا فالصلاة محل للذكر.

١٢٠١ـ التصفيح: وهو من ضرب صفحة الكف على صفحة الكف الأخرى والمصافحة معروفة وتعرف الصفقة في عقد البيع أيضاً فلا فرق بين كونه بالحاء أو بالقاف.

١٢٠٢ـ قوله: (التحية) بالرفع ويروى بالنصب انظر الشارح وقوله: (نسمي) أي نقول السلام على جبريل وميكائيل.

1204- Sahl Ibn Sa'd As'sa'idi narrated: The Prophet “Allah's blessing and peace be upon him” said: “Glorification (of Allah) is for men, while clapping is for women.”

[6] One's retreating or proceeding in the prayer for something

1205- Anas “Allah be pleased with him” narrated: On Monday's Fajr prayer, while Muslims were praying behind Abu'bakr, The Prophet "Allah's blessing and peace be upon him" suddenly lifted the curtain of A'isha's house and started looking at them as they were in rows. he smiled cheerfully. Abu'bakr retreated to join the row as he thought that The Prophet "Allah's blessing and peace be upon him" would lead the prayer. Muslims were about to be put to trial because they were delighted when they saw The Prophet. The Prophet "Allah's blessing and peace be upon him" gestured to them to complete the prayer and he let the curtain fall. On the same day he died.

[7] When the mother calls her son (who is) in the prayer

1206- Abu'huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: "A woman called her son while he was in his hermitage and said: O Juraij ! He said: O Allah! my mother (is calling me) and (I am offering) my prayer (what shall I do)? She again said: O Juraij! He said again: O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)? She again said: O Juraij ! He again said: O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do)? She said: O Allah! Do not let Juraij die till he sees the faces of prostitutes. A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said: Where is that woman who claims that her child is from me? Juraij asked the child: O Babus! who is your father? The child replied: The shepherd."

[8] Sweeping the soil during prayer

1207- Mu'aiqib "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" talked about a man levelling the earth on prostrating, and said: "If you have to do so, then do it once."

هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «التَّسْبِيحُ لِلرِّجالِ، وَالتَّصْفِيقُ لِلنِّساءِ».

١٢٠٤ ـ حدّثنا يَحيى: أَخْبرَنا وَكيعٌ، عَنْ سُفيانَ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «التَّسْبِيحُ لِلرِّجالِ، وَالتَّصْفيحُ لِلنِّساءِ».

[طرفه في: ٦٨٤].

٦ ـ بابُ مَنْ رَجَعَ القَهْقَرَى في صَلاتِهِ، أَوْ تَقَدَّمَ بِأَمْرٍ يَنْزِلُ بِهِ

رَواهُ سَهْلُ بْنُ سَعْدٍ، عَنِ النَّبيِّ ﷺ.

١٢٠٥ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللّهِ: قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسُ ابنُ مالِكٍ: أَنَّ المُسْلِمِينَ بَيْنا هُمْ في الفَجْرِ يَوْمَ الاثْنَيْنِ، وَأَبُو بَكْرٍ رَضِيَ اللّهُ عَنهُ يُصَلِّي بِهِمْ، فَفَجَأَهُمُ النَّبِيُّ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ رَضِيَ اللّهُ عَنْها، فَنَظَرَ إِلَيهِمْ وَهُمْ صُفُوفٌ، فَتَبَسَّمَ يَضْحَكُ، فَنَكَصَ أَبُو بَكْرٍ رضي اللّهُ عَنهُ عَلى عَقِبَيْهِ، وَظَنَّ أَنَّ رَسُولَ اللّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلى الصَّلاةِ، وَهَمَّ المُسْلِمُونَ أَنْ يَفْتَتِنُوا في صَلاتِهِمْ، فَرَحاً بِالنَّبِيِّ ﷺ حِينَ رَأَوْهُ، فَأَشارَ بِيَدِهِ: «أَنْ أَتِمُّوا». ثُمَّ دَخَلَ الحُجْرَةَ، وَأَرْخَى السِّتْرَ، وَتُوُفِّيَ ذلِكَ اليَوْمَ.

[طرفه في: ٦٨٠].

٧ ـ بابٌ إِذا دَعَتِ الأُمُّ وَلَدَها في الصَّلاةِ

١٢٠٦ ـ وَقالَ اللَّيثُ: حَدَّثَنِي جَعْفَرٌ، عَنْ عَبدِ الرَّحمنِ بنِ هُرْمُزَ قالَ: قالَ أَبُو هُرَيْرَةَ رَضِيَ اللّهُ عَنهُ: قالَ رَسُولُ اللّهِ ﷺ: «نادَتِ امْرَأَةٌ ابْنَها وَهُوَ في صَوْمَعَةٍ، قالَتْ: يا جُرَيجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتِي، قالَتْ: يا جُرَيجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتِي، قالَتْ: يا جُرَيجُ، قالَ اللَّهُمَّ أُمِّي وَصَلاتِي، قالَتْ: اللَّهُمَّ لا يَمُوتُ جُرَيجٌ حَتّى يَنْظُرَ في وَجْهِ المَيامِيسِ. وَكانَتْ تَأْوِي إِلى صَوْمَعَتِهِ راعِيَةٌ تَرْعَى الغَنَمَ، فَوَلَدَتْ، فَقِيلَ لَها: مِمَّنْ هذا الوَلَدُ؟ قالَتْ: مِنْ جُرَيجٍ، نَزَلَ مِنْ صَوْمَعَتِهِ، قالَ جُرَيجٌ: أَيْنَ هذِهِ الَّتِي تَزْعُمُ أَنَّ وَلَدَها لِي؟ قالَ: يا بابُوسُ، مَنْ أَبُوكَ؟ قالَ: راعِي الغَنَمِ». [الحديث ١٢٠٦ ـ أطرافه في: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦].

٨ ـ بابُ مَسْحِ الحَصا في الصَّلاةِ

١٢٠٧ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: حَدَّثَنِي مُعَيقِيبٌ:

١٢٠٥ـ قوله: (فنكص) بالصاد المهملة وللحموي والمستملي بالسين المهملة أي رجع بحيث لم يستدبر القبلة (شارح).

١٢٠٦ـ قوله: (المياميس) جمع مومسة وهي الزانية وصوب ابن الجوزي حذف المثناة الأخيرة وخرج على إشباع الكسرة.

ـ قوله: (بابوس) بوزن فاعول هو الصغير أو اسم للرضيع أو لذلك الولد بعينه ذكره الشارح.

١٢٠٧ـ قوله: «فواحدة» بالنصب أو بالرفع انظر الشارح.

[9] One's spreading his clothes in the prayer to prostrate over them

1208- Anas Ibn Malik "Allah be pleased with him" reported: We used to pray with the Prophet in torrid heat. If someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

[10] What is permissible of one's acting during the prayer

1209- A'isha "Allah be pleased with her" reported: I used to stretch my legs towards the Qiblah of the Prophet while he was praying. Whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would stretch my legs again.

1210- Abu'huraira "Allah be pleased with him" reported: The Prophet once offered the prayer and said: "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon: My Lord ! Bestow on me a kingdom such as shall not belong to any other after me. Then Allah made him (Satan) return with his head down (humiliated)."

[11] When one's beast slips away during his prayer

1211- Abu'burza Al'aslami "Allah be pleased with him" was reported to have been praying with the reins of his animal in his hands. The animal was struggling and he was following the animal. Being blamed of that, he commented: "I heard your remark. No doubt, I participated with Allah's Apostle "Allah's blessing and peace be upon him" in six or seven or eight holy battles and saw his leniency. No doubt, I would rather retain my animal than let it return to its stable, which would cause me much trouble. "

أَنَّ النَّبِيَّ ﷺ قالَ في الرَّجُلِ يُسَوِّي التُّرابَ حَيثُ يَسْجُدُ، قالَ: «إِنْ كُنْتَ فاعِلاً فَواحِدَةً»

٩ ـ بابُ بَسْطِ الثَّوبِ في الصَّلاةِ لِلسُّجُود

١٢٠٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا بِشْرٌ: حَدَّثَنا غالِبٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: كُنّا نُصَلِّي مَعَ النَّبِيِّ ﷺ في شِدَّةِ الحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ، بَسَطَ ثَوبَهُ فَسَجَدَ عَلَيهِ. [طرفه في: ٣٨٥].

١٠ ـ بابُ ما يَجُوزُ مِنَ العَمَلِ في الصَّلاةِ

١٢٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسلَمةَ: حدّثنا مالِكٌ، عَنْ أَبي النَّضرِ، عَنْ أَبي سَلَمةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كُنْتُ أَمُدُّ رِجْلِي في قِبْلَةِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَإِذا سَجَدَ غَمَزَنِي فَرَفَعْتُها، فَإِذَا قامَ مَدَدْتُها.

[طرفه في: ٣٨٢].

١٢١٠ ـ حدّثنا مَحْمُودٌ: حدَّثَنا شَبابَةُ، حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلاةً، قالَ: «إِنَّ الشَّيطانَ عَرَضَ لِي، فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلاةَ عَلَيَّ، فَأَمْكَنَنِي اللَّهُ مِنْهُ فَذَعَتُّهُ، وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلى سارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيهِ، فَذَكَرْتُ قَوْلَ سُلَيمانَ عَلَيهِ السَّلامُ: رَبِّ هَبْ لِي مُلْكاً لا يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي، فَرَدَّهُ اللَّهُ خاسِياً». ثُمَّ قالَ النَّضْرُ بْنُ شُمَيلٍ: فَذَعَتُّهُ، بِالذَّالِ، أَي خَنَقْتُهُ، وَفَدَعَّتُهُ، مِنْ قَوْلِ اللَّهِ: ﴿يَوْمَ يُدَعُّونَ﴾ [الطور: ١٣] أَي يُدْفَعُونَ، وَالصَّوابُ: فَدَعَتُّهُ، إِلاَّ أَنَّهُ كَذا قالَ، بِتَشْدِيدِ العَينِ وَالتَّاءِ.

[طرفه في: ٤٦١].

١١ ـ بابٌ إِذا انْفَلَتَتِ الدَّابَّةُ في الصَّلاةِ

وقالَ قَتادَةُ: إِنْ أُخِذَ ثَوبُهُ يَتْبَعُ السَّارِقَ وَيَدَعُ الصَّلاةَ.

١٢١١ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الأَزْرَقُ بْنُ قَيسٍ قالَ: كُنَّا بِالأَهْوازِ نُقاتِلُ الحَرُورِيَّةَ، فَبَيْنا أَنا عَلَى جُرُفِ نَهَرٍ، إِذَا رَجُلٌ يُصَلِّي، وَإِذا لِجامُ دابَّتِهِ بِيَدِهِ، فَجَعَلَتِ الدَّابَّةُ تُنازِعُهُ، وَجَعَلَ يَتْبَعُها، قالَ شُعْبَةُ: هُوَ أَبُو بَرْزَةَ الأَسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الخَوارِجِ يَقُولُ: اللَّهُمَّ افعَلْ بِهذا الشَّيخِ، فَلَمَّا انْصَرَفَ الشَّيخُ قالَ: إِنِّي سَمِعْتُ قَوْلَكُمْ، وَإِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ غَزَواتٍ، أَوْ سَبْعَ غَزَواتٍ، وَثَمانَ، وَشَهِدْتُ تَيسِيرَهُ، وَإِنِّي إِنْ كُنْتُ أَنْ أُراجِعَ مَعَ دابَّتِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَدَعَها تَرْجِعُ إِلَى مَأْلَفِها، فَيَشُقُّ عَلَيَّ.

[الحديث ١٢١١ ـ طرفه في: ٦١٢٧].

١٢١٠ـ قوله: «من قول الله تعالى يوم يدعون» فينبغي أن يكون فدعته كما لا يخفى

١٢١١ـ قوله: أو ثمان بغير ياء ولا تنوين وللحموي والمستملي ثماني بياء مفتوحة من غير تنوين.

ـ قوله: فيشق بالنصب وبالرفع أفاده الشارح.

1212- A'isha "Allah be pleased with her" narrated: Once the sun eclipsed and Allah's Apostle "Allah's blessing and peace be upon him" stood up for the prayer and recited a very long Sura. Then he bowed for a long while and then raised his head and started reciting another Sura. Then he bowed, and after finishing, he prostrated and did the same in the second Rak'a. Then he said: "These (lunar and solar eclipses) are two of Allah's signs. If you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah. I saw (Paradise) and I wanted to pluck a bunch (of grapes) wherefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating, in which I saw Amr Ibn Luhai who started the tradition of setting animals free (in the name of idols)."

[12] What is permissible of spitting or expectorating during prayer

1213- Ibn Omar "Allah be pleased with both" narrated: The Prophet saw some sputum on the wall facing the Qiblah of the mosque. He became furious with the people of the mosque and said: "During the prayer, Allah is in front of everyone of you. So he should not spit (or said: He should not expectorate)." Then he got down and scratched the sputum with his hand. Ibn Omar said: "If anyone of you has to spit during the prayer, he should spit to his left."

1214- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you stands for the prayer, he is speaking in private to his Lord. Therefore he should spit neither towards his Qiblah nor on his right, but he could spit either on his left or under his left foot."

[13] If a man clapped (for some necessity) during his prayer, his prayer would not be spoilt

See tradition 1201 narrated by Sahl Ibn Sa'd.

[14] If it was said to somebody in prayer: Proceed or wait, there would be no harm

1215- **Sahl Ibn Sa'd "Allah be pleased with him" narrated:** People used to pray with the Prophet tying their waste sheets around their necks because of they were small in size. So it was said to women: "Do not raise your heads from the prostrations before he men sit straight."

١٢١٢ ـ حدّثنا مُحمّدُ بنُ مُقاتِلٍ: أَخبَرَنا عَبدُ اللَّه: أَخبَرَنا يونُسُ، عَنِ الزُّهرِيّ، عَن عُروَةَ قال: قالَتْ عائِشَةُ: خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ فَقرَأَ سُورَةً طَويلَةً، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ رَأسَهُ، ثُمَّ اسْتَفتَحَ بِسُورَةٍ أُخرَى، ثُمَّ رَكَعَ حتَّى قَضاهَا، وَسَجَدَ، ثُمَّ فَعَلَ ذلِكَ في الثَّانِيَةِ، ثُمَّ قالَ: «إنَّهما آيَتانِ مِن آياتِ اللَّه، فإذا رأَيتُم ذلكَ فصلُّوا، حَتَّى يُفرجَ عنكُم، لقَد رأَيتُ في مَقامِي هاذا كلَّ شيءٍ وُعِدتُه، حتَّى لقَد رأَيتُ أُريدُ أن آخُذَ قِطفاً مِنَ الجنَّةِ، حِينَ رَأَيتُمُوني جَعلتُ أَتقدَّمُ، وَلَقَد رَأَيتُ جَهنَّمَ يَحطِمُ بَعضُهَا بَعضاً، حِينَ رَأَيتُمُوني تَأَخَّرتُ، وَرَأَيتُ فِيهَا عَمرَو بنَ لُحَيٍّ، وَهُوَ الَّذي سَيَّبَ السَّوائِبَ».

[طرفه في: ١٠٤٤].

١٢ ـ بابُ ما يَجُوزُ مِنَ البُصاقِ وَالنَّفخِ في الصَّلاةِ

وَيُذكَرُ عَن عَبدِ اللَّه بنِ عَمرٍو: نَفَخَ النَّبِيُّ ﷺ في سُجُودِه في كُسُوفٍ.

١٢١٣ ـ حدّثنا سُلَيمانُ بنُ حَربٍ: حدّثَنا حَمّادٌ، عَن أَيّوبَ، عَن نافِعٍ، عَنِ ابنِ عُمرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ النَّبِيَّ ﷺ رَأَى نُخامَةً في قِبلَةِ المَسجِدِ، فَتَغَيَّظَ على أَهلِ المَسجِدِ، وَقالَ: «إِنَّ اللَّه قِبَلَ أَحدِكُم، فإذا كانَ في صَلاتِهِ، فَلا يَبزُقَنَّ، أَو قالَ: لا يَتَنَخَّمَنَّ». ثُمَّ نَزَلَ فَحَتَّها بِيَدِهِ.

وَقالَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُما: إذا بَزَقَ أَحَدُكُم فَليَبزُق على يَسارِهِ.

[طرفه في: ٤٠٦].

١٢١٤ ـ حدّثنا مُحمَّدٌ: حدَّثَنا غُندَرٌ: حدَّثَنا شُعبَةُ قال: سَمِعتُ قَتادَةَ، عَن أَنسٍ رَضِيَ اللَّهُ عنهُ، عَنِ النَّبِيِّ ﷺ قال: «إذا كانَ في الصَّلاةِ فإنَّهُ يُناجِي رَبَّهُ، فَلا يَبزُقَنَّ بَينَ يَدَيهِ، وَلا عَن يَمينِه، وَلكِن عَن شِمالِه، تَحتَ قَدَمِهِ اليُسرَى».

[طرفه في: ٢٤١].

١٣ ـ بابُ مَنْ صَفَّقَ جاهِلاً مِنَ الرِّجالِ في صَلاتِهِ لَمْ تَفسُدْ صَلاتُهُ

فِيهِ سَهلُ بنُ سَعدٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ.

١٤ ـ بابٌ إذا قِيلَ لِلمُصَلِّي: تَقَدَّمْ، أَو انتَظِرْ، فانتَظَرَ، فَلا بَأْسَ

١٢١٥ ـ حدّثنا مُحمَّدُ بنُ كَثيرٍ: أَخبَرَنا سُفيانُ، عَن أَبي حازِمٍ، عَن سَهلِ بنِ سَعدٍ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ، وَهُم عاقِدُو أُزرِهِم، مِنَ الصِّغَرِ، عَلى رِقابِهِم، فَقِيلَ لِلنِّساءِ: «لا تَرفَعنَ رُؤُسَكُنَّ، حَتَّى يَستَوِيَ الرِّجالُ جُلُوساً».

[طرفه في: ٣٦٢].

١٢١٢ـ قوله: قطفاً أي عنقوداً من العنب.

١٢١٥ـ الأزر بضمتين ويجوز التسكين جمع إزار وصغره لقلة ذات اليد وكان هذا في أول الإسلام ا هـ.

[15] One should not return back another's greeting during prayer

1216- Abdullah "Allah be pleased with him" narrated: We used to greet The Prophet "Allah's blessing and peace be upon him" while he was praying and he used to answer our greetings. When we returned from Negus, we greeted him, but he did not answer us (during the prayer). (After finishing the prayer) he said: "In the prayer one is occupied (by a more serious matter)."

1217- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" sent me for some job and when I had finished it I returned and came to The Prophet "Allah's blessing and peace be upon him". I greeted him but he did not return back my greeting. I felt so much sorry that only Allah knows it. I said to myself: "Perhaps Allah's Apostle "Allah's blessing and peace be upon him" is angry because I did not come quickly." Then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said: "What prevented me from returning the greeting was that I was praying." And at that time he was on his mount and his face was not towards the Qiblah.

[16] Raising one's hands in prayer for some necessity

1218- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" learnt the news of the disputes among Banu'amr Ibn Awf in Quba. He, along with some people, went to make reconciliation among them; and he delayed. In the meantime the time of prayer was due and Bilal went to Abu'bakr and said: "The Messenger of Allah "Allah's blessing and peace be upon him" delayed. Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: "Well, if you wanted." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and praised Allah. Then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women." Then he said to Abu'bakr: "O Abu'bakr! What did prevent you from staying when I ordered you to do so?" Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?"

١٥ ـ بابٌ لا يَرُدُّ السَّلامَ في الصَّلاةِ

١٢١٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا ابْنُ فُضَيلٍ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: كُنْتُ أُسَلِّمُ عَلى النَّبِيِّ ﷺ، وَهُوَ في الصَّلاةِ، فَيَرُدُّ عَلَيَّ، فَلَمَّا رَجَعْنا، سَلَّمْتُ عَلَيهِ فَلَمْ يَرُدَّ عَلَيَّ، وَقالَ «إِنَّ فِي الصَّلاةِ شُغْلاً».

[طرفه في: ١١٩٩].

١٢١٧ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطاءِ بْنِ أَبي رَباحٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حاجَةٍ لَهُ، فَانْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُها، فَأَتَيتُ النَّبِيَّ ﷺ، فَسَلَّمْتُ عَلَيهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلبِي ما اللَّهُ أَعْلَمُ بِهِ، فَقُلتُ فِي نَفسي: لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ عَلَيهِ؟. ثُمَّ سَلَّمْتُ عَلَيهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلبِي أَشَدُّ مِنَ المَرَّةِ الأولى، ثُمَّ سَلَّمْتُ عَلَيهِ فَرَدَّ عَلَيَّ، فَقالَ: «إِنَّما مَنَعَنِي أَنْ أَرُدَّ عَلَيكَ أَنِّي كُنْتُ أُصَلِّي». وَكانَ عَلى راحِلَتِهِ، مُتَوَجِّهاً إِلى غَيرِ القِبْلَةِ.

١٦ ـ بابُ رفعِ الأيدِي في الصَّلاةِ، لأمْرٍ يَنْزِلُ بِهِ

١٢١٨ ـ حدثنا قُتَيبَةُ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ بِقُباءٍ كانَ بَيْنَهُمْ شيءٌ، فَخَرَجَ يُصْلِحُ بَيْنَهُمْ فِي أُناسٍ مِنْ أَصْحابِهِ، فَحُبِسَ رَسُولُ اللَّهِ ﷺ وَحانَتِ الصَّلاةُ، فَجاءَ بِلالٌ إِلى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُما فَقالَ: يَا أَبا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ، وَقَدْ حانَتِ الصَّلاةُ، فَهَل لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقامَ بِلالٌ الصَّلاةَ، وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ لِلنَّاسِ، وَجاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ يَشُقُّها شَقّاً حَتَّى قامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ، قالَ سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيقُ، قالَ: وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لا يَلتَفِتُ في صَلاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَفَتَ، فَإِذا رَسُولُ اللَّهِ ﷺ، فَأَشارَ إِلَيهِ يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَهُ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ القَهْقَرَى وَراءَهُ، حَتَّى قامَ فِي الصَّفِّ. وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقالَ: «يا أَيُّها النَّاسُ، ما لَكُمْ حِينَ نابَكُمْ شَيءٌ فِي الصَّلاةِ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّما التَّصْفِيحُ لِلنِّساءِ، مَنْ نابَهُ شَيءٌ فِي صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللَّهِ». ثُمَّ التَفَتَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقالَ: «يا أَبا بَكْرٍ، ما مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيكَ»؟ قالَ أَبُو بَكْرٍ: ما كانَ يَنْبَغِي لابْنِ أَبِي قُحافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٦٨٤].

١٢١٦ـ قوله: شغلاً وفي رواية لشغلاً بزيادة لام التأكيد.

١٢١٧ـ قوله: الشنظير في اللغة: السيء الخلق.

ـ قوله: وجد علي أي غضب عليّ.

١٢١٨ـ قوله: إن شئت وفي رواية إن شئتم.

[17] The waist in prayer

1219- Abu'huraira "Allah be pleased with him" reported: It was forbidden to keep the hands on the hips during the prayer.

1220- Abu'huraira "Allah be pleased with him" narrated: In prayer, one is forbidden, by The Prophet "Allah's blessing and peace be upon him" to keep his hands on his waist.

[18] One's thinking of something during the prayer

1221- Uqba Ibn Al'harith "Allah be pleased with him" reported: I offered the Asr prayer with the Prophet and after finishing the prayer with the end salutation, he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said: "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it would remain with us throughout the night. So I have ordered it to be distributed."

1222- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle said: "When the call for the prayer is pronounced, then Satan turns on his heels passing wind so that he may not hear the Adhan. When the Mu'adhdhin finishes, he comes back; and when the prayer establishment is pronounced he again takes to his heels, and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember while not in prayer till he forgets how much he has prayed." Abu'salama Ibn Abdur'rahman said: "If anyone of you has such a thing he should perform two prostrations of forgetfulness while sitting." Abu'salama narrated this from Abu'huraira.

1223- Abu'huraira "Allah be pleased with him" reported: People say that Abu'huraira narrates too many traditions of the Prophet. Once I met a man (during the lifetime of the Prophet) whom I asked: "Which Sura did Allah's Apostle recite yesterday in the Isha prayer?" He said: "I do not know." I said: "Did you not attend the prayer?" He said: "Yes." I said: "I know. He recited such and such Sura."

١٧ ـ بابُ الخَصْرِ في الصَّلاةِ

١٢١٩ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: نُهِيَ عَنِ الخَصْرِ فِي الصَّلاةِ. وَقالَ هِشَامٌ وَأَبُو هِلالٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. [الحديث ١٢١٩ ـ طرفه في: ١٢٢٠].

١٢٢٠ ـ حدّثنا عَمْرو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: نُهِيَ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِراً. [طرفه في: ١٢١٩].

١٨ ـ باب يُفَكِّرُ الرَّجُلُ الشَّيْءَ فِي الصَّلاةِ

وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: إِنِّي لأُجَهِّزُ جَيْشِي وَأَنا في الصَّلاةِ.

١٢٢١ ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عُمَرُ، هُوَ ابْنُ سَعِيدٍ، قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ العَصْرَ، فَلَمَّا سَلَّمَ قامَ سَرِيعاً، دَخَلَ عَلى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ، وَرَأَى ما في وُجُوهِ القَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقالَ: «ذَكَرْتُ وَأَنا في الصَّلاةِ تِبْراً عِنْدَنا، فَكَرِهْتُ أَنْ يُمْسِيَ، أَوْ يَبِيتَ عِنْدَنا، فَأَمَرْتُ بِقِسْمَتِهِ».
[طرفه في: ٨٥١].

١٢٢٢ ـ حدثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ جعفرٍ، عَنِ الأَعْرَجِ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا أُذِّنَ بِالصَّلاةِ أَدْبَرَ الشَّيطَانُ لَهُ ضُراطٌ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فَإِذا سَكَتَ المُؤَذِّنُ أَقْبَلَ، فَإِذا ثُوِّبَ أَدْبَرَ، فَإِذا سَكَتَ أَقْبَلَ، فَلا يَزالُ بِالمَرْءِ يَقُولُ لَهُ: اذْكُرْ، ما لَمْ يَكُنْ يَذْكُرُ، حَتَّى لا يَدْرِي كَمْ صَلَّى». قالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: إِذا فَعَلَ أَحَدُكُمْ ذلِكَ فَلْيَسْجُدْ سَجْدَتَينِ وَهُوَ قاعِدٌ. وَسَمِعَهُ أَبُو سَلَمَةَ مِنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ.

١٢٢٣ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عُثْمانُ بْنُ عُمَرَ قالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: يَقُولُ النَّاسُ: أَكْثَرَ أَبُو هُرَيرَةَ، فَلَقِيتُ رَجُلاً فَقُلْتُ: بِمَا قَرَأَ رَسُولُ اللَّهِ ﷺ البَارِحَةَ في العَتَمَةِ؟ فَقالَ: لا أَدْرِي فَقُلْتُ: لَمْ تَشْهَدْهَا؟ قالَ: بَلَى، قُلتُ: لكِنْ أَنا أَدْرِي، قَرَأَ سُورَةَ كَذَا وَكَذَا.

باب ١٧ ـ قوله: (الخصر): بالخاء المعجمة وضع اليد على الخاصرة وهو من مكروهات الصلاة.

١٢٢٠ـ قوله: (متخصراً) وللكشميهني مخصراً بتشديد الصاد.

باب ١٨ ـ قوله: (يفكر) بهذا الضبط وروي تفكر مصدراً مضافاً إلى ما بعده.

١٢٢٢ـ قوله: «فإذا ثوب» أي أقيمت الصلاة وقوله: «فإذا سكت» أي بعد الفراغ من الإقامة (شارح).

١٢٢٣ـ قوله: (بما) بإثبات ألف ما الاستفهامية مع دخول الجارّ عليها وهو قليل ولأبي ذرّ: بم (شارح).

(22) The Book of Forgetfulness

[1] What about forgetfulness when one stands after two Rak'as (for the third Rak'a without sitting)

1224- Abdullah Ibn Buhaina "Allah be pleased with both" narrated: Allah's Messenger "Allah's blessing and peace be upon him" once led us in a prayer. He offered two rak'as and got up (for the third rak'a) without sitting (after the second rak'a). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with the end salutation, but he said Takbir before it and performed two prostrations while sitting and then finished the prayer with the end salutation (Taslim).

1225- Abdullah Ibn Buhaina reported: Allah's Messenger "Allah's blessing and peace be upon him" got up after the second rak'a of the Dhuhr prayer without sitting in between (the second and the third rak'as). When he finished the prayer he performed two prostrations (of forgetfulness); and then he finished the prayer with the end salutation (Taslim).

[2] When one prays five Rak'as

1226- Abdullah "Allah be pleased with him" narrated: Once Allah's Apostle "Allah's blessing and peace be upon him" offered five Rak'as in the Dhuhr prayer, and somebody asked him whether there was some increase in the prayer. Allah's Apostle "Allah's blessing and peace be upon him" said: "What is that?" He said: "You have offered five Rak'as." So Allah's Apostle "Allah's blessing and peace be upon him" performed two prostrations of forgetfulness after the end salutation (Taslim).

[3] When one finishes the prayer after only two Rak'as with Taslim, and then offers two prostrations like or even longer than the ordinary ones

1227- Abu'huraira "Allah be pleased with him" narrated: Once Allah's Apostle prayed Dhuhr and Asr (as two rak'as instead of four). Then he finished his prayer. Dhul'yadain asked him whether the prayer had been reduced. Allah's Apostle asked the people whether Dhul'yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak'as followed by two prostrations. Sa'd said: I saw Urwa Ibn Az'zubair praying Maghrib finishing it after two Rak'as. Then he talked to Someone. Then he completed the remaining (Rak'a) followed by two prostrations. He said: "As such The Prophet "Allah's blessing and peace be upon him" did."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٢٢ - كِتَابُ السَّهْوِ

١ - باب ما جاءَ في السَّهْوِ إذا قامَ مِنْ رَكْعَتَي الفريضة

١٢٢٤ - حدّثنا عَبْدُ اللَّهِ بنُ يوسُفَ: أخبرنا مالِكُ بنُ أنَس، عَنِ ابنِ شِهابٍ، عَن عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَينَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قامَ فَلَمْ يَجْلِسْ، فَقامَ النَّاسُ مَعَهُ، فَلَمَّا قَضى صَلاتَهُ وَنَظَرْنا تَسْلِيمَهُ، كَبَّرَ قَبْلَ التَّسْلِيمِ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ، ثُمَّ سَلَّمَ. [طرفه في: ٨٢٩].

١٢٢٥ - حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ أخبَرَنا مالِكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعرَجِ، عَنْ عبدِ اللَّهِ بنِ بُحَينةَ رَضِيَ اللَّه عنهُ أنّه قال: إنَّ رَسولَ اللَّهِ ﷺ قامَ مِنِ اثْنَتَيْنِ مِنَ الظُّهرِ، لَمْ يَجْلِس بَيْنَهُما، فَلَمَّا قَضى صَلاتَهُ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ بعدَ ذلكَ. [طرفه في: ٨٢٩].

٢ - بابٌ إذا صَلَّى خَمْساً

١٢٢٦ - حدّثنا أبو الوَليدِ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ خَمْساً، فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلاةِ؟ فَقالَ: «وَما ذاكَ؟». قالَ: صَلَّيتَ خَمْساً، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ ما سَلَّمَ. [طرفه في: ٤٠١].

٣ - بابٌ إذا سَلَّمَ في رَكْعَتَيْنِ، أَوْ في ثَلاثٍ، فَسَجَدَ سَجْدَتَيْنِ، مِثْلَ سُجُودِ الصَّلاةِ أَوْ أَطْوَلَ

١٢٢٧ - حدثنا آدَمُ: حَدَّثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ الظُّهْرَ أَوِ العَصْرَ، فَسَلَّمَ، فَقالَ لَهُ ذُو اليَدَيْنِ: الصَّلاةَ يَا رَسُولَ اللَّهِ أَنَقَصَتْ؟ فَقالَ النَّبِيُّ ﷺ لأَصْحابِهِ: «أَحَقٌّ ما يَقُولُ؟» قالُوا: نَعَمْ. فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، قالَ سَعْدٌ: وَرَأَيْتُ عُرْوَةَ بْنَ الزُّبَيْرِ صَلَّى مِنَ المَغْرِبِ رَكْعَتَيْنِ فَسَلَّمَ، وَتَكَلَّمَ ثُمَّ صَلَّى ما بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ، وَقالَ: هَكَذا فَعَلَ النَّبِيُّ ﷺ

[طرفه في: ٤٨٢].

١٢٢٤ - قوله ابن بحينة بإثبات ألف ابن كما في الشارح.

[4] offering the two prostrations of forgetfulness without reciting The Tashahhud

1228- Abu'huraira "Allah be pleased with him" narrated: Once Allah's Apostle prayed two rak'as (instead of four). Then he finished his prayer. Dhul'yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Apostle asked the people whether Dhul'yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak'as and then finished his prayer with the end salutation. Then he said, "Allahu Akbar= Allah is greater." He followed it with two prostrations like ordinary prostrations or somewhat longer.

[5] Saying Takbir in the forgetfulness two prostrations

1229- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers (Abu'huraira named that prayer but I (the sub narrator Ibn Sirin) forgot it). He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left, clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. People, who were in a hurry , left the mosque through its gates. They wondered whether the prayer was reduced. Amongst them were Abu'bakr and Omar, but they hesitated to ask The Prophet "Allah's blessing and peace be upon him". A long-handed man called Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him" : "O Allah's Apostle! Have you forgotten or has the prayer been reduced?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." He said: "No, you have forgotten." The Prophet "Allah's blessing and peace be upon him" stood up again and led people, completing the remaining prayer, forgotten by him, finishing with the end salutation (Taslim). He said: "Allah is greater." Then he prostrated as he used to do or longer than that. He then raised his head saying: "Allah is greater ." he then again said: "Allah is greater", and prostrated as he used to do or longer than that. Then he raised his head and said: "Allah is greater." Then, he ended the prayer with the end salutation (Taslim).

1230- Abdullah Ibn Buhaina, Banu Abdul'muttalib's ally, narrated: Allah's Apostle stood up for the Dhuhr prayer and he should have sat (after the second rak'a but he stood up for the third rak'a without sitting for Tashahhud). When he finished the prayer he performed two prostrations and said Takbir on each one while sitting, before ending (the prayer) with Taslim. People too performed the two prostrations with him instead of the sitting he had forgotten.

٤ - بابٌ منْ لَمْ يَتَشَهَّدْ في سَجْدَتَيِ السَّهْوِ

وَسَلَّمَ أَنسٌ وَالحَسَنُ وَلَمْ يَتَشَهَّدا. وَقالَ قَتادَةُ: لاَ يَتَشَهَّدُ.

١٢٢٨ - حدّثنا عَبْدُ اللّهِ بنُ يوسُفَ: أَخْبَرَنا مالكُ بنُ أَنس، عَنْ أَيُّوبَ بنِ أَبي تَمِيمَةَ السَّخْتِيانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقالَ لَهُ ذُو اليَدَيْنِ: أَقَصُرَتِ الصَّلاةُ أَمْ نَسِيتَ يا رَسُولَ اللّهِ؟ فَقالَ رَسُولُ اللّهِ ﷺ: «أَصَدَقَ ذُو اليَدَيْنِ»؟ فَقالَ النَّاسُ: نَعَمْ، فَقامَ رَسُولُ اللّهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ.

حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ قالَ: قُلتُ لِمُحَمَّدٍ: في سَجْدَتَيِ السَّهْوِ تَشَهُّدٌ؟ قالَ: لَيسَ فِي حَدِيثِ أَبِي هُرَيْرَةَ.

[طرفه في: ٤٨٢].

٥ - باب مَنْ يُكَبِّرُ فِي سَجْدَتَيِ السَّهْوِ

١٢٢٩ - حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا يَزِيدُ بْنُ إِبْراهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلاتَيِ العَشِيِّ، قالَ مُحَمَّدٌ: وَأَكْثَرُ ظَنِّي العَصْرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ المَسْجِدِ، فَوَضَعَ يَدَهُ عَلَيْها، وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللّهُ عَنْهُما، فَهابا أَنْ يُكَلِّماهُ، وَخَرَجَ سَرَعانُ النَّاسِ، فَقالُوا: أَقَصُرَتِ الصَّلاةُ؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ﷺ ذُو اليَدَيْنِ، فَقالَ: أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرْ». قالَ: بَلَى، قَدْ نَسِيتَ. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

[طرفه في: ٤٨٢].

١٢٣٠ - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا لَيْثٌ، عَنِ ابْنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللّهِ ابْنِ بُحَيْنَةَ الأَسَدِيِّ، حَلِيفِ بَنِي عَبْدِ المُطَّلِبِ: أَنَّ رَسُولَ اللّهِ ﷺ قامَ في صَلاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلاتَهُ سَجَدَ سَجْدَتَيْنِ، فَكَبَّرَ في كُلِّ سَجْدَةٍ وَهُوَ جالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُما النَّاسُ مَعَهُ، مَكانَ ما نَسِيَ مِنَ الجُلُوسِ. تابَعَهُ ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهابٍ: فِي التَّكْبِيرِ.

[طرفه في: ٨٢٩].

١٢٢٩- قوله: (العصر) فيه الرفع والنصب (شارح).

ـ قوله (سرعان الناس) أي الذين يسارعون في الخروج اهـ.

ـ قوله: (ذو اليدين) وللأربعة ذا اليدين بالنصب (شارح).

[6] If one did not know how many Rak'as: three or four he had prayed, he should offer two prostrations as sitting

1231- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle said: "When the call for the prayer is pronounced, then Satan turns on his heels passing wind so that he may not hear the Adhan. When the Mu'adhdhin finishes, he comes back; and when the prayer establishment is pronounced he again takes to his heels, and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember while not in prayer till he forgets how much he has prayed." Abu'salama Ibn Abdur'rahman said: "If anyone of you has such a thing he should perform two prostrations of forgetfulness while sitting."

[7] The forgetfulness whether in obligatory or in voluntary prayers

1232- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any of you stands for prayer, Satan comes and puts him to doubts to the extent that he would not know how many Rak'as he has prayed. If any of you has such a thing, he should offer two prostrations as sitting."

[8] If one is talked to during prayer, he could wave with his hand and listen

1233- Kuraib narrated that Ibn Abbas, Al'miswar Ibn Makhrama and Abdur'rahman Ibn Azhar had sent me to A'isha. They told me to greet her on their behalf and to ask her about offering the two rak'as after the Asr prayer and to say to her: "We were informed that you offer those two rak'as and we were told that the Prophet had forbidden offering them." Ibn Abbas said: "I along with Omar Ibn Al'khattab used to beat the people whenever they offered them." I went to A'isha and told her that message. A'isha said: "Go and ask Ommu'salama about them." So I returned and informed them about her statement. They then told me to go to Ommu'salama with the same question with which they sent me to A'isha. Ommu'salama "Allah be pleased with her" replied: I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu'haram were sitting with me, so I sent my slave girl to him and said to her: Stand beside him and tell him that Ommu'salama says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'as after the Asr prayer) but I have seen you offering them." If he waves his hand then wait for him. The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned her with his hand and she waited for him. When he had finished the prayer he said: "O daughter of Banu'omaiyya! You have asked me about

٦ - باب إذا لَمْ يَدْرِ كَمْ صَلَّى: ثَلاثاً أَوْ أَرْبعاً، سَجَدَ سَجْدَتَينِ وَهُوَ جالِسٌ

١٢٣١ - حدّثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا هِشامُ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْتَوائِيُّ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا نُودِيَ بِالصَّلاةِ أَدْبَرَ الشَّيطانُ وَلَهُ ضُراطٌ، حَتَّى لا يَسْمَعَ الأَذانَ، فَإِذا قُضِيَ الأَذانُ أَقْبَلَ، فَإِذا ثُوِّبَ بِها أَدْبَرَ، فَإِذا قُضِيَ التَّثْوِيبُ أَقْبَلَ. حَتَّى يَخْطِرَ بَينَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذا وَكَذا، ما لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى، ثَلاثاً أَوْ أَرْبَعاً، فَلْيَسْجُدْ سَجْدَتَينِ وَهُوَ جالِسٌ».

[طرفه في: ٦٠٨].

٧ - باب السَّهْوِ فِي الفَرْضِ وَالتَّطَوُّعِ

وَسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما سَجْدَتَينِ بَعْدَ وِتْرِهِ.

١٢٣٢ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ أَحَدَكُمْ إِذا قامَ يُصَلِّي، جاءَ الشَّيطانُ فَلَبَسَ عَلَيهِ، حَتَّى لا يَدْرِي كَمْ صَلَّى، فَإِذا وَجَدَ ذٰلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَينِ وَهُوَ جالِسٌ».

[طرفه في: ٦٠٨]

٨ - باب إِذا كُلِّمَ وَهُوَ يُصَلِّي فَأَشارَ بِيَدِهِ وَاسْتَمَعَ

١٢٣٣ - حدّثنا يَحْيَى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيرٍ، عَنْ كُرَيبٍ: أَنَّ ابْنَ عَبَّاسٍ، وَالمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمٰنِ بْنَ أَزْهَرَ، رَضِيَ اللَّهُ عَنْهُمْ: أَرْسَلُوهُ إِلَى عائِشَةَ رَضِيَ اللَّهُ عَنْها، فَقالُوا: اقْرَأْ عَلَيها السَّلامَ مِنَّا جَمِيعاً، وَسَلْها عَنِ الرَّكْعَتَينِ بَعْدَ صَلاةِ العَصْرِ، وَقُلْ لَها: إِنَّا أُخْبِرْنا أَنَّكِ تُصَلِّينَهُما، وَقَدْ بَلَغَنا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْها. وَقالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الخَطَّابِ عَنْها. فَقالَ كُرَيبٌ: فَدَخَلْتُ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْها، فَبَلَّغْتُها ما أَرْسَلُونِي، فَقالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيهِمْ، فَأَخْبَرْتُهُمْ بِقَوْلِها، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ ما أَرْسَلُونِي بِهِ إِلَى عائِشَةَ، فَقالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْها: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْها، ثُمَّ رَأَيْتُهُ يُصَلِّيهِما حِينَ صَلَّى العَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرامٍ

١٢٣١- قوله: حتى يخطر بكسر الطاء وهو الوجه أي يوسوس وأكثر الرواة على الضم ومعناه السلوك والمرور أي يدنو فيمر (شارح).

- قوله: «حتى يظل الرجل إن يدري»: أي حتى يصير ما يدري.

١٢٣٢- قوله: فلبس عليه أي خلط عليه أمر صلاته (شرح).

the two Rak'as after the Asr prayer. The people of the tribe of Abdul'qais came to me and made me busy. So I could not offer the two Rak'as after the Dhuhr prayer. These (two Rak'as that I have just prayed) are for those (missed) ones."

1234- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" learnt the news of the disputes among Banu'amr Ibn Awf in Quba. He, along with some people, went to make reconciliation among them; and he delayed. In the meantime the time of prayer was due and Bilal went to Abu'bakr and said: "The Messenger of Allah "Allah's blessing and peace be upon him" delayed. Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: "Well, if you wanted." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and praised Allah. Then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women." Then he said to Abu'bakr: "O Abu'bakr! What did prevent you from staying when I ordered you to do so?" Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?"

1235- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. I said to her: "Is there a sign?" She nodded with her head meaning, "Yes."

1236- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" during his illness, prayed at his house while sitting whereas some people prayed behind him standing. The Prophet "Allah's blessing and peace be upon him" beckoned them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head."

مِنَ الأَنْصَارِ، فَأَرْسَلتُ إِلَيهِ الجَارِيَةَ، فَقُلتُ: قُومِي بِجَنْبِهِ، قُولِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، سَمِعْتُكَ تَنهى عَنْ هَاتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاستأخرت عنه، فلمّا انصرف قال: «يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ العَصْرِ، وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ القَيسِ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ». [الحديث ١٢٣٣ ـ طرفه في: ٤٣٧٠].

٩ ـ باب الإشَارَةِ في الصَّلاة

قالَهُ كُرَيبٌ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ.

١٢٣٤ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ: أَنَّ بَنِي عَمْرِو بنِ عَوْفٍ، كَانَ بَيْنَهُمْ شيءٌ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصْلِحُ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ اللَّهِ ﷺ وَحانَتِ الصَّلاةُ، فَجاءَ بِلالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ، وَقَدْ حانَتِ الصَّلاةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقامَ بِلالٌ، وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ لِلنَّاسِ، وَجاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ، حَتَّى قامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لاَ يَلتَفِتُ فِي صَلاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَفَتَ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَأَشارَ إِلَيهِ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنهُ يَدَيهِ، فَحمِدَ اللَّهَ، وَرَجَعَ القَهْقَرَى وَرَاءَهُ، حَتَّى قامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، ما لَكُمْ حِينَ نَابَكُمْ شَيءٌ فِي الصَّلاةِ أَخَذْتُمْ فِي التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيءٌ فِي صَلاتِهِ فَليَقُل: سُبْحَانَ اللَّهِ، فَإِنَّهُ لاَ يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ سُبحانَ اللهِ إِلاّ التَفتَ، يا أَبَا بَكْرٍ، ما مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيكَ»؟ فَقالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: ما كَانَ يَنْبَغِي لاِبْنِ أَبِي قُحافَةَ أَنْ يُصَلِّيَ بَينَ يَدَيْ رَسُولِ اللهِ ﷺ.

[طرفه في: ٦٨٤].

١٢٣٥ ـ حدثنا يَحيى بْنُ سُليمانَ قال: حَدَّثَني ابنُ وَهبٍ: حَدَّثَنا الثَّوْرِيُّ، عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ قالَتْ: دَخَلتُ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ تُصَلِّي قائِمَةً، وَالنَّاسُ قِيامٌ، فَقُلتُ: ما شَأْنُ النَّاسِ؟ فَأَشارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، فَقُلتُ: آيَةٌ؟ فَقالَتْ بِرَأْسِهَا: أَي نَعَمْ.

[طرفه في: ٨٦].

١٢٣٦ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ جالِساً، وَصَلَّى وَرَاءَهُ قَوْمٌ قِياماً، فَأَشارَ إِلَيهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إِنَّما جُعِلَ الإِمامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فارْكَعُوا، وَإِذا رَفَعَ فارْفَعُوا».

[طرفه في: ٦٨٨].

(23) The Book of Funerals

[1] What about funerals; and What about he, whose last words are: "There is no God but Allah "

Wahb Ibn Manbah was asked: “Are not the words: “There is no God but Allah” considered to be The Paradise’s key?” he answered: “Yes. But any key must have teeth. If the key is brought up with its teeth, then it (the gate) will be definitely opened for you.”

1237- Abu'dharr "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping (in any way) none but Allah, he will enter Paradise." I asked: "Even if he committed adultery and theft?" He replied: "Even if he committed adultery and theft."

1238- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said: "Anyone who dies worshipping none but Allah will definitely enter Paradise."

[2] The order of following the funeral processions

1239- Al'barra "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us from doing other seven. He ordered us:

To follow the funeral procession, to visit the patient, to accept invitations, to help the oppressed, to fulfil the oaths, to return the greeting and to reply to the sneezer, saying: "May Allah be merciful to you", provided that the sneezer says: "All the praises be to Allah". He forbade us from using silver utensils and dishes, wearing golden rings, silk clothes, Dibaj (pure silk cloth), Qassi and Istabraq (two kinds of silk cloth).

1240- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah`s blessing and peace be upon him” said: “A Muslim’s rights on another Muslim are five: to return the greeting, to visit the patient, To follow the funeral procession, to accept invitations, and to reply to the sneezer, saying: "May Allah be merciful to you", provided that the sneezer says: "All the praises be to Allah".

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٣ ـ كِتَابُ الجَنَائِزِ

١ ـ بابٌ في الجنائز، ومَنْ كانَ آخِرَ كلامِهِ: لا إلهَ إلاّ اللّهُ

وَقِيلَ لِوَهبِ بنِ مُنَبِّهٍ: أَلَيسَ لا إلَهَ إلاّ اللّهُ مِفتَاحُ الجَنَّةِ؟ قال: بَلَى، وَلَكِن لَيسَ مِفتاحٌ إلاّ لَهُ أَسنَانٌ، فَإن جِئتَ بِمِفتاحٍ لَهُ أَسنَانٌ فُتِحَ لَكَ، وَإلاّ لَمْ يُفتَحْ لَكَ.

١٢٣٧ ـ حدّثنا مُوسى بنُ إسماعِيلَ: حَدَّثَنا مَهْدِيُّ بنُ مَيمُونٍ: حَدَّثَنا وَاصِلٌ الأَحْدَبُ، عَنِ المَعْرُورِ بنِ سُوَيدٍ، عَن أَبِي ذَرٍّ رَضِيَ اللّهُ عَنهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «أَتانِي آتٍ مِن رَبِّي، فَأَخبَرَنِي، أَو قالَ: بَشَّرَنِي، أَنَّهُ مَن ماتَ مِن أُمَّتِي لا يُشرِكُ بِاللّهِ شَيئاً دَخَلَ الجَنَّةَ». قُلتُ: وَإن زَنَى وَإن سَرَقَ؟ قالَ: «وَإن زَنَى وَإن سَرَقَ».

[الحديث ١٢٣٧ ـ أطرافه في: ١٤٠٨، ٢٣٨٨، ٣٢٢٢، ٥٨٢٧، ٦٢٦٨، ٦٤٤٣، ٦٤٤٤، ٧٤٨٧].

١٢٣٨ ـ حدّثنا عُمَرُ بنُ حَفصٍ: حدّثنا أَبِي: حدّثنا الأَعمَشُ: حدّثنا شَقِيقٌ، عَن عَبدِ اللّهِ رَضِيَ اللّهُ عَنهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «مَن ماتَ يُشرِكُ بِاللّهِ شَيئاً دَخَلَ النّارَ». وَقُلتُ أَنا: مَن ماتَ لا يُشرِكُ بِاللّهِ شَيئاً دَخَلَ الجَنَّةَ.

[الحديث ١٢٣٨ ـ طرفاه في: ٤٤٩٧، ٦٦٨٣].

٢ ـ بابُ الأَمرِ بِاتِّباعِ الجَنَائِزِ

١٢٣٩ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعبَةُ، عَنِ الأَشعَثِ قالَ: سَمِعتُ مُعاوِيَةَ بنَ سُوَيدِ بنِ مُقَرِّنٍ، عَنِ البَراءِ رَضِيَ اللّهُ عَنهُ قالَ: أَمَرَنا النَّبِيُّ ﷺ بِسَبعٍ وَنَهانا عَن سَبعٍ: أَمَرَنا بِاتِّباعِ الجَنائِزِ، وَعِيادَةِ المَرِيضِ، وَإجابَةِ الدّاعِي، وَنَصرِ المَظلُومِ، وَإبرارِ القَسَمِ، وَرَدِّ السَّلامِ، وَتَشمِيتِ العاطِسِ. وَنَهانا عَن آنِيَةِ الفِضَّةِ، وَخاتَمِ الذَّهَبِ، وَالحَرِيرِ، وَالدِّيباجِ، وَالقَسِّيِّ، وَالإستَبرَقِ.

[الحديث ١٢٣٩ ـ أطرافه في: ٢٤٤٥، ٥١٧٥، ٥٦٣٥، ٥٦٥٠، ٥٨٣٨، ٥٨٤٩، ٥٨٦٣، ٦٢٢٢، ٦٢٣٥، ٦٦٥٤].

١٢٤٠ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا عَمرُو بنُ أَبِي سَلَمَةَ، عَنِ الأَوزاعِيِّ قالَ: أَخبَرَنِي ابنُ

باب ١ ـ قوله: (آخر) بالنصب خبر كان وبالرفع اسمها انظر الشارح وكذا الكلام في إعراب قوله: مفتاح الجنة

١٢٣٩ـ قوله: (القسي بهذا الضبط ثياب يؤتى بها من الشام أو مصر مضلعة فيها حرير أمثال الأترج أو كتان مخلوط بحرير اهـ من الشرح أو هي القرية فأبدلت الزاي.

[3] One enters into the dead after being put within his shroud

1241- A'isha "Allah be pleased with her" narrated: Abu'bakr came riding his horse from his dwelling place in As'sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu'bakr uncovered his face. He knelt down and kissed him and then started weeping and said: "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you."

Abu'salama resumed the narration from Ibn Abbas : Abu'bakr came out while Omar was addressing the people. Abu'bakr told him to sit down but Omar refused. Abu'bakr again told him to sit down but Omar rejected. Then Abu'bakr said: "I testify that there is no God (to be worshipped) but Allah and Mohammad is Allah's Apostle." Thereupon, people attended to Abu'bakr and left Omar. Abu'bakr said: "And then: Whoever amongst you worshipped Muhammad, then Muhammad has died, but whoever worshipped Allah, Allah is alive and will never die. Allah said: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude." (Al Imran 144) The narrator added: "By Allah, it was as if people were ignorant of the fact that Allah had revealed this verse until Abu'bakr recited it. Then whoever heard it, started reciting it."

142- The same previous narration.

1243- Ommul'ala "Allah be pleased with her" an Ansari woman who gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" narrated: "The emigrants were distributed amongst us by drawing lots and we got in our share Othman Ibn Maz'oon. We made him stay with us in our house. Then he suffered from a disease, which proved to be fatal. When he died, he was given a bath and was shrouded in his clothes. Allah's Apostle "Allah's blessing and peace be upon him" came. I said: "May Allah be merciful to you, O Abus'sa'ib! I testify that Allah has honoured you." The Prophet "Allah's blessing and peace be upon him" said: "How do you know that Allah has honoured him?" I replied: "O Allah's Apostle! Let my father be sacrificed for you! On whom else shall Allah bestow His honour?" The Prophet "Allah's blessing and peace be upon him" said: "No doubt, death came to him. By Allah, I, too, wish him good. But by Allah, I do not know what Allah will do with me though I am Allah's Apostle." Ommul'ala commented: "By Allah, I never declared the piety of anyone after that."

شِهَابٍ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَقُّ المُسْلِمِ عَلَى المُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وَعِيَادَةُ المَرِيضِ، وَاتِّبَاعُ الجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العَاطِسِ». تَابَعَهُ عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنَا مَعْمَرٌ. وَرَوَاهُ سَلامَةُ، عَنْ عُقَيْلٍ.

٣ ـ بابُ الدُّخُولِ عَلَى المَيِّتِ بَعْدَ المَوْتِ إِذَا أُدْرِجَ في كَفَنِهِ

١٢٤١، ١٢٤٢ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ قالَ: أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، أَخْبَرَتْهُ قالَتْ: أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكَنِهِ بِالسُّنُحِ، حَتَّى نَزَلَ فَدَخَلَ المَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ، حَتَّى دَخَلَ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَتَيَمَّمَ النَّبِيَّ ﷺ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيهِ فَقَبَّلَهُ، ثُمَّ بَكَى فَقالَ: بِأَبِي أَنْتَ يَا نَبِيَّ اللَّهِ، لا يَجْمَعُ اللَّهُ عَلَيكَ مَوْتَتَيْنِ، أَمَّا المَوْتَةُ الَّتِي كُتِبَتْ عَلَيكَ فَقَدْ مُتَّهَا. قالَ أبو سَلَمةَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنهُما: أنَّ أبا بكرٍ رَضِيَ اللهُ عنهُ خَرَجَ وعُمرُ رَضِيَ اللهُ عنهُ يُكلِّمُ النَّاسَ، فقالَ: اجْلِسْ، فأبى، فقالَ: اجْلِسْ، فأبى، فتشهَّدَ أبو بكرٍ رَضِيَ اللهُ عنهُ، فمالَ إليهِ النَّاسُ وتركوا عُمَرَ، فقالَ: أمَّا بعدُ، فمَنْ كانَ مِنكم يعبُدُ محمَّداً ﷺ فإنَّ محمَّداً ﷺ قد ماتَ، ومَنْ كانَ يعبُدُ اللهَ فإنَّ اللهَ حيٌّ لا يَمُوتُ، قالَ اللَّهُ تَعَالَى: ﴿وَما مُحَمَّدٌ إِلاَّ رَسُولٌ ـ إِلَى ـ الشَّاكِرِينَ﴾ [آل عمران: ١٤٤] وَاللَّهِ، لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَهَا حَتَّى تَلاهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَتَلَقَّاهَا مِنْهُ النَّاسُ، فَمَا يُسْمَعُ بَشَرٌ إِلاَّ يَتْلُوهَا.

[الحديث ١٢٤١ ـ أطرافه في: ٣٦٦٧، ٣٦٦٩، ٤٤٥٢، ٤٤٥٥، ٤٤٥٧، ٥٧١١].

١٢٤٣ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي خارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَنَّ أُمَّ العَلاَءِ، امْرَأَةً مِنَ الأَنْصَارِ بَايَعَتِ النَّبِيَّ ﷺ، أَخْبَرَتْهُ: أَنَّهُ اقْتُسِمَ المُهَاجِرُونَ قُرْعَةً، فَطَارَ لَنَا عُثْمانُ بْنُ مَظْعُونٍ، فَأَنْزَلْنَاهُ في أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ وَغُسِّلَ وَكُفِّنَ في أَثْوَابِهِ، دَخَلَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: رَحْمَةُ اللَّهِ عَلَيكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيكَ: لَقَدْ أَكْرَمَكَ اللَّهُ. فَقالَ النَّبِيُّ ﷺ: «وَما يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ»؟ فَقُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ، فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقالَ: «أَمَّا هُوَ فَقَدْ جاءَهُ اليَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الخَيرَ، وَاللَّهِ ما أَدْرِي، وَأَنَا رَسُولُ اللَّهِ، ما يُفْعَلُ بِي». قالَتْ: فَوَاللَّهِ لاَ أُزَكِّي أَحَداً بَعْدَهُ أَبَداً.

[الحديث ١٢٤٣ ـ أطرافه في: ٢٦٨٧، ٣٩٢٩، ٧٠٠٣، ٧٠٠٤، ٧٠١٨].

١٢٤١، ١٢٤٢ـ قوله: (السنح) موضع بالعوالي كان سيدنا الصديق تزوج من هناك.

ـ قوله: (ببرد حبرة) بإضافة برد أو بوصفه ثوب يماني مخطط أو أخضر (شارح)

١٢٤٣ـ قوله: (اقتسم) بضم التاء مبنياً للمفعول وتاليه نائب الفاعل وقرعة نصب بنزع الخافض أي اقتسم الأنصار المهاجرين بقرعة (شارح).

1244- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When my father was martyred, I lifted the sheet from his face and wept, with people forbidding me to do so. But The Prophet "Allah's blessing and peace be upon him" did not forbid me. Then my aunt Fatima began weeping and The Prophet "Allah's blessing and peace be upon him" said: "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

[4] One's death is reported to his fellowmen

1245- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" informed (the people) of Negus's death on the very day he died. He went towards the praying place and the people stood behind him in rows. He magnified Allah four times (as offering the Funeral prayer).

1246- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then Abdullah Ibn Rawaha took the flag but he too was martyred. At that time the eyes of Allah's Apostle "Allah's blessing and peace be upon him" were full of tears. Then Khalid Ibn Al'walid took the flag without being nominated as a leader before and was endowed with victory."

[5] The announcement of the funeral

1247- Ibn Abbas "Allah be pleased with both" narrated: A man, whom The Messenger of Allah "Allah's blessing and peace be upon him" used to visit (during his illness died at night. Then he was buried. In the morning, The Messenger of Allah "Allah's blessing and peace be upon him" was informed. He asked: "What prevented you from informing me?" they replied: "It was night and dark; and we disliked to trouble you." Then he went to his grave and offered the (funeral) prayer on him.

حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنَا اللَّيثُ مِثْلَهُ. وَقالَ نَافِعُ بْنُ يَزِيدَ، عَنْ عُقَيلٍ: «ما يُفعَلُ بِهِ». وَتابَعَهُ شُعَيبٌ، وَعَمْرُو بْنُ دِينَارٍ، وَمَعْمَرٌ.

١٢٤٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعْتُ مُحَمَّدَ بْنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا قُتِلَ أَبِي جَعَلتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، أَبْكِي وَيَنْهَوْنِي عَنْهُ، وَالنَّبِيُّ ﷺ لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فاطِمَةُ تَبْكِي، فَقالَ النَّبِيُّ ﷺ: «تَبْكِينَ أَوْ لاَ تَبْكِينَ، ما زَالَتِ المَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ». تابَعَهُ ابْنُ جُرَيجٍ: أَخْبَرَنِي ابْنُ المُنْكَدِرِ: سَمِعَ جابِراً رَضِيَ اللَّهُ عَنْهُ.

[الحديث ١٢٤٤ ـ أطرافه في: ١٢٩٣، ٢٨١٦، ٤٠٨٠]

٤ ـ بابُ الرَّجُلِ يَنْعَى إِلَى أَهْلِ المَيِّتِ بِنَفْسِهِ

١٢٤٥ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ في اليَوْمِ الَّذِي ماتَ فِيهِ، خَرَجَ إِلَى المُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ أَرْبَعاً.

[الحديث ١٢٤٥ ـ أطرافه في: ١٣١٨، ١٣٢٧، ١٣٢٨، ١٣٣٣، ٣٨٨٠، ٣٨٨١].

١٢٤٦ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَخَذَ الرَّايَةَ زَيدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ ـ وَإِنَّ عَيْنَي رَسُولِ اللَّهِ ﷺ لَتَذْرِفَانِ ـ ثُمَّ أَخَذَهَا خالِدُ بْنُ الوَلِيدِ مِنْ غَيرِ إِمْرَةٍ فَفُتِحَ لَهُ».

[الحديث ١٢٤٦ ـ أطرافه في: ٢٧٩٨، ٣٠٦٣، ٣٦٣٠، ٣٧٥٧، ٦٢٤٢].

٥ ـ بابُ الإِذْنِ بِالجَنَازَةِ

وَقالَ أَبُو رَافِعٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَلاَ آذَنْتُمُونِي».

١٢٤٧ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحاقَ الشَّيبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ماتَ إِنْسَانٌ، كانَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، فَمَاتَ بِاللَّيلِ، فَدَفَنُوهُ لَيلاً، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ، فَقالَ: «ما مَنَعَكُمْ أَنْ تُعْلِمُونِي»؟ قالُوا: كانَ اللَّيلُ، فَكَرِهْنَا، وَكانَتْ ظُلمَةٌ، أَنْ نَشُقَّ عَلَيكَ. فَأَتَى قَبْرَهُ فَصَلَّى عَلَيهِ. [طرفه في: ٨٥٧].

١٢٤٤ـ قوله: (وينهوني) وروي: وينهونني على الأصل انظر الشارح.

باب ٤ قوله: (ينعى) يعني الميت أي يخبر الناس بموته وقوله: (بنفسه) أي بلا واسطة أحد.

١٢٤٦ـ قوله: (من غير إمرة) أي تأمير من النبي ﷺ لكنه رأى المصلحة في ذلك (شارح).

باب ٥ ـ قوله (باب الإذن بالجنازة) أي الإعلام بها إذا انتهى أمرها ليصلي عليها (شارح).

ـ قوله: (ألا بتشديد) اللام وفي اليونينية بالتخفيف (شارح).

[6] The virtue of he, when whose child died, expected the rewards of Allah according to Allah's saying: "but give glad tidings to those who patiently persevere." (The Heifer "Al'baqara" 155)

1248- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

1249- Abu'sa'eed "Allah be pleased with him" narrated: The women said to The Messenger of Allah "Allah's blessing and peace be upon him": "Fix a day for us on which you might advise us." He (did so and) advised them saying: "Any woman whose three children died would be veiled by them from The Hell." A woman asked: "And if they were only two (children)?" he replied: "And if they were only two children."

1250- Both of Abu'huraira and Abu'sa'eed narrated the previous tradition, but Abu'huraira continued: "before coming to the age of puberty."

1251- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim whose three children died will go to the Fire except for Allah's oath (That is, everyone has to pass over the bridge above the lake of fire)." Abu Abdullah quoted Allah's saying: "Not one of you but will Pass over it: this is, with thy Lord, a decree which must be accomplished." (Maryam 71)

[7] The man's saying to the woman at the grave: Be patient

1252- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" passed by a woman who was weeping at a grave, to whom he said: "Fear of Allah, and be patient."

[8] The dead's bath with water and lote scent, and ablution

1253- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

٦ ـ بابُ فَضْلِ مَنْ ماتَ لَهُ وَلَدٌ فَاحْتَسَبَ

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَبَشِّرِ الصَّابِرِينَ﴾ [البقرة: ١٥٥].

١٢٤٨ ـ حدّثنا أَبو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: قالَ النَّبِيُّ ﷺ: «ما مِنَ النَّاسِ مِنْ مُسْلِمٍ، يُتَوَفَّى لَهُ ثَلاثٌ لَمْ يَبْلُغُوا الحِنْثَ، إِلاَّ أَدْخَلَهُ اللَّهُ الجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

[الحديث ١٢٤٨ ـ طرفه في: ١٣٨١].

١٢٤٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ الأَصْبَهانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النِّساءَ قُلْنَ لِلنَّبِيِّ ﷺ: اجْعَلْ لَنا يَوْماً، فَوَعَظَهُنَّ، وَقالَ: «أَيُّما امْرَأَةٍ ماتَ لَهَا ثَلاثَةٌ مِنَ الوَلَدِ، كانُوا حِجَاباً مِنَ النَّارِ». قالَتِ امْرَأَةٌ: وَاثْنانِ، قالَ: «وَاثْنانِ».

[طرفه في: ١٠١]

١٢٥٠ ـ وَقالَ شَرِيكٌ، عَنِ ابْنِ الأَصْبَهانِيِّ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهِ عَنْهُما، عَنِ النَّبِيِّ ﷺ. قالَ أَبُو هُرَيْرَةَ: «لَمْ يَبْلُغُوا الحِنْثَ».

[طرفه في: ١٠٢].

١٢٥١ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ يَمُوتُ لِمُسْلِمٍ ثَلاثَةٌ مِنَ الوَلَدِ، فَيَلِجَ النَّارَ، إِلاَّ تَحِلَّةَ القَسَمِ». قالَ أَبُو عَبْدِ اللَّهِ: ﴿وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا﴾ [مريم، الآية: ٧١].

[الحديث ١٢٥١ ـ طرفه في: ٦٦٥٦].

٧ ـ بابُ قَوْلِ الرَّجُلِ لِلمَرْأَةِ عِنْدَ القَبْرِ: اصْبِرِي

١٢٥٢ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرٍ وَهْيَ تَبْكِي، فَقالَ: «اتَّقِي اللَّهَ وَاصْبِرِي».

[الحديث ١٢٥٢ ـ أطرافه في: ١٢٨٣، ١٣٠٢، ٧١٥٤].

٨ ـ بابُ غُسْلِ المَيِّتِ وَوُضُوئِهِ بِالمَاءِ وَالسِّدْرِ

وَحَنَّطَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهما ابْناً لِسَعِيدِ بْنِ زَيدٍ، وَحَمَلَهُ وَصَلَّى، وَلَمْ يَتَوَضَّأْ. وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: المُسْلِمُ لاَ يَنْجُسُ حَيّاً وَلاَ مَيْتاً. وَقالَ سَعِيدٌ: لَوْ كانَ نَجِساً ما مَسِسْتُهُ. وَقالَ النَّبِيُّ ﷺ: «المُؤْمِنُ لاَ يَنْجُسُ».

١٢٥٣ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ

١٢٥٣ـ قوله: (حقوه) بفتح الحاء وقد تكسر وهي لغة هذيل بعدها قاف ساكنة أي إزاره والحقو في الأصل: معقد =

[9] It is better to wash the dead so many odd times

1254- Ommu'atiyya "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. Aiyub said: Hafsa told me the same narration, but she added that The Messenger of Allah "Allah's blessing and peace be upon him" had told them to wash her as many odd times as three, five, or seven. She said also that The Messenger of Allah had told them to start from her right side and particularly from the parts of ablution in her body. Ommu'atiyya added: Then, we combed her hair and entwined it into three braids.

[10] It is better to start washing from the dead's right side

1255- Ommu'atiyya "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Start washing her from the right side and from the parts of ablution in her body."

[11] The parts of ablution of (the dead's) body

1256- Ommu'atiyya "Allah be pleased with her" narrated: When we washed the dead body of the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" he said to us while we were washing her: "Start from her right side and from the parts of ablution in her body."

[12] Could the (dead body of) the woman be shrouded in a man's cloth

1257- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: A daughter of Allah's Apostle "Allah's blessing and peace be upon him" died; and he came to us while we were washing her. He said: "Wash her thrice or five times or more, if you see it necessary. he gave us his waist-sheet and told us to shroud the dead body in it.

مُحَمَّد بن سيرينَ، عَنْ أُمِّ عَطِيَّةَ الأنْصارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دَخَلَ عَلَينا رَسُولُ اللَّهِ ﷺ، حِينَ تُوُفِّيَتِ ابْنَتُهُ، فَقالَ: «اغسِلنَها ثَلاثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذلِكَ إِنْ رَأَيْتُنَّ ذلِكَ، بِماءٍ وَسِدْرٍ، وَاجعَلنَ في الآخِرَةِ كافوراً، أَوْ شَيئاً مِن كافورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاهُ، فَأَعْطانا حِقْوَه، فقالَ «أَشْعِرْنَها إِيَّاها». تَعْنِي إِزارَهُ.

٩ ـ بابُ ما يُسْتَحَبُّ أَنْ يُغْسَلَ وِتْراً

١٢٥٤ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْها قالَتْ: دَخَلَ عَلَينا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ نَغْسِلُ ابْنَتَهُ، فَقالَ: «اغْسِلنَها ثَلاثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذلِكَ، بِماءٍ وَسِدْرٍ، وَاجْعَلنَ في الآخِرَةِ كافوراً، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاهُ، فَأَلقى إِلَينا حِقْوَهُ، فَقالَ: «أَشْعِرْنَها إِيَّاهُ». فَقالَ أَيُّوبُ: وَحَدَّثَتْنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ، وَكانَ في حَدِيثِ حَفْصَةَ: «اغْسِلنَها وِتْراً». وَكانَ فِيهِ: «ثَلاثاً أَوْ خَمساً أَوْ سَبْعاً». وَكانَ فِيهِ أَنَّهُ قالَ: «ابْدَؤُا بِمَيَامِنِهَا، وَمَوَاضِعِ الوُضُوءِ مِنْهَا». وَكانَ فِيهِ أَنَّ أُمَّ عَطِيَّةَ قالَتْ: وَمَشَطْنَاهَا ثَلاثَةَ قُرُونٍ.

١٠ ـ بابٌ يُبْدَأُ بِمَيامِنِ المَيِّتِ

١٢٥٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْماعِيلُ بْنُ إِبْراهِيمَ: حَدَّثَنَا خالِدٌ، عَنْ حَفصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ في غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيامِنِهَا وَمَوَاضِعِ الوُضُوءِ مِنْهَا».

١١ ـ بابُ مَوَاضِعِ الوُضُوءِ مِنَ المَيِّتِ

١٢٥٦ ـ حدّثنا يَحْيى بْنُ مُوسى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفيانَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عنها قالَتْ: لَمَّا غَسَّلنا بِنْتَ النَّبِيِّ ﷺ قالَ لَنا، وَنَحْنُ نَغسِلُها: «ابْدَؤُا بِمَيامِنِهَا وَمَواضِعِ الوُضُوءِ».

١٢ ـ بابٌ هَل تُكَفَّنُ المَرْأَةُ في إِزارِ الرَّجُلِ

١٢٥٧ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ حَمَّادٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ بِنْتُ النَّبِيِّ ﷺ فَقالَ لَنا: «اغسِلنَها ثَلاثاً، أَوْ خَمساً، أَوْ أَكثَرَ مِن ذلِكَ إِن رَأَيْتُنَّ، فَإِذا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغنا آذَنَّاهُ، فَنَزَعَ مِنْ حِقْوِهِ إِزارَهُ، وَقالَ: «أَشْعِرْنَهَا إِيَّاهُ».

= الإزار فسمي به ما يشد على الحقو توسعا (شارح).

ـ قوله: (أشعرنها إياه) أي اجعلنه شعارها ثوبها الذي يلي جسدها. وسيجيء تفسير الإشعار باللف.

١٢٥٤ـ قوله: (فلما فرغنا آذناه) وفي بعض النسخ: فآذناه.

١٢٥٧ـ قوله: (فآذناه) وفي بعض نسخ الأصل: فلما فرغنا آذناه.

[13] applying camphor at the end of washing the dead body

1258- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: A daughter of Allah's Apostle "Allah's blessing and peace be upon him" died; and he came to us while we were washing her. He said: "Wash her thrice or five times or more, if you see it necessary with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

1259- Ommu'atiyya narrated, resuming the previous narration: The Messenger of Allah "Allah's blessing and peace be upon him" told us to wash her as many odd times as three, five, or seven or more if we found it necessary. Hafsa said that Ommu'atiyya added: Then, we combed her hair and entwined it into three braids.

[14] Combing the dead woman's hair

1260- Hafsa told: Ommu'atiyya narrated to us: Then, we entwined the hair of the daughter of The Messenger of Allah into three braids. we washed, combed and divided it into three braids.

[15] How is the woman's dead body shrouded

1261- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. The sub-narrator said that he did not know who was this amongst The Messenger of Allah's daughters.

[16] Would the dead woman's hair be entwined into three braids

1262- Ommu'atiyya narrated: We entwined the hair of the daughter of Allah's Messenger "Allah's blessing and peace be upon him" into three braids. Sufyan said: "One braid was entwined in front and the other two were entwined on the sides of the head."

١٣ ـ بابٌ يَجْعَلُ الكَافُورَ فِي آخِرِهِ

١٢٥٨ ـ حدّثنا حامِدُ بْنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ، فَخَرَجَ فَقَالَ: «اغْسِلْنَهَا ثَلاثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذلِكَ إِنْ رَأَيْتُنَّ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كافوراً، أَوْ شَيئاً مِنْ كافورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَألْقَى إِلَينا حِقْوَهُ، فقالَ: «أَشْعِرْنَهَا إِيَّاهُ». وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، رَضِيَ اللَّهُ عَنْهُمَا: بِنَحْوِهِ.

١٢٥٩ ـ وَقالَتْ: إِنَّهُ قالَ: «اغْسِلْنَهَا ثَلاثاً، أَوْ خَمساً، أَوْ سَبْعاً، أَوْ أَكْثَرَ مِنْ ذلِكَ إِنْ رَأَيْتُنَّ». قالَتْ حَفْصَةُ: قالَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا: وَجَعَلْنَا رَأْسَهَا ثَلاثَةَ قُرُونٍ.

١٤ ـ بابُ نَقْضِ شَعَرِ المَرْأَةِ

وَقالَ ابْنُ سِيرِينَ: لاَ بَأْسَ أَنْ يُنْقَضَ شَعَرُ المَيِّتِ.

١٢٦٠ ـ حدّثنا أَحْمَدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيجٍ: قالَ أَيُّوبُ: وَسَمِعْتُ حَفْصَةَ بِنْتَ سِيرِينَ قالَتْ: حَدَّثَتْنَا أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهُنَّ جَعَلْنَ رَأْسَ بِنْتِ رَسُولِ اللَّهِ ﷺ ثَلاثَةَ قُرُونٍ، نَقَضْنَهُ ثُمَّ غَسَلْنَهُ، ثُمَّ جَعَلْنَهُ ثَلاثَةَ قُرُونٍ.

١٥ ـ بابٌ كَيفَ الإِشْعَارُ لِلمَيِّتِ

وَقالَ الحَسَنُ: الخِرْقَةُ الخَامِسَةُ تَشُدُّ بِهَا الفَخِذَينِ وَالوَرِكَينِ، تَحْتَ الدِّرْعِ.

١٢٦١ ـ حدّثنا أَحْمَدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيجٍ: أَنَّ أَيُّوبَ أَخْبَرَهُ قالَ: سَمِعْتُ ابْنَ سِيرِينَ يَقُولُ: جاءَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنها، امْرَأَةٌ مِنَ الأَنْصَارِ مِنَ اللاَّتِي بَايَعْنَ، قَدِمَتِ البَصْرَةَ، تُبَادِرُ ابْناً لَهَا فَلَمْ تُدْرِكْهُ، فَحَدَّثَتْنَا قالَتْ: دَخَلَ عَلَينَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقالَ: «اغْسِلْنَهَا ثَلاثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذلِكَ إِنْ رَأَيْتُنَّ ذلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كافوراً، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنَا، أَلْقَى إِلَينا حِقْوَهُ، فَقالَ: «أَشْعِرْنَهَا إِيَّاهُ». وَلَمْ يَزِدْ عَلَى ذلِكَ، وَلاَ أَدْرِي أَيُّ بَنَاتِهِ. وَزَعَمَ أَنَّ الإِشْعَارَ الفُفْنَهَا فِيهِ. وَكَذلِكَ كانَ ابْنُ سِيرِينَ: يَأْمُرُ بِالمَرْأَةِ أَنْ تُشْعَرَ وَلاَ تُؤْزَرَ.

١٦ ـ بابٌ هَل يُجْعَلُ شَعَرُ المَرْأَةِ ثَلاثَةَ قُرُونٍ

١٢٦٢ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أُمِّ الهُذَيلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: ضَفَرْنَا شَعَرَ بِنْتِ النَّبِيِّ ﷺ، تَعْنِي ثَلاثَةَ قُرُونٍ. وَقالَ وَكِيعٌ: قالَ سُفْيَانُ: نَاصِيَتَهَا وَقَرْنَيهَا.

١٢٦١ ـ قوله: (الففنها) يعني أنه معنى قوله في الحديث: «أشعرنها» كما تقدم قوله أي مبتدأ محذوف الخبر أي أي بناته كانت المغسولة.

باب ١٦ ـ قوله: باب يجعل ولغير الأربعة: باب هل يجعل؟ (شارح).

[17] Making the dead woman's hair fall at her back

1263- Ommu'atiyya narrated: One of the daughters of the Prophet died and he came to us and said: "Wash her with lote scented water for odd number of times, three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the dead girl) in three braids and made them fall at her back.

[18] Making one's shroud of white cloth

1264- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three Yemenite white pieces of cotton cloth, in which there was neither a shirt nor a turban.

[19] One's shroud is to be made of two pieces of cloth

1265- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[20] What about the perfume for the dead

1266- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[21] What is the Muhrim's shroud

1267- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, where we were with The Messenger of Allah "Allah's blessing and peace be upon him", he fell down from it with his neck broken. (Consequently, he died). He was a Muhrim. The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

١٧ ـ بابٌ يُلْقَى شَعَرُ المَرْأَةِ خَلْفَهَا

١٢٦٣ ـ حدثنا مسدد: حدَّثنا يحيى بن سعيد، عن هشام بن حسان قال: حدَّثتنا حفصة، عن أمّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: تُوُفِّيَتْ إِحْدى بَنَاتِ النَّبِيِّ ﷺ، فأَتانا النَّبِيُّ ﷺ، فَقالَ: «اغْسِلْنَهَا بِالسِّدْرِ وِتْراً، ثَلاثاً أَوْ خَمْساً، أَوْ أَكْثَرَ مِنْ ذلك إِنْ رَأَيْتُنَّ ذلك، وَاجْعَلْنَ في الآخِرَةِ كافوراً، أَوْ شَيْئاً مِنْ كافورٍ، فَإِذا فَرَغْتُنَّ فآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاهُ، فَأَلْقَى إِلَيْنا ح٢قْوَهُ، فَضَفَرْنا شَعَرَهَا ثَلاثَةَ قُرُونٍ، وَأَلْقَيناهَا خَلْفَهَا.

١٨ ـ بابُ الثِّيابِ البِيضِ لِلكَفَنِ

١٢٦٤ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِل: أَخْبَرَنا عَبْدُ اللَّه: أَخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ في ثَلاثَةِ أَثْوَابٍ يَمانِيَةٍ، بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيسَ فِيهِنَّ قَمِيصٌ وَلاَ عِمَامَةٌ.

[الحديث ١٢٦٤ - أطرافه في: ١٢٧١، ١٢٧٢، ١٢٧٣، ١٣٨٧].

١٩ ـ بابُ الكفَنِ في ثَوْبَينِ

١٢٦٥ ـ حدثنا أبو النُّعمانِ: حَدَّثنا حَمّادٌ، عَنْ أَيّوبَ، عَنْ سعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قال: بَينَما رَجُلٌ واقِفٌ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قال: فَأَوْقَصَتْهُ، قالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَينِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّياً».

[الحديث ١٢٦٥ - أطرافه في: ١٢٦٦، ١٢٦٧، ١٢٦٨، ١٨٣٩، ١٨٤٩، ١٨٥٠، ١٨٥١].

٢٠ ـ بابُ الحَنُوطِ لِلمَيِّتِ

١٢٦٦ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيّوبَ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: بَينَما رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْصَعَتْهُ، أَوْ قالَ: فَأَقْعَصَتْهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَينِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَه، فَإِنَّ اللَّهَ يَبْعَثُهُ يَومَ القِيامَةِ مُلَبِّياً». [طرفه في: ١٢٦٥].

٢١ ـ بابٌ كَيفَ يُكَفَّنُ المُحْرِمُ

١٢٦٧ ـ حدثنا أبو النُّعمانِ: أخبرنا أبو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ

١٢٦٤ـ قوله: (يمانية) بالتخفيف نسبة إلى اليمن و(سحولية): بفتح السين وتشديد المثناة التحتية نسبة إلى السحول وهو القصار لأنه يسحلها أي يغسلها، أو إلى سحول قرية باليمن، وقيل: بالضم اسم لقرية أيضاً. وقوله: (من كرسف) بضم أوله وثالثه أي قطن (شارح).

١٢٦٧ـ قوله: (ملبّداً) يعني أن الله يبعثه على هيئته التي مات عليها. والتلبيد جمع شعر الرأس بصمغ أو غيره ليلتصق.

1268- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was in Arafat with The Messenger of Allah “Allah’s blessing and peace be upon him”, he fell down from his mount with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[22] What about the dead who is shrouded in a shirt; and what about he, whose shroud is not the shirt

1269- Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai (the chief of hypocrites) died, his son came to The Prophet "Allah's blessing and peace be upon hım" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it, offer his funeral prayer and ask Allah to forgive him." So Allah's Apostle "Allah's blessing and peace be upon him" gave his shirt to him and said: "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him. When The Prophet "Allah's blessing and peace be upon him" intended to offer the funeral prayer, Omar took hold of his hand and said: "Has Allah not forbidden you to offer the funeral prayer for the hypocrites?” The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice for Allah says: “Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious.” (The Repentance “At’tawba” 80) So The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer. On that the revelation came: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.” (At’tawba 84)

1270- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Obai after his body was buried. The body was brought out and then The Prophet "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt.

[23] When one’s shroud is not the shirt

1271- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three Yemenite white pieces of cotton cloth, in which there was neither a shirt nor a turban.

عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ رَجُلاً وَقَصَهُ بَعِيرُهُ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ، وَهُوَ مُحْرِمٌ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلاَ تَمِسُّوهُ طِيباً، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ القِيَامَةِ مُلَبِّداً». [طرفه في: ١٢٦٥].

١٢٦٨ ـ حدَّثنا مُسَدَّدٌ، حدَّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قالَ: كانَ رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ، فَوَقَعَ عَنْ رَاحِلَتِهِ، قالَ أَيُّوبُ: فَوَقَصَتْهُ، وقالَ عَمْرٌو: فَأَقْصَعَتْهُ، فَمَاتَ، فَقالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلا تُحَنِّطُوهُ، وَلا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ»، قالَ أَيُّوبُ: «يُلَبِّي»، وَقالَ عَمْرٌو: «مُلَبِّياً». [طرفه في: ١٢٦٥].

٢٢ ـ بابُ الكَفَنِ فِي القَمِيصِ الَّذِي يُكَفُّ، أَوْ لا يُكَفُّ، وَمَنْ كُفِّنَ بِغَيرِ قَمِيصٍ

١٢٦٩ ـ حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ عَبْدَ اللَّهِ بْنَ أُبَيٍّ لَمَّا تُوُفِّيَ، جاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيهِ، وَاسْتَغْفِرْ لَهُ. فَأَعْطاهُ النَّبِيُّ ﷺ قَمِيصَهُ، فَقالَ: «آذِنِّي أُصَلِّي عَلَيهِ»، فَآذَنَهُ، فَلَمَّا أَرادَ أَنْ يُصَلِّيَ عَلَيهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقالَ: أَلَيسَ اللَّهُ نَهاكَ أَنْ تُصَلِّيَ عَلَى المُنَافِقِينَ؟ فَقالَ ﷺ: «أَنا بَينَ خِيرَتَينِ، قالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾ [التوبة: ٨٠] فَصَلَّى عَلَيهِ، فَنَزَلَتْ: ﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ ماتَ أَبَداً﴾ [التوبة: ٨٤]. [الحديث ١٢٦٩ ـ أطرافه في: ٤٦٧٠، ٤٦٧٢، ٥٧٩٦].

١٢٧٠ ـ حدَّثنا مالِكُ بْنُ إِسْمَاعِيلَ، حدَّثَنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِراً رَضِيَ اللَّهُ عَنْهُ قالَ: أَتَى النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ أُبَيٍّ بَعْدَ ما دُفِنَ، فَأَخْرَجَهُ، فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ. [الحديث ١٢٧٠ ـ أطرافه في: ١٣٥٠، ٣٠٠٨، ٥٧٩٥].

٢٣ ـ بابُ الكَفَنِ بِغَيرِ قَمِيصٍ

١٢٧١ ـ حدَّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: كُفِّنَ النَّبِيُّ ﷺ فِي ثَلاثَةِ أَثْوَابٍ سَحُولَ كُرْسُفٍ، لَيسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ. [طرفه في: ١٢٦٤].

= ـ قوله: (فإنه يبعث يوم القيامة) يوجد في بعض النسخ هنا زيادة ملبياً.

باب ٢٢ ـ قوله: يكف أو لا يكف أي خيطت حاشيته أو لم تخط فإن الكف ضرب من الخياطة.

١٢٦٩ـ قوله: (أصلي عليه) بعدم الجزم على الاستئناف وبه جواباً للأمر (شارح).

١٢٧١ـ قوله: (في ثلاث أثواب سحول) كذا معاً أي بفتح اللام بلا تنوين وبكسرها منونا قال الشارح والذي في اليونينية أثواب بالخفض من غير تنوين.

1272- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three pieces of cloth of cotton, in which there was neither a shirt nor a turban.

[24] One's shroud is without a turban

1273- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three pieces of Yemenite white cloth of cotton, in which there was neither a shirt nor a turban.

[25] The shroud's cost should be taken from one's money

according to many Muslim scholars, it comes in the first before either the debts or the will

1274- Sa'd narrated from his father: Once the meal of Abdur'rahman Ibn Awf was brought in front of him, and he said: "Mus'ab Ibn Omar was martyred and he was better than me, and he had nothing except his black square tight dress to be shrouded in. Hamza or another person was martyred and he was also better than me; and he had nothing to be shrouded in except his black square tight dress. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

[26] When one has only a peace of cloth to be shrouded in it

1275- Sa'd narrated from his father: Once the meal of Abdur'rahman Ibn Awf was brought in front of him, and he said: "Mus'ab Ibn Omar was martyred and he was better than me, and he had nothing except his black square tight dress to be shrouded in. when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and he was better than me. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

[27] If there is only a piece of cloth to cover either the dead's head or feet, you would cover his head

1276- Khabbab "Allah be pleased with him" reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Omair ; and others got their rewards. Mus'ab Ibn Omair was martyred on the day of Ohod battle, and we could get nothing except his short garment to shroud him in. When we covered his

١٢٧٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ هِشَام: حَدَّثَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ في ثَلاثَةِ أَثْوَابٍ، لَيسَ فِيهَا قَمِيصٌ وَلا عِمَامَةٌ.

[طرفه في: ١٢٦٤].

٢٤ ـ بابُ الكَفَنِ وَلا عِمَامَةً

١٢٧٣ ـ حدّثنا إِسماعيلُ قال: حَدَّثَنِي مالِكٌ، عَنْ هِشَامِ بنِ عُروَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ في ثَلاثَةِ أَثْوابٍ بِيضٍ سَحُولِيَّةٍ، لَيسَ فِيهَا قَمِيصٌ وَلا عِمامَةٌ.

[طرفه في: ١٢٦٤].

٢٥ ـ باب الكَفَنِ مِنْ جَمِيعِ المَالِ

وَبِه قال عَطاءٌ، وَالزُّهْرِيُّ، وَعمْرُو بْنُ دِينَارٍ، وَقَتَادَةُ، وَقالَ عَمْرُو بْنُ دِينَارٍ: الحَنُوطُ مِنْ جَمِيعِ المَالِ. وَقالَ إِبْرَاهِيمُ: يُبْدَأُ بِالكَفَنِ، ثُمَّ بِالدَّيْنِ، ثُمَّ بِالوَصِيَّةِ. وَقالَ سُفيانُ: أَجْرُ القَبْرِ وَالغَسْلِ هُوَ مِنَ الكَفَنِ.

١٢٧٤ ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدٍ المَكِّيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ، قالَ: أُتِيَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ يَوْماً بِطَعَامِهِ، فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيرٍ، وَكانَ خَيراً مِنّي، فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إِلاَّ بُرْدَةٌ، وَقُتِلَ حَمْزَةُ، أَوْ رَجُلٌ آخَرُ، خَيرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إِلاّ بُرْدَةٌ، لَقَدْ خَشِيتُ أَنْ يَكُونَ قَدْ عُجِّلَتْ لَنا طَيِّبَاتُنَا في حَيَاتِنَا الدُّنيا، ثُمَّ جَعَلَ يَبْكِي. [الحديث ١٢٧٤ ـ طرفاه في: ١٢٧٥، ٤٠٤٥].

٢٦ ـ بابٌ إِذَا لَمْ يُوجَدْ إِلاَّ ثَوْبٌ واحِدٌ

١٢٧٥ ـ حدّثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أُتِيَ بِطَعَامٍ، وَكانَ صَائِماً، فَقَالَ: قُتِلَ مُصْعَبُ ابْنُ عُمَيرٍ، وَهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاهُ، وَإِنْ غُطِّيَ رِجْلاهُ بَدَا رَأْسُهُ. وَأُرَاهُ قالَ: وَقُتِلَ حَمْزَةُ، وَهُوَ خَيرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا ما بُسِطَ، أَوْ قالَ: أُعْطِينَا مِنَ الدُّنْيَا ما أُعْطِينَا، وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

[طرفه في: ١٢٧٤].

٢٧ ـ بابٌ إِذا لَمْ يَجِدْ كَفَناً، إِلا ما يُوارِي رَأْسَهُ أَوْ قَدَمَيهِ، غَطَّى رَأْسَهُ

١٢٧٦ ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا شَقِيقٌ:

باب ٢٤ ـ قوله: (باب الكفن ولا عمامة) وروي: (بلا عمامة) بالموحدة بدل الواو انظر الشارح.

١٢٧٤ـ قوله: (إلا بردة) والذي في الفرع عن الكشميهني إلا برده بالضمير ا هـ (شارح).

head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet.

[28] In the lifetime of The Prophet, It was permissible to prepare one's shroud

1277- Sahl "Allah be pleased with him" narrated: A woman brought a woven Burda (edged sheet) to The Prophet. (Then Sahl asked them whether they knew what is Burda. They said that Burda is a cloak; and Sahl confirmed their reply). Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said: "Will you give it to me? How nice it is!" The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

[29] Could woman follow the funeral procession

1278- Ommu'atiyya "Allah be pleased with her" reported: We were forbidden to follow funeral processions but not strictly.

[30] The woman is forbidden to mourn more than three days for anyone except for her husband

1279- Mohammad Ibn Sirin narrated: One of Ommu'atiyya's sons died, and when it was the third day she asked for a yellow perfume which she put over her body. Then she said: "We were forbidden to mourn for more than three days except for our husbands."

1280- Zainab Bint Abu'salama narrated: When the news of the death of Abu'sufyan reached from Sham, Ommu'habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said: "No doubt, I would not have been in need of this, had I not heard the Prophet saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

حَدَّثنا خَبَّابٌ رَضِيَ اللَّهُ عَنْهُ قالَ: هاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللَّهِ، فَوقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنّا مَنْ ماتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شيئاً مِنْهُم مُصْعَبُ بْنُ عُمَيرٍ، وَمِنّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَجِدْ ما نُكَفِّنُهُ إِلاَّ بُرْدَةً، إِذَا غَطَّينا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاهُ، وَإِذَا غَطَّينا رِجْلَيهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيهِ مِنَ الإِذْخِرِ.

[الحديث ١٢٧٦ ـ أطرافه في: ٣٨٩٧، ٣٩١٣، ٣٩١٤، ٤٠٤٧، ٤٠٨٢، ٦٤٣٢، ٦٤٤٨].

٢٨ ـ بابُ مَنِ اسْتَعَدَّ الْكَفَنَ في زَمَنِ النَّبِيِّ ﷺ فَلَمْ يُنْكِرْ عَلَيهِ

١٢٧٧ ـ حدّثنا عبدُ اللَّهِ بنُ مَسْلَمَةَ: حَدَّثنا ابنُ أَبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَةً جاءَتِ النَّبِيَّ ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ، فِيهَا حاشِيَتُهَا، أَتَدْرُونَ ما البُرْدَةُ؟ قالُوا: الشَّمْلَةُ، قالَ: نَعَمْ. قالَتْ: نَسَجْتُهَا بِيَدِي فَجِئْتُ لأَكْسُوكَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتاجاً إِلَيهَا، فَخَرَجَ إِلَينَا وَإِنَّهَا إِزَارُهُ، فَحَسَّنَهَا فُلانٌ فَقالَ: اكْسُنِيهَا، ما أَحْسَنَهَا، قالَ القَوْمُ: ما أَحْسَنْتَ، لَبِسَهَا النَّبِيُّ ﷺ مُحْتاجاً إِلَيهَا، ثُمَّ سَأَلْتَهُ، وَعَلِمْتَ أَنَّهُ لا يَرُدُّ! قالَ: إِنِّي وَاللَّهِ، ما سَأَلْتُهُ لأَلْبَسَهُ، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قالَ سَهْلٌ: فَكانَتْ كَفَنَهُ.

[الحديث ١٢٧٧ ـ طرفاه في: ٢٠٩٣، ٦٠٣٦].

٢٩ ـ بابُ اتِّباعِ النِّساءِ الجَنائِزَ

١٢٧٨ ـ حدّثنا قَبِيصَةُ بنُ عُقْبَةَ: حَدَّثَنَا سُفيانُ، عَنْ خالِدٍ، عَنْ أُمِّ الهُذَيلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: نُهِينَا عَنِ اتِّباعِ الجَنائِزِ، وَلَمْ يُعْزَمْ عَلَينَا. [طرفه في: ٣١٣].

٣٠ ـ بابُ حَدِّ المَرْأَةِ عَلَى غَيرِ زَوْجِهَا

١٢٧٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بنُ المُفَضَّلِ: حَدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: تُوُفِّيَ ابْنٌ لأُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا، فَلَمَّا كانَ اليَوْمُ الثَّالِثُ، دَعَتْ بِصُفْرَةٍ فَتَمَسَّحَتْ بِهِ، وَقالَتْ: نُهِينا أَنْ نُحِدَّ أَكْثَرَ مِنْ ثَلاثٍ إِلاَّ بِزَوْجٍ.

[طرفه في: ٣١٣].

١٢٨٠ ـ حدّثنا الحُمَيدِيُّ: حدّثنا سُفيانُ: حَدَّثَنا أَيُّوبُ بنُ مُوسَى قالَ أَخْبَرَنِي حُمَيدُ بْنُ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أَبي سَلَمَةَ قالَتْ: لَمَّا جاءَ نَعْيُ أَبي سُفيانَ مِنَ الشَّأْمِ، دَعَتْ أُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا بِصُفْرَةٍ في اليَوْمِ الثَّالِثِ، فَمَسَحَتْ عارِضَيهَا وَذِرَاعَيهَا، وَقالَتْ: إِنِّي كُنْتُ عَنْ هذا لَغَنِيَّةً، لَوْلا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ، أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ، إِلاَّ عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

[الحديث ١٢٨٠ ـ أطرافه في: ١٢٨١، ٥٣٣٤، ٥٣٣٩، ٥٣٤٥].

باب ٢٨ ـ قوله: (فلم ينكر عليه) وفي نسخة بكسر الكاف مبنياً للفاعل اهـ من الشارح.

باب ٣٠ ـ قوله: (حد المرأة) أي إحدادها وهو ترك التزين.

1281- Zainab Bint Abu'salama narrated: I entered into Ommu'habiba "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", who said: I heard The Messenger of Allah “Allah's blessing and peace be upon him” saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

1282- Zainab Bint Abu'salama resumed: Later I went to Zainab Bint Jahsh when her brother died. She asked for some scent, and after using it she said: "I am not in need of scent but I heard Allah's Apostle “Allah's blessing and peace be upon him” saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

[31] Visiting graves

1283- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him: "Go away, for you have not been afflicted with a disaster like mine." And she did not recognize him. Then she was informed that he was The Prophet "Allah's blessing and peace be upon him". So she went to the house of The Prophet "Allah's blessing and peace be upon him" where she did not find any guard. Then she said to him: "I did not recognize you." He said: "Verily, the patience is at the first stroke of a catastrophe."

[32] The dead is tortured by his family's weeping when weeping is his custom

indeed, this is for Allah's saying: “O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.” (At'tahrim 6) The Messenger of Allah “Allah's blessing and peace be upon him” said: “Everyone of you is a guardian and is responsible for his wards.” But if weeping is not his tradition, then applies to him, according to A'isha, Allah's saying: “every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed.” (The Cattle “Al'an'am” 164) Allah also said in this context: “Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though he be nearly related.” (Fatir “The Originator of creation” 18)

On the other hand, The Messenger of Allah “Allah's blessing and peace be upon him” said: “No human soul is murdered but that the son of Adam would have a portion of the sin (of killing). That is because it was he, who committed the first killing.”

1284- Usama Ibn Zaid "Allah be pleased with both" narrated: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a messenger) to The Prophet "Allah's blessing and peace be upon him" requesting him to come as her child was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has

١٢٨١ - حدّثنا إسماعيلُ: حَدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حزمٍ، عَنْ حُمَيدِ بنِ نافعٍ، عَنْ زينبَ بنتِ أبي سلمةَ أخبرتْه قالتْ: دخلتُ على أُمِّ حبيبةَ زوجِ النَّبِيِّ ﷺ، فَقالَتْ: سمعتُ رسولَ اللهِ ﷺ يقولُ: «لا يحلُّ لامرأةٍ تؤمنُ باللهِ واليومِ الآخرِ، تُحِدُّ على مَيّتٍ فوقَ ثلاثٍ، إلاّ على زوجٍ أربعةَ أشهرٍ وعشراً».

[طرفه في: ١٢٨٠].

١٢٨٢ - ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ، حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ، ثُمَّ قالَتْ: مالِي بِالطِّيبِ مِنْ حاجَةٍ، غَيرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ عَلَى المِنْبَرِ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَى مَيِّتٍ فَوقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

[الحديث ١٢٨٢ - طرفه في: ٥٣٣٥].

٣١ - بابُ زِيارَةِ القُبُورِ

١٢٨٣ - حدّثنا آدمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عنهُ قالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ، فقال: «اتَّقِي اللهَ وَاصْبِرِي». قالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ، فَأَتَتْ بابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فقالَتْ: لَمْ أَعْرِفْكَ، فقالَ: «إِنَّما الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

٣٢ - بابُ قَوْلِ النَّبِيِّ ﷺ: «يُعَذَّبُ المَيِّتُ بِبَعْضِ بُكاءِ أَهْلِهِ عَلَيْهِ». إِذا كانَ النَّوْحُ مِنْ سُنَّتِهِ

لِقَوْلِ اللهِ تَعالَى: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَاراً﴾ [التحريم: ٦] وَقالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ». فَإِذا لَمْ يَكُنْ مِنْ سُنَّتِهِ، فَهُوَ كَما قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: ﴿لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: ١٦٤]. وَهُوَ كَقَوْلِهِ: ﴿وَإِنْ تَدْعُ مُثْقَلَةٌ ذُنُوباً إِلَى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ﴾ [فاطر: ١٨]، وَما يُرَخَّصُ مِنَ البُكاءِ في غَيْرِ نَوْحٍ. وَقالَ النَّبِيُّ ﷺ: «لاَ تُقْتَلُ نَفْسٌ ظُلْماً، إِلاَّ كانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا». وَذلِكَ لأَنَّهُ أَوَّلُ مَنْ سَنَّ القَتْلَ.

[طرفه في: ١٢٥٢].

١٢٨٤ - حدّثنا عَبْدانُ وَمُحَمَّدٌ قالاَ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا عاصِمُ بْنُ سُلَيمانَ، عَنْ أَبِي عُثْمانَ قالَ: حَدَّثَنِي أُسامَةُ بْنُ زَيدٍ رَضِيَ اللهُ عَنْهُما قالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيهِ: إِنَّ ابْناً لِي قُبِضَ فَائْتِنا، فَأَرْسَلَ يُقْرِئُ السَّلاَمَ، وَيَقُولُ: «إِنَّ لِلهِ ما أَخَذَ وَلَهُ ما أَعْطَى، وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيهِ تُقْسِمُ عَلَيهِ لَيَأْتِيَنَّهَا، فَقامَ وَمَعَهُ: سَعْدُ بْنُ عُبادَةَ، وَمُعاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثابِتٍ، وَرِجالٌ، فَرُفِعَ إِلَى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ

١٢٨٢ـ قوله (على المنبر) زاد أبو ذر «يقول».

١٢٨٤ـ قوله (تتقعقع) أي تضطرب وتتحرك وقوله: (كأنها شن) أي قربة خلقة يابسة (شارح).

a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up accompanied with Sa'd Ibn Obada, Mu'adh Ibn Jabal, Obai Ibn Ka'b, Zaid Ibn Thabit and some other men. The child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (as if it was a leather water-skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

1285- Anas Ibn Malik "Allah be pleased with him" narrated: We attended (the funeral procession) of one of the daughters of The Prophet "Allah's blessing and peace be upon him" and he was sitting by the side of the grave. I saw his eyes shedding tears. He said: "Is there anyone among you who did not have sexual intercourse with his wife last night?" Abu'talha replied: "I'm, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" told him to get down in the grave. So he did.

1286- Abdullah Ibn Obaidullah Ibn Abu'mulaika reported: One of the daughters of Othman died at Mecca. We went to attend her funeral procession. Ibn Omar and Ibn Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) Abdullah Ibn Omar said to Amr Ibn Othman: "Will you not prohibit crying for Allah's Apostle said: The dead person is tortured by the crying of his relatives?"

1287- Ibn Abbas said, resuming the previous narration: Omar used to say so." Then he narrated: I accompanied Omar on a journey from Mecca till we reached Al'baida. There he saw some travelers in the shade of a huge tree. He said (to me): "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to Omar who then asked me to call him. So I went back to Suhaib and said to him: "Depart and follow the Commander of The Believers." Later, when Omar was stabbed, Suhaib came in weeping and saying: "O my brother, O my friend!" Omar said to him: "O Suhaib! Are you weeping for me while the Prophet "Allah's blessing and peace be upon him" said: "The dead person is punished by some of the weeping of his relatives?""

1288- Ibn Abbas resumed: When Omar died I told all this to A'isha. But she commented: "Allah's mercy be upon Omar! The Prophet "Allah's blessing and peace be upon him" never said that the believer is tortured by his family's wailing on him. But he told that the disbeliever's torture is increased by Allah as a result of his family's weeping on him. It is sufficient for you to recite Allah's saying: "Who receiveth

تَتَقَعْقَعُ، قال: حَسِبْتُهُ أَنَّهُ قال: كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيناهُ، فَقالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ما هذا؟ فَقالَ: «هذهِ رَحْمَةٌ جَعَلَهَا اللَّهُ في قُلُوبِ عِبادِهِ، وَإِنَّمَا يَرحَمُ اللَّهُ مِنْ عِبادِهِ الرُّحَماءَ».

[الحديث ١٢٨٤ ـ أطرافه في: ٥٦٥٥، ٦٦٠٢، ٦٦٥٥، ٧٣٧٧، ٧٤٤٨].

١٢٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ: حَدَّثَنا فُلَيحُ بْنُ سُلَيمانَ، عَنْ هِلالِ ابْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: شَهِدْنَا بِنْتاً لِرَسُولِ اللَّهِ ﷺ، قالَ: وَرَسُولُ اللَّهِ ﷺ جالِسٌ عَلَى القَبْرِ، قالَ: فَرَأَيتُ عَينَيهِ تَدْمَعَانِ، قالَ: فَقالَ: «هَل مِنْكُمْ رَجُلٌ لَمْ يُقارِفِ اللَّيلَةَ». فَقالَ أَبُو طَلْحَةَ: أَنَا، قالَ: «فَانْزِلْ» قالَ: فَنَزَلَ في قَبْرِهَا

[الحديث ١٢٨٥ ـ طرفه في: ١٣٤٢].

١٢٨٦ ـ حدّثنا عَبْدَانُ: حَدَّثَنا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيجٍ قالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيدِ اللَّهِ بْنِ أَبِي مُلَيكَةَ قالَ: تُوُفِّيَتِ ابْنَةٌ لِعُثْمانَ رَضِيَ اللَّهُ عَنْهُ بِمَكَّةَ، وَجِئْنَا لِنَشْهَدَهَا، وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، وَإِنِّي لَجالِسٌ بَينَهُمَا، أَوْ قالَ: جَلَسْتُ إِلَى أَحَدِهِما، ثُمَّ جاءَ الآخَرُ فَجَلَسَ إِلَى جَنْبِي، فَقالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، لِعَمْرِو بْنِ عُثْمانَ: أَلاَ تَنْهى عَنِ البُكاءِ؟ فإِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ أَهْلِهِ عَلَيهِ».

١٢٨٧ ـ فَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ كانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بَعْضَ ذلِكَ، ثُمَّ حَدَّثَ قالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا بِالبَيداءِ، إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ، فَقالَ: اذْهَبْ فَانْظُرْ مَنْ هؤلاءِ الرَّكْبُ؟ قال: فَنَظَرْتُ، فَإِذَا صُهَيبٌ، فَأَخْبَرْتُهُ، فَقالَ: ادْعُهُ لِي، فَرَجَعْتُ إِلَى صُهَيبٍ فَقُلْتُ: ارْتَحِلْ، فَالحَقْ أَمِيرَ المُؤْمِنِينَ، فَلَمَّا أُصِيبَ عُمَرُ، دَخَلَ صُهَيبٌ يَبْكِي، يَقُولُ: وَاأَخاهُ، وَاصاحِباهُ، فَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا صُهَيبُ أَتَبْكِي عَلَيَّ، وَقَدْ قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ المَيِّتَ يُعَذَّبُ بِبَعْضِ بُكاءِ أَهْلِهِ عَلَيهِ»؟

[الحديث ١٢٨٧ ـ طرفاه في: ١٢٩٠، ١٢٩٢].

١٢٨٨ ـ قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَلَمَّا ماتَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، ذَكَرْتُ ذلِكَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنها، فَقالَتْ: رَحِمَ اللَّهُ عُمَرَ، وَاللَّهِ ما حَدَّثَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَيُعَذِّبُ المُؤْمِنَ بِبُكاءِ أَهْلِهِ عَلَيهِ، ولكِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ اللَّهَ لَيَزِيدُ الكافِرَ عَذاباً بِبُكاءِ أَهْلِهِ عَلَيهِ». وَقالَتْ: حَسْبُكُمُ القُرْآنُ: ﴿وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾.

١٢٨٥ـ قوله: (لم يقارف) أي لم يجامع.

١٢٨٧ـ قوله: (فالحق بأمير المؤمنين) كذا لأبي ذرّ عن الكشميهني بالموحدة ولغيره: (فالحق أمير المؤمنين) فلحق به حتى دخلنا المدينة (فلما أصيب عمر) رضي الله عنه بالجراحة التي مات بها وكان ذلك عقب حجه المذكور (شرح).

١٢٨٨ـ قوله: لكن بإسقاط الواو ولأبي ذر ولكن وبإسكان نون لكن فرسول مرفوع وبتشديدها فهو منصوب (شارح).

guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would we visit with Our Wrath until we had sent a messenger (to give warning)." (Al'isra 15) Ibn Abbas then said: "Only Allah makes one laugh or cry." Ibn Abu'mulaika told: Ibn Omar did not say anything after that.

1289- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a Jewess grave, with her family weeping on her. He commented: "they are wailing on her, and she (as a result) is tortured in her grave."

1290- Abu'burda narrated from his father: When Omar "Allah be pleased with him" was stabbed, Suhaib (entered into him, weeping, and) said: "O my brother!" Omar replied: "Did not you hear The Messenger of Allah's saying: "The dead person is punished by the living one's weeping on him?""

[33] It is hateful to wail over the dead

1291- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Ascribing false things to me is not like ascribing false things to anyone else. Whoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard The Prophet "Allah's blessing and peace be upon him" saying: "The deceased who is wailed over is tortured for that wailing."

1292- Ibn Omar reported from his father: The Prophet "Allah's blessing and peace be upon him" said: "The deceased is tortured in his grave for the wailing done (by the living person, according to Sho'ba) over him."

[34]

1293- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Ohod, my father was brought and he had been mayhemed. He was placed in front of Allah's Apostle and a sheet was over him. I went intending to uncover my father but

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عِنْدَ ذلِكَ: وَاللَّهُ هُوَ أَضْحَكَ وَأَبْكَى. قالَ ابْنُ أَبِي مُلَيْكَةَ: وَاللَّهِ ما قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا شَيْئاً.

[الحديث ١٢٨٨ ـ طرفاه في: ١٢٨٩، ٣٩٧٨].

١٢٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّهَا أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قالَتْ: إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا. فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ في قَبْرِهَا» [طرفه في: ١٢٨٨].

١٢٩٠ ـ حدّثنا إِسْمَاعِيلُ بْنُ خَلِيلٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا أَبُو إِسْحَاقَ، وَهُوَ الشَّيْبَانِيُّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قالَ: لَمَّا أُصِيبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، جَعَلَ صُهَيْبٌ يَقُولُ: وَاأَخَاهُ، فَقَالَ عُمَرُ: أَمَا عَلِمْتَ أَنَّ النَّبِيَّ ﷺ قالَ: «إِنَّ المَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الحَيِّ»؟

[طرفه في: ١٢٨٧].

٣٣ ـ بابُ ما يُكْرَهُ مِنَ النِّيَاحَةِ عَلَى المَيِّتِ

وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْهُنَّ يَبْكِينَ عَلَى أَبِي سُلَيمانَ، ما لَمْ يَكُنْ نَقْعٌ أَوْ لَقْلَقَةٌ. وَالنَّقْعُ: التُّرَابُ عَلَى الرَّأْسِ، وَاللَّقْلَقَةُ: الصَّوْتُ.

١٢٩١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ المُغِيرَةِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ كَذِباً عَلَيَّ لَيسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيهِ يُعَذَّبُ بِمَا نِيحَ عَلَيهِ».

١٢٩٢ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «المَيِّتُ يُعَذَّبُ في قَبْرِهِ بِمَا نِيحَ عَلَيهِ». تَابَعَهُ عَبْدُ الأَعْلَى: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ. وَقالَ آدَمُ، عَنْ شُعْبَةَ: «المَيِّتُ يُعَذَّبُ بِبُكاءِ الحَيِّ عَلَيهِ» [طرفه في: ١٢٨٧]

٣٤ ـ باب

١٢٩٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ

١٢٨٩ ـ قوله: (ليبكون) وفي نسخة: ليبكون بزيادة لام التأكيد.

باب ٣٣ ـ قوله: (على أبي سليمان) هي كنية خالد بن الوليد رضي الله عنه قاله حين جاء خبر موته واجتمع نسوة يبكين عليه.

١٢٩١ـ قوله: (يعذب) مجزوم فمن شرطية ويروى يعذب بالرفع فمن موصولة انظر الشارح.

١٢٩٣ـ قوله: قد مثل به أي قطع أنفه وأذنه. وقوله: وقد سجي ثوباً أي غطي بثوب.

my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Apostle gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked: "Who is this?" They said: "It is the daughter or the sister of Amr." He said: "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he was shifted away."

[35] He, who tears his clothes, is not one of us

1294- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

[36] The Prophet's feeling sorry for Sa'd Ibn Khawla

1295- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: In the year of the last Hajj of The Prophet "Allah's blessing and peace be upon him" I became seriously ill and The Prophet "Allah's blessing and peace be upon him" used to visit me inquiring about my health. I told him: "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then he added: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth." I said: "O Allah's Apostle! Will I be left alone after my companions going?" He said: "If you are left behind, whatever good deeds you do will upgrade you and raise you high. Perhaps you will have a long life so that some people might be benefited by you while others might be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades. But Allah's Apostle felt sorry for poor Sa'd Ibn Khawla as he died in Mecca." (but Sa'd Ibn Abu'waqqas lived long after The Prophet "Allah's blessing and peace be upon him").

عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ قَدْ مُثِّلَ بِهِ، حَتَّى وُضِعَ بَينَ يَدَي رَسُولِ اللَّهِ ﷺ، وَقَدْ سُجِّيَ ثَوْباً، فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ، فَنَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ، فَنَهَانِي قَوْمِي، فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَرُفِعَ، فَسَمِعَ صَوْتَ صَائِحَةٍ، فَقالَ: «مَنْ هذِهِ»؟ فَقالُوا: ابْنَةُ عَمْرٍو، أَوْ: أُخْتُ عَمْرٍو، قالَ: «فَلِمَ تَبْكِي؟ أَوْ: لاَ تَبْكِي، فَمَا زَالَتِ المَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

[طرفه في: ١٢٤٤].

٣٥ - بابٌ لَيسَ مِنَّا مَنْ شَقَّ الجُيُوبَ

١٢٩٤ - حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا زُبَيدٌ اليَامِيُّ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيسَ مِنَّا مَنْ لَطَمَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجَاهِلِيَّةِ».

[الحديث ١٢٩٤ - أطرافه في: ١٢٩٧، ١٢٩٨، ٣٥١٩].

٣٦ - بابٌ رَثَى النَّبِيُّ ﷺ سَعْدَ بْنَ خَوْلَةَ

١٢٩٥ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي عامَ حَجَّةِ الوَدَاعِ، مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الوَجَعِ، وَأَنَا ذُو مَالٍ، وَلا يَرِثُنِي إِلاَّ ابْنَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَي مالِي؟ قالَ: «لا» فَقُلتُ: بِالشَّطْرِ؟ فَقَالَ: «لا» ثُمَّ قالَ: «الثُّلُثُ وَالثُّلُثُ كَبِيرٌ، أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى ما تَجْعَلُ فِي فِي امْرَأَتِكَ». فَقُلتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صَالِحاً إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفعَةً، ثُمَّ لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرْثِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ ماتَ بِمَكَّةَ.

[طرفه في: ٥٦].

= - قوله: (أو لا تبكي) شك من الراوي هل استفهم أو نهى قاله الشارح وسكت عن الصيغة.

باب ٣٦ - قوله: (باب رثى النبي) وروي: (باب رثاء النبي) بالإضافة أي توجعه عليه الصلاة والسلام وتحزنه على سعد رضي الله عنه.

١٢٩٥- قوله: (أخلف) يعني بمكة بعد أصحابي المنصرفين معك (شارح).

- قوله: (لعلك أن تخلف) فيه دخول أن على خبر لعل وهو قليل أي إنك لن تموت بمكة.

- البائس الذي عليه أثر البؤس أي شدة الفقر والحاجة.

[37] Shaving is denied when there is a calamity

1296- Abu'moosa "Allah be pleased with him" was reported to have been seriously ill. He put his head in one of his wives lap. She wailed over him, but he could not prevent her. When he restored his consciousness he said to her: "I am free from What The Prophet "Allah's blessing and peace be upon him" is free from. He forbade the woman to cut her hair, cry as weeping, and tear her clothes."

[38] He, who slaps his cheek is not one of us

1297- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

[39] It is impermissible to wail over the dead and follow the tradition of the days of ignorance

1298- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing an peace be upon him" said: "He who slaps the cheeks, tears the clothes and follows the traditions of the Days of Ignorance is not from us."

[40] One's looking sad on his calamity

1299- A'isha "Allah be pleased with her" narrated: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far and Abdullah Ibn Rawaha came, The Prophet "Allah's blessing and peace be upon him" sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They did not listen to me, (or us)." A'isha added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! You could neither (get the women) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

٣٧ ـ بابُ ما يُنْهى مِنَ الحَلقِ عِنْدَ المُصيبَةِ

١٢٩٦ ـ وَقالَ الحَكَمُ بْنُ مُوسى: حَدَّثَنا يَحْيى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جابِرٍ: أَنَّ القاسِمَ بْنَ مُخَيمِرَةَ حَدَّثَهُ قالَ: حَدَّثَني أَبُو بُرْدَةَ بْنُ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: وَجِعَ أَبُو مُوسى وَجَعاً، فَغُشِيَ عَلَيهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيها شَيئاً، فَلَمَّا أَفاقَ قالَ: أَنا بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ، وَالحالِقَةِ، وَالشَّاقَّةِ.

٣٨ ـ بابٌ لَيسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ

١٢٩٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيسَ مِنَّا مَنْ ضَربَ الخُدودَ، وَشَقَّ الجُيوبَ، ودعا بِدعْوى الجاهِلِيَّةِ». [طرفه في: ١٢٩٤].

٣٩ ـ بابُ ما يُنْهى مِنَ الوَيلِ وَدَعْوى الجاهِلِيَّةِ عِنْدَ المُصيبَةِ

١٢٩٨ ـ حدّثنا عُمَرُ بْنُ حفصٍ: حدَّثنا أَبِي: حَدَّثَنا الأَعمشُ، عَنْ عَبدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيسَ مِنَّا مَنْ ضَرَبَ الخُدودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوى الجاهِلِيَّةِ».

[طرفه في: ١٢٩٤]

٤٠ ـ بابُ مَنْ جَلَسَ عِنْدَ المُصيبَةِ يُعْرَفُ فِيهِ الحُزْنُ

١٢٩٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيى قالَ: أَخْبَرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمَّا جاءَ النَّبِيَّ ﷺ قَتْلُ ابْنِ حارِثَةَ وَجَعْفَرٍ وَابْنِ رَواحَةَ، جَلَسَ يُعْرَفُ فِيهِ الحُزْنُ، وَأَنا أَنْظُرُ مِنْ صائِرِ البابِ، شَقِّ البابِ، فَأَتاهُ رَجُلٌ فَقالَ: إِنَّ نِساءَ جَعْفَرٍ، وَذَكَرَ بُكاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهاهُنَّ، فَذَهَبَ، ثُمَّ أَتاهُ الثَّانِيَةَ: لَمْ يُطِعْنَهُ، فَقالَ: «انْهَهُنَّ». فَأَتاهُ الثَّالِثَةَ، قالَ: وَ اللَّهِ غَلَبْنَنا يا رَسُولَ اللَّهِ فَزَعَمَتْ أَنَّهُ قالَ: «فَاحْثُ في أَفْواهِهِنَّ التُّرابَ». فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، لَمْ تَفعَلْ ما أَمَرَكَ رَسُولُ اللَّهِ ﷺ، وَلَمْ تَتْرُكْ رَسُولَ اللَّهِ ﷺ مِنَ العَناءِ. [الحديث ١٢٩٩ ـ طرفاه في: ١٣٠٥، ٤٢٦٣].

١٢٩٦ـ قوله: (حجر) بتثليث حاء حجر أي حضنها، زاد مسلم «فصاحت» (شارح).

ـ «الصالقة» الرافعة صوتها في المصيبة، و«الحالقة» التي تحلق شعرها، و«الشاقة» التي تشق ثوبها. (شارح).

١٢٩٩ـ قوله: (انهض) أي فانههن وفي نسخة وهي التي في اليونينية ليس إلا «إنههن» بدل «إنهض». (شارح).

ـ قوله: (فاحث) بضم المثلثة وبكسرها (في أفواههن التراب) ليسدّ محل النوح فلا يتمكن منه، أو المراد به المبالغة في الزجر.

1300- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” did The Qunut in the prayer for a month when the (Muslim) reciters were killed. I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” more sorry and sad than he was at that time.

[41] What about one, who might not show his sadness in calamity

Jacob “said: I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not.” (Yusuf 86)

1301- Anas Ibn Malik "Allah be pleased with him" narrated: One of the sons of Abu'talha became sick and died and Abu'talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu'talha came, he asked: "How is the boy?" She said: "The child is quiet and I hope he is in peace." Abu'talha thought that she had been true. Abu'talha passed the night and in the morning took a bath. When he intended to go out, she told him that his son had died. Abu'talha offered the (morning) prayer with The Prophet "Allah's blessing and peace be upon him" and informed him of what happened to them. Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah bless you concerning your night.” (That is, may Allah bless you with good offspring). Sufyan told: One of the Ansar said: “They (Abu'talha and his wife) had nine sons and all of them became reciters of the Qur'an (by heart).”

[42] One’s patience is to be at the first stroke (of the calamity)

Allah almighty said: “Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit.” (The Heifer “Al’baqara” 45) he also said in the same Sura: “but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return. They are those in whom (descend) blessings from their Lord and mercy, and they are the ones that receive guidance.” (The Heifer 155:157, but the text in Arabic begins from 156)

1302- Anas “Allah be pleased with him” said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "Verily, the patience is at the first stroke of a catastrophe."

١٣٠٠ ـ حدّثنا عَمْرو بنُ عَلِيٍّ: حَدَّثَنَا مَحمدُ بنُ فُضَيل: حَدَّثَنا عاصِمٌ الأَحْوَلُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً، حِينَ قُتِلَ القُرَّاءُ، فَمَا رَأَيتُ رَسُولَ اللَّهِ ﷺ حَزِنَ حُزْناً قَطُّ أَشَدَّ مِنْهُ.

[طرفه في: ١٠٠١].

٤١ ـ بابُ مَنْ لَمْ يُظْهِرْ حُزْنَهُ عِنْدَ المُصِيبَةِ

وَقالَ مُحَمَّدُ بْنُ كَعْبٍ القُرَظِيُّ: الجَزَعُ: القَوْلُ السَّيِّئُ وَالظَّنُّ السَّيِّئُ. وَقالَ يَعْقُوبُ عَلَيهِ السَّلَامُ: ﴿إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ [يوسف: ٨٦].

١٣٠١ ـ حدّثنا بِشْرُ بنُ الحَكَمِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنَا إِسْحاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: اشتَكى ابْنٌ لأَبِي طَلْحَةَ، قالَ: فَمَاتَ وَأَبُو طَلْحَةَ خارِجٌ، فَلَمَّا رَأَتِ امْرَأَتُهُ أَنَّهُ قَدْ ماتَ، هَيَّأَتْ شَيئاً، وَنَحَّتْهُ فِي جانِبِ البَيتِ، فَلَمَّا جاءَ أَبُو طَلْحَةَ قالَ: كَيفَ الغُلَامُ؟ قالَتْ: قَدْ هَدَأَتْ نَفْسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ. وَظَنَّ أَبُو طَلْحَةَ أَنَّها صادِقَةٌ. قالَ: فَباتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ ماتَ، فَصَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ بِما كانَ مِنْهُما، فَقالَ رَسُولُ اللَّهِ ﷺ لَعَلَّ اللَّهَ أَنْ يُبارِكَ لَكُما فِي لَيلَتِكُما». قالَ سُفْيانُ: فَقالَ رَجُلٌ مِنَ الأَنْصارِ: فَرَأَيتُ لَهُما تِسْعَةَ أَوْلَادٍ، كُلُّهُمْ قَدْ قَرَأَ القُرْآنَ.

[الحديث ١٣٠١ ـ طرفه في: ٥٤٧٠].

٤٢ ـ بابُ الصَّبْرِ عِنْدَ الصَّدْمَةِ الأُولَى

وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: نِعْمَ العِدْلَانِ، وَنِعْمَ العِلَاوَةُ: ﴿الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيهِ راجِعُونَ * أُولَئِكَ عَلَيهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ المُهْتَدُونَ﴾. [البقرة: ١٥٦ ـ ١٥٧]. وَقَوْلُهُ تَعالَى: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الخَاشِعِينَ﴾.[البقرة: ٤٥].

١٣٠٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ ثابِتٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

[طرفه في: ١٢٥٢].

باب ٤١ ـ قوله: قوله: البث هو أصعب هم لا يصبر صاحبه على كتمانه فيبثه وينشره للناس.

١٣٠١ـ قوله: (ونحته) أي جعلته في ناحية من البيت. وقوله: (هدأت) معناه سكنت.

ـ وقوله: (فبات) أي مجامعاً.

ـ قوله: (فرأيت لها) كذا في رواية أبي ذر والأصيلي وابن عساكر، ولغيرهم «فرأيت لهما» (شارح).

باب ٤٢ ـ قوله: (العدل) بكسر العين نصف الحمل على أحد شقي الدابة والعلاوة ما يزاد بين العدلين وهما قوله تعالى: ﴿أولئك عليهم صلوات من ربهم ورحمة﴾ ونعم العلاوة قوله جل ذكره: ﴿وأولئك هم المهتدون﴾.

ـ وقوله (وقوله تعالى) بالجر عطفاً على الصبر تالي الباب.

[43] The Prophet's saying: We are grieved for your separation (meaning his son Ibrahim)

1303- Anas "Allah be pleased with him" narrated: We went with Allah's Apostle "Allah's blessing and peace be upon him" to the blacksmith Abu'saif, and he was the husband of the wet-nurse of Ibrahim (the son of The Prophet). Allah's Apostle "Allah's blessing and peace be upon him" took Ibrahim, kissed him, and smelled him. Later we entered Abu'saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle "Allah's blessing and peace be upon him" started shedding tears. Abdur'rahman Ibn Awf said: "O Allah's Apostle ! even you are weeping!" He said: "O Ibn Awf, this is mercy." Then he wept more and said: "The eyes are shedding tears and the heart is grieved, and we will not say but that which pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

[44] Weeping while visiting a patient

1304- Abdullah Ibn Omar "Allah be pleased with both" narrated: Sa'd Ibn Obada became sick and The Prophet "Allah's blessing and peace be upon him" along with Abdur'rahman Ibn Awf, Sa'd Ibn Abu'waqqas and Abdullah Ibn Mas'ood visited him to inquire about his health. When he came to him, he found him surrounded by his household. He asked: "Has he died?" They said: "No, O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" wept. When the people saw his weeping they all wept. He said: "Will you listen? Allah does neither punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added: "The deceased is punished for the wailing of his relatives over him."

In this context, Omar "Allah be pleased with him" was reported to have used to bit with the stick (those weeping or wailing over their dead people). He also used to throw them with stones and put the dust in their mouths (in an attempt to stop them from doing this).

[45] It is not permissible to weep or wail over the dead

1305- A'isha "Allah be pleased with her" narrated: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far and Abdullah Ibn Rawaha came, The Prophet "Allah's blessing and peace be upon him" sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace

٤٣ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «إِنَّا بِكَ لَمَحْزُونُون»

وقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: «تَدْمَعُ العَيْنُ، وَيَحْزَنُ القَلْبُ».

١٣٠٣ ـ حدثنا الحسَنُ بْنُ عَبْدِ العَزِيزِ: حَدَّثَنا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنا قُرَيْشٌ، هُوَ ابْنُ حَيَّانَ، عَنْ ثابِتٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: دَخَلْنا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَيْفٍ القَيْنِ، وَكانَ ظِئْراً لِإِبْرَاهِيمَ عَلَيهِ السَّلامُ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيهِ بَعْدَ ذٰلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ تَذْرِفانِ، فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: وَأَنْتَ يا رَسُولَ اللَّهِ؟ فَقالَ: «يا ابْنَ عَوْفٍ، إِنَّها رَحْمَةٌ». ثُمَّ أَتْبَعَها بِأُخْرَى، فَقالَ ﷺ: «إِنَّ العَيْنَ تَدْمَعُ، وَالقَلْبَ يَحْزَنُ، وَلا نَقُولُ إِلَّا ما يَرْضَى رَبُّنا، وَإِنَّا بِفِراقِكَ يا إِبْرَاهِيمُ لَمَحْزُونُونَ». رَواهُ مُوسَى، عَنْ سُلَيْمانَ بْنِ المُغِيرَةِ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

٤٤ ـ بابُ البُكاءِ عِنْدَ المَرِيضِ

١٣٠٤ ـ حدثنا أَصْبَغُ عَنِ ابْنِ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو، عَنْ سَعِيدِ بْنِ الحارِثِ الأَنْصارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: اشْتَكَى سَعْدُ بْنُ عُبادَةَ شَكْوَى لَهُ، فَأَتاهُ النَّبِيُّ ﷺ يَعُودُهُ، مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيهِ، فَوَجَدَهُ فِي غاشِيَةِ أَهْلِهِ، فَقالَ: «قَدْ قَضَى»؟ قالُوا: لا يا رَسُولَ اللَّهِ، فَبَكَى النَّبِيُّ ﷺ، فَلَمَّا رَأَى القَوْمُ بُكاءَ النَّبِيِّ ﷺ بَكَوْا، فَقالَ: «أَلا تَسْمَعُونَ، إِنَّ اللَّهَ لا يُعَذِّبُ بِدَمْعِ العَيْنِ، وَلا بِحُزْنِ القَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذا ـ وَأَشارَ إِلَى لِسانِهِ ـ أَوْ يَرْحَمُ، وَإِنَّ المَيِّتَ يُعَذَّبُ بِبُكاءِ أَهْلِهِ عَلَيهِ». وَكانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَضْرِبُ فِيهِ بِالعَصا، وَيَرْمِي بِالحِجارَةِ، وَيَحْثِي بِالتُّرابِ.

٤٥ ـ بابُ ما يُنْهَى عَنِ النَّوْحِ وَالبُكاءِ، وَالزَّجْرِ عَنْ ذٰلِكَ

١٣٠٥ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ قالَ: أَخْبَرَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: لَمَّا جاءَ قَتْلُ زَيْدِ بْنِ حارِثَةَ، وَجَعْفَرٍ، وَعَبْدِ اللَّهِ بْنِ رَواحَةَ، جَلَسَ النَّبِيُّ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، وَأَنا أَطَّلِعُ مِنْ شَقِّ البابِ، فَأَتاهُ

١٣٠٣ـ قوله: (القين) صفة لأبي السيف ومعناه الحداد. و(الظئر): زوج المرضعة (ويجود بنفسه): أي يموت و(تذرفان): معناه تدمعان، أي يجري دمعهما.

١٣٠٤ـ قوله: (أصبغ) يوجد في بعض النسخ هنا زيادة هو ابن الفرج

ـ قوله: (شكوى) بغير تنوين (شارح).

ـ قوله: (في غاشية أهله) الذين يغشونه للخدمة والزيارة وسقط لفظ أهله من أكثر الروايات فيجوز أن يراد بالغاشية الغشية من الكرب ويؤيده رواية مسلم بلفظ في غشيته ذكره الشارح وقوله: (قد قضى) معناه هل مات وقوله: (يعذب بهذا) إن قال سوءاً و(يرحم بهذا) إن قال خيراً كذا في الشرح.

be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They did not listen to me, (or us)." A'isha added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! You could neither (get the women) comply with the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

1306- Ommu'atiyya "Allah be pleased with her" narrated: At the time of giving the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" one of the conditions was that we would not wail. But it was not fulfilled except by five women and they are: Ommu'sulaim, Ommul'ala, the daughter of Abu'sabra (the wife of Mu'adh), and two other women; or the daughter of Abu'sabra and the wife of Mu'adh and another woman.

[46] Standing up for the funeral procession

1307- Amer Ibn Rabie'a "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any of you saw the funeral procession, (and did not accompany it) he should stand up till it leaves him behind, or till it is put down."

[47] When could one sit down if he was standing up to accompany a funeral procession

1308- Abdullah Ibn Omar "Allah be pleased with both" narrated: Amer Ibn Rabie'a "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "If any of you saw the funeral procession, and did not accompany it he should stand up till he becomes behind it, or till it leaves him behind, or till it is put down before going ahead of him."

1309- Sa'eed Al'maqburi narrated that his father had told: While we were accompanying a funeral procession, Abu'huraira caught hold of the hand of Marwan and they sat down before the coffin was put down. Then Abu'sa'eed came and took hold of Marwan's hand and said: "Get up. By Allah, no doubt this (Abu'huraira) knows that The Prophet "Allah's blessing and peace be upon him" forbade us to do that." Abu'huraira said: "He (Abu'sa'eed) is true."

رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ بِأَنْ يَنْهَاهُنَّ، فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى، فَقَالَ: قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَنْهَاهُنَّ، فَذَهَبَ ثُمَّ أَتَى، فَقَالَ: وَاللَّهِ لَقَدْ غَلَبْنَنِي، أَوْ غَلَبْنَنَا، الشَّكُّ مِنْ مُحَمَّدِ بْنِ حَوْشَبٍ، فَزَعَمَتْ: أَنَّ النَّبِيَّ ﷺ قَالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ». فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ بِفَاعِلٍ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ العَنَاءِ. [طرفه في: ١٢٩٩]

١٣٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ البَيْعَةِ أَنْ لَا نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيرَ خَمْسِ نِسْوَةٍ: أُمِّ سُلَيمٍ، وَأُمِّ العَلَاءِ، وَابْنَةِ أَبِي سَبْرَةَ امْرَأَةِ مُعَاذٍ، وَامْرَأَتَينِ. أَوِ ابْنَةِ أَبِي سَبْرَةَ، وَامْرَأَةِ مُعَاذٍ، وَامْرَأَةٍ أُخْرَى.

[الحديث ١٣٠٦ ـ طرفاه في: ٤٨٩٢، ٧٢١٥]

٤٦ ـ بابُ القِيَامِ لِلجَنَازَةِ

١٣٠٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ». قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ. زَادَ الحُمَيْدِيُّ: «حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ». [الحديث ١٣٠٧ ـ طرفه في: ١٣٠٨].

٤٧ ـ بابٌ مَتَى يَقْعُدُ إِذَا قَامَ لِلجَنَازَةِ

١٣٠٨ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ جِنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِياً مَعَهَا فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

[طرفه في: ١٣٠٧].

١٣٠٩ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا فِي جَنَازَةٍ، فَأَخَذَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِيَدِ مَرْوَانَ، فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ: قُمْ، فَوَاللَّهِ لَقَدْ عَلِمَ هذا أَنَّ النَّبِيَّ ﷺ نَهَانَا عَنْ ذٰلِكَ، فَقَالَ أَبُو هُرَيْرَةَ: صَدَقَ.

[الحديث ١٣٠٩ ـ طرفه في: ١٣١٠].

١٣٠٦ـ قوله: (فما وفت) بتشديد الفاء ولم يشددها في اليونينية (شارح)

ـ قوله: (غير) بالرفع والنصب: (أم سليم) بالرفع خبر مبتدأ محذوف أي: إحداهن أم سليم وبالجر بدل من خمس نسوة، وكذا ما بعده وقوله: (وامرأتين) بالجر عطفاً على السابق إن خفض ولأبي ذرّ والأصيلي وابن عساكر (وامرأتان) بالرفع عطفاً عليه إن رفع، فالثلاثة بحسب المعطوف عليه رفعاً وخفضاً اهـ من الشارح مختصراً.

[48] He, who accompanied a funeral procession must not sit down until the coffin is put down; and if he sat, he should be ordered to stand up again

1310- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you saw the funeral procession you should stand up. Whoever accompanied it should not sit down until the coffin is put down."

[49] Standing up for a Jew funeral procession

1311- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A funeral procession passed in front of us and The Prophet "Allah's blessing and peace be upon him" stood up and we too stood up. We said: "O Allah's Apostle! This is the funeral procession of a Jew." He said: "Whenever you see a funeral procession, you should stand up."

1312- Abdur'rahman Ibn Abu'laila reported: Sahl Ibn Hunaif and Qais Ibn Sa'd were sitting in the city of Al'qadisiya. A funeral procession passed in front of them and they stood up. They were told that the funeral procession was of one of the inhabitants of the land, i.e. of a non-believer, under the protection of Muslims. They said: "A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said: "Is it not a living being (soul)?""

1313- Abdur'rahman Ibn Abu'laila narrated: the same previous tradition.

[50] Only men not women are to carry the funeral

1314- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it would say: Present me (hurriedly); and if he was not righteous, it would say: Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man; and if he heard it he would fall unconscious."

٤٨ ـ مَنْ تَبِعَ جِنَازَةً فَلاَ يَقْعُدُ حَتَّى تُوضَعَ عَنْ مَنَاكِبِ الرِّجَالِ فَإِنْ قَعَدَ أُمِرَ بِالقِيَامِ

١٣١٠ ـ حدّثنا مُسْلِمٌ، يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثنا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلاَ يَقْعُدْ حَتَّى تُوضَعَ».

[طرفه في: ١٣٠٩].

٤٩ ـ بابُ مَنْ قامَ لِجَنازَةِ يَهُودِيٍّ

١٣١١ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّه عنهُمَا قالَ: مَرَّ بِنَا جَنَازَةٌ، فَقَامَ لَهَا النَّبِيُّ ﷺ وَقُمْنَا بِهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّها جِنَازَةُ يَهُودِيٍّ؟ قَالَ: «إِذَا رَأَيْتُمُ الجِنَازَةَ فَقُومُوا».

١٣١٢ ـ حدّثنا آدَمُ: حدّثنا شُعْبَةُ: حدّثنا عَمْرُو بْنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيلى قال: كَانَ سَهْلُ بْنُ حُنَيفٍ، وَقَيسُ بْنُ سَعْدٍ، قاعِدَينِ بِالقَادِسِيَّةِ، فَمَرُّوا عَلَيهِمَا بِجَنَازَةٍ فَقَاما، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الأَرْضِ، أَي مِنْ أَهْلِ الذِّمَّةِ، فَقَالاَ: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جِنَازَةُ يَهُودِيٍّ، فَقَالَ: «أَلَيسَتْ نَفساً»؟

١٣١٣ ـ وَقَالَ أَبُو حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي لَيلَى قالَ: كُنْتُ مَعَ قَيسٍ وَسَهْلٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالاَ: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقالَ زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ أَبِي لَيلَى: كانَ أَبُو مَسْعُودٍ وَقَيسٌ يَقُومانِ لِلجَنَازَةِ.

٥٠ ـ بابُ حَمْلِ الرِّجالِ الجِنَازَةَ دُونَ النِّسَاءِ

١٣١٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيه: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا وُضِعَتِ الجِنَازَةُ، وَاحْتَمَلَها الرِّجالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيرَ صَالِحَةٍ قالَتْ: يَا وَيلَهَا، أَينَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ».

[الحديث ١٣١٤ ـ طرفاه في: ١٣١٦، ١٣٨٠].

باب ٤٨ ـ قوله: فلا يقعد ضبط في بعض النسخ بالجزم وفي بعضها بالرفع.

١٣١٤ـ قوله: يا ويلها كان القياس أن يقول: يا ويلي لكنه أضيف إلى الغائب حملاً على المعنى كأنه لما أبصر نفسه غير صالحة نفر عنها وجعلها كأنها غيره (شارح).

ـ قوله: (صعق) معناه مات أو غشي عليه وروي: لصعق بزيادة اللام مثل الرواية الآتية في آخر الباب الذي بعد هذا.

[51] You should accelerate (proceeding with) the funeral

1315- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Hurry up with the dead body for if it was righteous, you would forward it to welfare; and if it was otherwise, then you would put off an evil thing down your necks."

[52] The dead's saying after being put on the coffin: Present me (hurriedly)

1316- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it would say: Present me (hurriedly); and if he was not righteous, it would say: Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man; and if he heard it he would fall unconscious."

[53] What about aligning in two or three rows behind the imam (in the funeral prayer)

1317- Jaber Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for Negus; and I was in the second or the third row.

[54] People's aligning in rows behind the imam in the funeral prayer

1318- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" informed his companions of the death of Negus. He proceeded to lead the funeral prayer for him, with people aligning behind him in rows. Then, he said four Takbirs.

1319- Ash'shaibani narrated: Ash'sha'bi said: "I was informed by a man who had seen the Prophet as going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbirs." I said: "Who told you of (that)?" He said: "Ibn Abbas."

1320- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Today a pious man from Ethiopia (Negus) has died; come on to offer the funeral prayer." (Jaber said): We aligned in

٥١ ـ بابُ السُّرْعَةِ بالجنازَةِ

وَقالَ أَنَسٌ رَضِيَ اللَّهُ عَنهُ: أَنْتُمْ مُشَيِّعُونَ، وَامْشِ بَينَ يَدَيهَا، وَخَلفَهَا، وَعَنْ يَمِينِهَا، وَعَنْ شِمالِهَا. وَقالَ غَيرُهُ: قَرِيباً مِنهَا.

١٣١٥ ـ حدثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ قال: حَفِظنَاهُ مِنَ الزُّهرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «أَسْرِعُوا بالجنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيرٌ تُقَدِّمُونَهَا، وَإِنْ يَكُ سِوَى ذلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقابِكُمْ».

٥٢ ـ بابُ قَوْلِ المَيِّتِ وَهُوَ عَلى الجِنَازَةِ: قَدِّمُونِي

١٣١٦ ـ حدثنا عَبدُ اللَّهِ بْنُ يوسفَ: حَدَّثَنا اللَّيثُ: حَدَّثَنا سَعِيدٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخدرِيَّ رَضِيَ اللَّهُ عَنهُ قال: كانَ النَّبيُّ ﷺ يَقُولُ: «إِذا وُضِعَتِ الجِنَازَةُ، فَاحتَمَلَهَا الرِّجالُ عَلى أَعنَاقِهِم، فَإِنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُونِي، وَإِنْ كانَتْ غَيرَ صَالِحَةٍ قالَتْ لأَهْلِهاَ: يَا وَيلَهَا، أَينَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَ الأَنْسَانُ لَصَعِقَ».

[طرفه في: ١٣١٤].

٥٣ ـ باب مَنْ صَفَّ صَفَّينِ أَوْ ثَلاثَةً عَلى الجِنَازَةِ خَلفَ الإِمَامِ

١٣١٧ ـ حدثنا مُسَدَّدٌ، عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عَطاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلى عَلى النَّجاشِيِّ، فَكُنْتُ في الصَّفِّ الثَّانِي أَوِ الثَّالِثِ.

[الحديث ١٣١٧ ـ أطرافه في: ١٣٢٠، ١٣٣٤، ٣٨٧٧، ٣٨٧٨، ٣٨٧٩].

٥٤ ـ بابُ الصُّفُوفِ عَلى الجِنَازَةِ

١٣١٨ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قال: نَعى النَّبِيُّ ﷺ إِلى أَصْحَابِهِ النَّجَاشِيَّ، ثُمَّ تَقَدَّمَ، فَصَفُّوا خَلفَهُ، فَكَبَّرَ أَرْبَعاً.

[طرفه في: ١٢٤٥].

١٣١٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الشَّيبَانِيُّ، عَنِ الشَّعْبِيِّ قالَ: أَخبرَنِي مَن شَهِدَ النَّبِيَّ ﷺ أَتى عَلى قَبرٍ مَنْبُوذٍ، فَصَفَّهُمْ، وَكَبَّرَ أَرْبَعاً. قُلتُ: مَنْ حَدَّثَكَ؟ قالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا.

[طرفه في: ٨٥٧].

١٣٢٠ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخبَرَهُمْ قالَ:

١٣١٩ـ قوله: (من شهد النبي ﷺ) من الصحابة ممن لم يسم وجهالة الصحابي لا تضر في السند قاله الشارح والقبر المنبوذ تقدم تفسيره على الوجهين.

rows and after that the Prophet led the prayer and we were in rows. Jaber added: I was in the second row.

[55] The boys aligning beside men in offering the funeral prayer

1321- Ibn Abbas "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" passed by a grave of a deceased who had been buried at night. He said: "When was this (dead) buried?" The people said: "Yesterday." He said: "Why did you not inform me?" They said: "We buried him when it was dark and so we disliked to wake you up." He stood up and we aligned behind him. I (Ibn Abbas) was one of them. Then, The Prophet offered the funeral prayer.

[56] The tradition of offering the funeral prayer

The Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to offer the funeral prayer for such deceased persons as Negus; and he called it prayer. It has no bowing or prostrations. It contains only Takbir (magnification of Allah) and Taslim (end salutation). But one has to perform ablution before offering it. Allah called it prayer when he urged his Messenger "Allah's blessing and peace be upon him" not to pray on any of those hypocrites who died: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (The Repentance "At'tawba" 84)

1322- Ash'shaibani narrated: Ash'sha'bi said: "I was informed by a man who had seen the Prophet as going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbirs." I said: "O Abu'amr! Who told you of (that)?" He said: "Ibn Abbas."

[57] The virtue of following the funerals

1323- Ibn Omar "Allah be pleased with both" was told that Abu'huraira said: "Whoever accompanies the funeral procession will have a reward equal to one Qirat." Ibn Omar said: "Abu'huraira exaggerates."

أَخْبَرَنِي عَطَاءٌ: أَنَّهُ سَمِعَ جابرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ النَّبِيُّ ﷺ: «قَدْ تُوُفِّيَ اليَوْمَ رَجُلٌ صَالِحٌ مِنَ الحَبَشِ، فَهَلُمَّ فَصَلُّوا عَلَيهِ». قَالَ: فَصَفَفْنَا، فَصَلَّى النَّبِيُّ ﷺ عَلَيهِ وَنَحْنُ صُفُوفٌ. قالَ أَبُو الزُّبَيرِ، عَنْ جابرٍ: كُنْتُ فِي الصَّفِّ الثَّانِي.

[طرفه في: ١٣١٧].

٥٥ ـ بابُ صُفُوفِ الصِّبْيَانِ مَعَ الرِّجَالِ عَلَى الجَنَائِزِ

١٣٢١ ـ حدّثنا مُوسى بْنُ إِسماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيبانِيُّ، عَنْ عامِرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرٍ قَدْ دُفِنَ لَيلاً، فَقالَ: «مَتَى دُفِنَ هذا»؟ قَالُوا: البَارِحَةَ. قالَ: «أَفَلاَ آذَنْتُمُونِي». قَالُوا: دَفَنَّاهُ فِي ظُلْمَةِ اللَّيلِ، فَكَرِهْنَا أَنْ نُوقِظَكَ، فَقَامَ فَصَفَفْنَا خَلْفَهُ، قالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ، فَصَلَّى عَلَيهِ

[طرفه في: ٨٥٧].

٥٦ ـ بابُ سُنَّةِ الصَّلاَةِ عَلَى الجَنَائِزِ

وَقالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلَى الجَنَازَةِ». وَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». وَقالَ: «صَلُّوا عَلَى النَّجَاشِيِّ». سَمَّاهَا صَلاَةً، لَيسَ فِيهَا رُكُوعٌ وَلاَ سُجُودٌ، وَلاَ يُتَكَلَّمُ فِيهَا، وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكانَ ابْنُ عُمَرَ لا يُصَلِّي إِلاَّ طاهِراً، وَلاَ يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ غُرُوبِهَا، وَيَرْفَعُ يَدَيهِ. وَقالَ الحَسَنُ: أَدْرَكْتُ النَّاسَ، وَأَحَقُّهُمْ عَلَى جَنَائِزِهِمْ مَنْ رَضُوهُمْ لِفَرَائِضِهِمْ، وَإِذَا أَحْدَثَ يَوْمَ العِيدِ أَوْ عِنْدَ الجَنَازَةِ يَطْلُبُ الماءَ وَلاَ يَتَيَمَّمُ، وَإِذَا انْتَهى إِلى الجَنَازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ. وَقالَ ابْنُ المُسَيَّبِ: يُكَبِّرُ بِاللَّيلِ وَالنَّهارِ، وَالسَّفَرِ وَالحَضَرِ، أَرْبَعاً. وَقالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: تَكْبِيرَةُ الوَاحِدَةِ اسْتِفْتَاحُ الصَّلاَةِ. وَقالَ: ﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَداً﴾ [التوبة: ٨٤]. وَفِيهِ صُفُوفٌ وَإِمامٌ.

١٣٢٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيبَانِيِّ، عَنِ الشَّعْبِيِّ قالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّنَا فَصَفَفْنَا خَلْفَهُ. فَقُلْنَا: يَا أَبَا عَمْرٍو، مَنْ حَدَّثَكَ؟ قالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

٥٧ ـ بابُ فَضْلِ اتِّبَاعِ الجَنَائِزِ

وَقالَ زَيدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ: إِذَا صَلَّيتَ فَقَدْ قَضَيتَ الَّذِي عَلَيكَ.

وَقالَ حُمَيدُ بْنُ هِلاَلٍ: ما عَلِمْنَا عَلَى الجَنَازَةِ إِذْناً، وَلكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيرَاطٌ.

باب ٥٦ ـ قوله: (باب سنة الصلاة) المراد بالسنة هنا أعم من الواجب والمندوب (شارح).

ـ قوله: «صلوا على صاحبكم» أي الميت الذي كان عليه دين لا يفي بماله (شارح).

ـ قوله: «وفيه» أي في المذكور من صلاة الجنازة (شارح).

باب ٥٧ـ قوله (إذناً) يلتمس من أوليائها للانصراف بعد الصلاة (شارح).

1324- A'isha "Allah be pleased with her" confirmed Abu'huraira's narration and said: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying like that." Ibn Omar said: "We have lost numerous Qirats."

[58] (The virtue of) waiting in the funeral until the deceased is buried

1325- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies the funeral procession and remains with it till the funeral prayer is offered will have a reward equal to one Qirat. If he waits till the burial ceremonies are over, he will return with a reward equal to two Qirats." They asked: "What are the two Qirats?" he said: "They are as huge as two Mountains."

[59] The boys' offering the funeral prayer beside men

1326- Ibn Abbas "Allah be pleased with both" told: "Allah's Apostle "Allah's blessing and peace be upon him" came to a grave of which people said: "He or she was buried yesterday."" Ibn Abbas added: "We aligned behind the Prophet and he led the funeral prayer of the deceased." (Ibn Abbas was still a boy at this time).

[60] Offering the funeral prayer in the praying places and in the mosques

1327- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" informed us of the death of Negus, the ruler of Ethiopia, on the very day on which he died. He said (to us): "Ask for Allah's forgiveness for your brother." (he meant Negus).

1328- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had made them align behind him in the praying place where he (offered the funeral prayer in which he) said four Takbirs.

١٣٢٣ ـ حدّثنا أَبُو النُّعْمَان: حَدَّثَنَا جَرِيرُ بْنُ حازِم قالَ: سَمِعْتُ نَافِعاً يَقُولُ: حُدِّثَ ابْنُ عُمَرَ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهِ عَنْهُمْ يَقُولُ: مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ فَقَالَ: أَكْثَرَ أَبُو هُرَيرَةَ عَلَينَا.

[طرفه في: ٤٧].

١٣٢٤ ـ فَصَدَّقَتْ ـ يَعْنِي عائِشَةَ ـ أَبَا هُرَيرَةَ، وَقالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَقَدْ فَرَّطنَا في قَرَارِيطَ كَثِيرَةٍ. ﴿فَرَّطْتُ﴾ [الزمر: ٥٦]: ضَيَّعْتُ مِنْ أَمْرِ اللَّهِ.

٥٨ ـ بابُ مَنِ انْتَظَرَ حَتَّى تُدْفَنَ

١٣٢٥ ـ حدّثنا عبدُ اللَّهِ بْنُ مَسلمةَ قالَ: قرَأتُ على ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَأَلَ أَبَا هُرَيرةَ رَضِيَ اللَّهُ عَنْهُ فقالَ: سَمِعتُ النَّبِيَّ ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ قالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا يُونُسُ: قالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كانَ لَهُ قِيرَاطَانِ». قِيلَ: وَما القِيرَاطَانِ؟ قالَ: «مِثْلُ الجَبَلَينِ العَظِيمَينِ».

[طرفه في: ٤٧].

٥٩ ـ بابُ صَلاةِ الصِّبْيَانِ مَعَ النَّاسِ عَلى الجَنائِزِ

١٣٢٦ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحيى بْنُ أَبِي بُكَيرٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا أَبُو إِسْحاقَ الشَّيبَانِيُّ، عَنْ عامِرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: أَتَى رَسُولُ اللَّهِ ﷺ قَبراً، فَقَالُوا: هذا دُفِنَ، أَوْ دُفِنَتِ البَارِحَةَ. قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَصَفَّنَا خَلْفَهُ، ثُمَّ صَلَّى عَلَيهَا.

[طرفه في: ٨٥٧].

٦٠ ـ بابُ الصَّلاةِ عَلَى الجَنَائِزِ بِالمُصَلَّى وَالمَسْجِدِ

١٣٢٧ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وَأَبِي سَلَمَةَ أَنَّهُمَا حَدَّثَاهُ: عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: نَعى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الحَبَشَةِ، يَوْمَ الَّذِي ماتَ فيهِ، فَقَالَ: «اسْتَغْفِرُوا لأَخِيكُمْ». [طرفه في: ١٢٤٥].

١٣٢٨ ـ وَعَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ

١٣٢٤ ـ قوله: (فصدقت) أي لما أرسل ابن عمر إلى عائشة يسألها عن ذلك صدقت عائشة بقول أبي هريرة رضي الله تعالى عنهم.

١٣٢٥ ـ قوله «حتى يُصلّي» بكسر اللام وفي رواية الأكثر بفتحها (شارح).

١٣٢٦ ـ قوله (فصفنا) بفاء مشددة ولأبي ذر فصففنا بفاءين (شارح).

1329- Ibn Omar “Allah be pleased with both” narrated: The Jews brought before The Messenger of Allah “Allah’s blessing and peace be upon him” a man and a woman from amongst them who committed adultery. He ordered that they should be stoned (to death) near the place of performing the funeral prayers beside the mosque.

[61] It is hateful to take graves as mosques

1330- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" in his fatal illness said: "Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.” A’isha added: "Had it not been for that, the grave of The Prophet "Allah's blessing and peace be upon him" would have been made prominent but I am afraid it might be taken (as a) place for praying.”

[62] Offering the funeral prayer for woman who died during her child birth

1331- Samura Ibn Jundub "Allah be pleased with him" narrated: I offered the funeral prayer behind The Prophet "Allah's blessing and peace be upon him" for a woman who had died during childbirth and he stood up by the middle of the coffin.

[63] At which part of the coffin does the (praying) man stand up

1332- Samura Ibn Jundub "Allah be pleased with him" narrated: I offered the funeral prayer behind The Prophet "Allah's blessing and peace be upon him" for a woman who had died during childbirth and he stood up by the middle of the coffin.

[64] Saying four Takbirs in the funeral prayer

Anas was reported to have led people in a funeral prayer in which he said only three Takbirs, and then finished the prayer by the end salutation. Being asked, he resumed the prayer, by facing the Qiblah and saying the fourth Takbir. Then he ended the prayer.

1333- Abu’huraira “Allah be pleased with him” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” had informed them of the death of Negus on the very day on which he died. He made them align behind him in the praying place where he (offered the funeral prayer in which he) said four Takbirs.

قالَ: إنَّ النَّبيَّ ﷺ صَفَّ بهِمْ بالمُصَلَّى، فَكَبَّرَ عَلَيهِ أَرْبَعاً. [طرفه في: ١٢٤٥].

١٣٢٩ ـ حدّثنا إِبْراهيمُ بْنُ المُنْذِرِ: حَدَّثَنا أَبُو ضَمْرَةَ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِع، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ اليَهُودَ جاؤُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنَيَا، فأَمَرَ بِهِمَا فَرُجِمَا، قَرِيباً مِنْ مَوْضِعِ الجَنائِزِ عِنْدَ المَسْجِدِ.

[الحديث ١٣٢٩ ـ أطرافه في: ٣٦٣٥، ٤٥٥٦، ٦٨١٩، ٦٨٤١، ٧٣٣٢، ٧٥٤٣].

٦١ ـ بابُ ما يُكْرَهُ مِنِ اتِّخاذِ المَساجِدِ عَلَى القُبُورِ

وَلَمَّا ماتَ الحَسَنُ بْنُ الحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ، ضَرَبَتِ امْرَأَتُهُ القُبَّةَ عَلَى قَبْرِهِ سَنَةً، ثُمَّ رُفِعَتْ، فَسَمِعُوا صَائِحاً يَقُولُ: أَلا هَلْ وَجَدُوا ما فَقَدُوا، فَأَجابَهُ الآخَرُ: بَلْ يَئِسُوا فانْقَلَبُوا.

١٣٣٠ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ شَيْبانَ، عَنْ هِلالٍ، هُوَ الوَزَّانُ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها، عَنِ النَّبِيِّ ﷺ قالَ في مَرَضِهِ الَّذِي ماتَ فِيهِ: «لَعَنَ اللَّهُ اليَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِداً». قالَتْ: وَلَوْلاَ ذلِكَ لأَبْرَزُوا قَبْرَهُ، غَيرَ أَنِّي أَخْشى أَنْ يُتَّخَذَ مَسْجِداً.

[طرفه في: ٤٣٦].

٦٢ ـ بابُ الصَّلاَةِ عَلَى النُّفَسَاءِ إِذَا ماتَتْ في نِفَاسِهَا

١٣٣١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا حُسَيْنٌ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلى امْرَأَةٍ ماتَتْ في نِفَاسِهَا، فَقَامَ عَلَيهَا وَسَطَهَا.

[طرفه في: ٣٣٢].

٦٣ ـ بابٌ أَيْنَ يَقُومُ مِنَ المَرْأَةِ وَالرَّجُلِ

١٣٣٢ ـ حدّثنا عِمْرَانُ بْنُ مَيسَرَةَ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا حُسَيْنٌ، عَنِ ابْنِ بُرَيْدَةَ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ ماتَتْ في نِفَاسِهَا، فَقَامَ عَلَيهَا وَسَطَهَا.

[طرفه في: ٣٣٢].

٦٤ ـ بابُ التَّكْبِيرِ عَلَى الجَنَازَةِ أَرْبَعاً

وَقالَ حُمَيدٌ: صَلَّى بِنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ ثَلاثاً، ثُمَّ سَلَّمَ، فَقِيلَ لَهُ: فَاسْتَقْبَلَ القِبْلَةَ، ثُمَّ كَبَّرَ الرَّابِعَةَ، ثُمَّ سَلَّمَ.

١٣٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَعى النَّجَاشِيَّ في اليَوْمِ الَّذِي ماتَ

1334- Jaber Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the funeral prayer for As'hama, The Ethiopian Negus, with four Takbirs.

[65] Reciting Al'fatiha in the funeral prayer

1335- Talha reported: I offered the funeral prayer behind Ibn Abbas "Allah be pleased with both" who recited Al'fatiha and said: "It should be known that it (reciting Al'fatiha) is a tradition."

[66] Offering the funeral prayer for the deceased after being buried

1336- Ash'shaibani narrated: Ash'sha'bi said: "I was informed by a man who had passed with the Prophet by a grave that was separate from the other graves and he aligned the people in rows and said four Takbirs." I said: "O Abu'amr! Who told you of (that)?" He said: "Ibn Abbas."

1337- Abu'huraira "Allah be pleased with him" reported: A black person, a male or a female used to clean the Mosque and then died. The Prophet "Allah's blessing and peace be upon him" did not know about it . One day the Prophet remembered him and said: "What happened to that person?" The people replied: "O Allah's Apostle! He died." He said: "Why did you not inform me?" They said: "His story was so and so (regarded him as insignificant)." He said: "Show me his grave." He then went to his grave and offered the funeral prayer.

فِيهِ، وَخَرَجَ بِهِمْ إِلَى المُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيهِ أَرْبَعَ تَكْبِيرَاتٍ.

[طرفه في: ١٢٤٥].

١٣٣٤ - حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عنهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ أَرْبعاً. وقالَ يَزِيدُ بْنُ هَارُونَ، وعَبْدُ الصمد، عَنْ سَلِيم: أَصْحَمَة. وتَابَعهُ عَبْدُ الصَّمد.

[طرفه في: ١٣١٧].

٦٥ - بابُ قِرَاءَةِ فَاتِحَةِ الكِتَابِ عَلَى الجَنَازَةِ

وَقَالَ الحَسَنُ: يَقْرَأُ عَلَى الطِّفْلِ بِفَاتِحَةِ الكِتَابِ، وَيَقُولُ: اللَّهُمَّ اجْعَلهُ لَنَا فَرَطاً وَسَلَفاً وَأَجْراً.

١٣٣٥ - حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ طَلْحَةَ قَالَ: صَلَّيتُ خَلفَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا. (ح)

حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرنا سُفيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قالَ: صَلَّيتُ خَلفَ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَلَى جَنَازَةٍ، فَقَرَأَ بِفَاتِحَةِ الكِتَابِ، قالَ: لِيَعْلَمُوا أَنَّها سُنَّةٌ.

٦٦ - بابُ الصَّلاةِ عَلَى القَبْرِ بَعْدَ مَا يُدْفَنُ

١٣٣٦ - حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنِي سُلَيمانُ الشَّيبَانِيُّ قالَ: سَمِعْتُ الشَّعْبِيَّ قالَ: أَخْبَرنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُم وصَلَّوا خَلفَهُ. قُلتُ: مَن حَدَّثَكَ هذا يا أَبَا عَمْرٍو؟ قالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما.

[طرفه في: ٨٥٧].

١٣٣٧ - حدّثنا مُحَمَّدُ بْنُ الفَضْلِ: حدَّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّه عَنهُ: أَنَّ أَسْوَدَ، رَجلاً أَوْ امْرَأَةً، كانَ يَقُمُّ المَسْجِدَ فَمَاتَ وَلَمْ يَعْلَم النَّبِيُّ ﷺ بِمَوْتِهِ، فَذَكَرَهُ ذاتَ يَوْمٍ فَقَالَ: «ما فَعَلَ ذٰلِكَ الإِنسَانُ»؟ قَالُوا: ماتَ يَا رَسُولَ اللَّهِ. قَالَ: «أَفَلاَ آذَنْتُمُونِي» فَقَالُوا: إِنَّهُ كانَ كَذَا وكَذَا قِصَّتُه. قالَ: فَحَقَرُوا شَأْنَهُ، قالَ: «فَدُلُّونِي عَلَى قَبْرِهِ». فَأَتَى قَبْرَهُ فَصَلَّى عَلَيهِ.

[طرفه في: ٤٥٨].

حيان منصرف وغير منصرف وليس في الصحيحين سليم بفتح السين غيره (شارح).

قصته بالنصب بتقدير نحو ذكروا ويجوز الرفع على حذف وفي بعض الروايات سقط قصته وهو الاحسن.

[67] The dead hears people's footsteps

1338- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, Mohammad "Allah's blessing and peace be upon him"?" He will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise.""

The Prophet "Allah's blessing and peace be upon him" added: "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels: "I do not know, but I used to say what the people used to say!" It will be said to him: "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."

[68] What about he, who liked to be buried in the sacred land

1339- Abu'huraira "Allah be pleased with him" narrated: The angel of death was sent to Moses and when he went to him, Moses slapped him severely, (spoiling one of his eyes). The angel went back to his Lord, and said: "You sent me to a slave who does not want to die." Allah restored his eye and said: "Go back and tell him to place his hand over the back of an ox, for he will be allowed to live by each single hair he is able to touch, for a year." (So the angel came to him and told him the same). Then Moses asked: "O my Lord! What will be then?" He said: "Death will be then." He said: "(Let it be) now." He asked Allah to bring him near the Sacred Land at a distance of a stone's throw." Allah's Apostle "Allah's blessing and peace be upon him" said: "Were I there I would show you the grave of Moses by the way near the red sand hill."

[69] Burying (the deceased) at night

Abu'bakr "Allah be pleased with him" was reported to have been buried at night.

1340- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for a man one night after he was buried. He and his companions stood up (for the Prayer). He had asked them about him before standing, saying: "Who is this?" They said: "He is so and so and was buried last night." So all of them offered the funeral prayer.

٦٧ ـ بابُ المَيِّتُ يَسمَعُ خَفقَ النِّعَالِ

١٣٣٨ ـ حدّثنا عَيَّاشٌ: حَدَّثَنا عَبدُ الأَعلَى: حَدَّثَنا سَعيدٌ قالَ: وَقالَ لِي خَلِيفَةُ: حَدَّثَنا ابْنُ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عن قَتادَةَ، عن أنَس رَضِيَ اللَّهُ عَنهُ، عَن النَّبِيِّ ﷺ قالَ: «العَبدُ إذا وُضِعَ في قَبرِهِ وَتُولِّيَ وذَهَبَ أَصحابُهُ، حتى إنّه لَيَسمَعُ قَرْعَ نِعالِهِم، أَتاهُ مَلَكانِ فأَقعَداهُ، فَيَقولانِ لَهُ: ما كُنتَ تَقُولُ فِي هذا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقولُ: أَشهَدُ أَنَّهُ عَبدُ اللَّهِ وَرَسُولُهُ فَيُقالُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النّارِ، أَبدَلَكَ اللَّهُ بِهِ مَقعَداً مِنَ الجنَّةِ». قالَ النَّبِيُّ ﷺ: «فَيَراهُما جَمِيعاً، وَأَمّا الكافِرُ، أَوِ المُنافِقُ، فَيَقُولُ: لا أَدرِي، كُنتُ أَقولُ ما يَقُولُ النّاسُ. فَيُقالُ: لا دَرَيتَ وَلا تَلَيتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِن حَدِيدٍ ضَرْبَةً بَينَ أُذُنَيهِ، فَيَصِيحُ صَيحةً يَسْمَعُها مَنْ يَلِيهِ إلاّ الثَّقَلَينِ».

[الحديث ١٣٣٨ ـ طرفه في: ١٣٧٤].

٦٨ ـ بابُ مَنْ أَحَبَّ الدَّفنَ في الأَرْضِ المُقَدَّسَةِ أَوْ نَحْوِهَا

١٣٣٩ ـ حدّثنا مَحمُودٌ: حدثنا عبدُ الرَّزّاقِ: أَخبَرَنا مَعمَرٌ، عَن ابنِ طاوُسٍ، عَن أَبِيهِ، عَن أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: «أُرسِلَ مَلَكُ المَوتِ إلَى مُوسى عَلَيهِمَا السَّلامُ، فَلَمَّا جاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ، فَقالَ: أَرسَلتَنِي إلَى عَبدٍ لا يُرِيدُ المَوْتَ، فَرَدَّ اللَّهُ عَلَيهِ عَينَهُ، وَقالَ: ارْجِعْ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ ما غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قالَ: أَي رَبِّ، ثُمَّ ماذا؟ قالَ ثُمَّ المَوْتُ. قالَ: فالآنَ، فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ». قال: قالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنتُ ثَمَّ لأَرَيتُكُمْ قَبْرَهُ، إلى جانِبِ الطَّرِيقِ، عِندَ الكَثِيبِ الأَحمَرِ».

[الحديث ١٣٣٩ ـ طرفه في: ٣٤٠٧].

٦٩ ـ بابُ الدَّفنِ بِاللَّيلِ

وَدُفِنَ أَبُو بَكرٍ رَضِيَ اللَّهُ عَنهُ لَيلاً.

١٣٤٠ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنِ الشَّيبانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: صَلَّى النَّبِيُّ ﷺ عَلى رَجُلٍ بَعْدَ ما دُفِنَ بِلَيلَةٍ، قامَ هُوَ وَأَصحابُهُ، وَكانَ سَأَلَ عَنهُ فَقالَ: «مَنْ هذا»؟ فَقالُوا: فُلانٌ دُفِنَ البارِحَةَ، فَصَلَّوا عَلَيهِ.

[طرفه في: ٨٥٧].

باب ٦٧ ـ قوله: خفق النعال أي صوت نعال الأحياء.

١٣٣٨ـ قوله: وتولى وذهب أصحابه من باب تنازع العاملين (شارح).

ـ قوله: ولا تليت الأصل تلوت لكنه آثر الازدواج أي لا كنت دارياً ولا تالياً وفي مجمع الأمثال لا دريت ولا ائتليت.

١٣٣٩ـ قوله: يضع ضبط في بعض النسخ بالرفع وفي بعضها بالجزم.

[70] Building a place of worship at a grave

1341- A'isha "Allah be pleased with her" told: During the illness of The Prophet "Allah's blessing and peace be upon him" some of his wives mentioned a church they had seen in Ethiopia called Mariya. Ommu'salama and Ommu'habiba "Allah be pleased with them" had visited Ethiopia. They told about its beauty and about the pictures it contained. The Prophet raised his head and commented: "If any religious or pious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Judgement."

[71] Entering the woman's grave

1342- Anas Ibn Malik "Allah be pleased with him" narrated: We attended (the funeral procession) of one of the daughters of The Prophet "Allah's blessing and peace be upon him" and he was sitting by the side of the grave. I saw his eyes shedding tears. He said: "Is there anyone among you who did not have sexual intercourse with his wife last night?" Abu'talha replied: "I'm, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" told him to get down in the grave. So he did and interred her.

[72] Offering the funeral prayer on the martyr

1343- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Ohod in one piece of cloth, and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these on the Day of Judgement." He ordered them to be buried with their blood on their bodies. They were neither washed nor was a funeral prayer offered for them.

1344- Uqba Ibn Amer narrated: One day the Prophet went out and offered the funeral prayers for the martyrs of Ohod. Then he went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

[73] Burying two or three persons in one grave

1345- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" buried every two martyrs of Ohod in one grave.

٧٠ ـ بابُ بِناءِ المَسْجِدِ عَلَى القَبْرِ

١٣٤١ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ هِشام، عَنْ أَبِيه عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمّا اشْتَكى النَّبِيُّ ﷺ، ذَكَرَتْ بَعْضُ نِسائِهِ كَنِيسَةً رَأَيْنها بِأَرْضِ الحَبَشَةِ، يُقالُ لَها مارِيَةُ، وَكانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهُما، أَتَتا أَرْضَ الحَبَشَةِ، فَذَكَرَتا مِنْ حُسْنِها وَتَصاوِيرَ فِيها، فَرَفَعَ رَأْسَهُ ﷺ فَقالَ: «أُولَئِكَ إِذا ماتَ مِنْهُمُ الرَّجُلُ الصّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِداً، ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَةَ، أُولَئِكِ شِرارُ الخَلْقِ عِنْدَ اللَّهِ». [طرفه في: ٤٢٧].

٧١ ـ باب مَنْ يَدْخُلُ قَبْرَ المَرْأَةِ

١٣٤٢ ـ حدّثنا مُحَمَّدُ بْنُ سِنانٍ: حَدَّثَنا فُلَيحُ بْنُ سُلَيمانَ: حَدَّثَنا هِلالُ بْنُ عَلِيّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: شَهِدْنا بِنْتَ رَسُولِ اللَّهِ ﷺ وَرَسُولُ اللَّهِ ﷺ جالِسٌ عَلَى القَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدْمَعانِ، فَقالَ: «هَلْ فِيكُمْ مِنْ أَحَدٍ لَمْ يُقارِفِ اللَّيْلَةَ»؟ فَقالَ أَبُو طَلْحَةَ: أَنا، قالَ: «فانْزِلْ في قَبْرِها». فَنَزَلَ في قَبْرِها فَقَبَرَها. قالَ ابْنُ مُبارَكٍ: قالَ فُلَيحٌ: أُراهُ يَعْنِي الذَّنْبَ. قالَ أَبُو عَبْدِ اللَّهِ ﴿لِيَقْتَرِفُوا﴾ [الأنعام: ١١٣]: أي لِيَكْتَسِبُوا. [طرفه في: ١٢٨٥].

٧٢ ـ بابُ الصَّلاةِ عَلَى الشَّهِيدِ

١٣٤٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني ابْنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ في ثَوْبٍ واحِدٍ ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذاً لِلْقُرْآنِ»؟ فَإِذا أُشِيرَ لَهُ إِلَى أَحَدِهِما قَدَّمَهُ في اللَّحْدِ، وَقالَ: «أَنا شَهِيدٌ عَلَى هٰؤُلاءِ يَوْمَ القِيامَةِ». وَأَمَرَ بِدَفْنِهِمْ في دِمائِهِمْ، وَلَمْ يُغَسَّلُوا، وَلَمْ يُصَلَّ عَلَيْهِمْ.

[الحديث ١٣٤٣ ـ أطرافه في: ١٣٤٥، ١٣٤٦، ١٣٤٧، ١٣٤٨، ١٣٥٣، ٤٠٧٩].

١٣٤٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ: حَدَّثَني يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ إِلَى المِنْبَرِ فَقالَ: «إِنِّي فَرَطٌ لَكُمْ، وَأَنا شَهِيدٌ عَلَيكُمْ، وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفاتِيحَ خَزائِنِ الأَرْضِ، أَوْ: مَفاتِيحَ الأَرْضِ، وَإِنِّي وَاللَّهِ ما أَخافُ عَلَيكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلٰكِنْ أَخافُ عَلَيكُمْ أَنْ تَنافَسُوا فِيها».

[الحديث ١٣٤٤ ـ أطرافه في: ٣٥٩٦، ٤٠٤٢، ٤٠٨٥، ٦٤٢٦، ٦٥٩٠].

٧٣ ـ بابُ دَفْنِ الرَّجُلَيْنِ وَالثَّلاثَةِ في قَبْرٍ

١٣٤٥ ـ حدّثنا سَعِيدُ بْنُ سُلَيمانَ: حدّثنا اللَّيثُ، حَدَّثَنا ابْنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ

١٣٤١ـ قوله: أولئك بكسر الكاف وفتحها ولأبي ذر وأولئك (شارح).

[74] What about the opinion that the martyrs are not to be washed

1346- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, (regarding the martyrs of Ohod): "Bury them with the blood on their bodies." This was on The Day of Ohod. They were not washed.

[75] Who is put first in the grave

1347- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Ohod in one piece of cloth, and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these on the Day of Judgement." He ordered them to be buried with their blood on their bodies. neither was a funeral prayer offered for them, nor They were washed.

1348- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave before his companion. Jaber added: My father and my uncle were shrouded in one sheet.

[76] (Using) Al'idhkhir and the grass in the grave

1349- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has made Mecca a sanctuary (sacred place); and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, to cut its trees, to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al'abbas said (to the Prophet): "Except Al'idhkhir for our goldsmiths and graves." So the Prophet added: "Except Al'idhkhir."

Abu'huraira narrated that the Prophet had said: "Except Al'idhkhir for our graves and homes." Ibn Abbas said: "For their goldsmiths and homes."

كَعْب: أَنَّ جابرَ بنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عنهُما أَخْبَرَه: أَنَّ النَّبِيَّ ﷺ كانَ يَجْمَعُ بَينَ الرَّجُلَينِ مِنْ قَتْلى أُحُدٍ.

[طرفه في: ١٣٤٣].

٧٤ ـ بابُ مَنْ لَمْ يَرَ غُسْلَ الشُّهَداءِ

١٣٤٦ ـ حدثنا أبو الوليد: حدثنا ليث، عن ابن شهاب، عن عبد الرحمن بن كعب، عن جابر قال: قال النبي ﷺ: «ادفنوهم في دمائهم». يعني يوم أحد، ولم يغسلهم. [طرفه في: ١٣٤٣].

٧٥ ـ بابُ مَنْ يُقَدَّمُ في اللَّحْدِ

وسُمِّيَ اللحد لأنه في ناحية، وكل جائر ملحد. ﴿ملتحدا﴾ [الكهف: ٢٧]: معدلاً، ولو كان مستقيماً كان ضريحاً.

١٣٤٧ ـ حدثنا ابنُ مُقاتِل: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا لَيثُ بْنُ سَعْدٍ: حَدَّثني ابْنُ شِهاب، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالِكٍ، عَنْ جابِرِ بنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عنهما: أنَّ رَسُولَ اللَّهِ ﷺ كانَ يَجمعُ بينَ الرَّجلَينِ مِنْ قتلى أُحُدٍ في ثوبٍ واحِدٍ، ثم يقول: «أيهم أكثرُ أخذاً للقرآن»؟ فإذا أُشيرَ له إلى أحدِهِما قدمه في اللحد، وقال: «أنا شهيدٌ على هؤلاءِ». وأَمَرَ بدفنِهِمْ بدمائِهِمْ، ولَمْ يُصَلِّ عليهِم، ولَم يُغَسِّلْهُم.

[طرفه في: ١٣٤٣].

١٣٤٨ ـ وأخبرنا الأوزاعي، عن الزهري، عن جابر بن عبد الله رضي الله عنهما: كانَ رسولُ اللهِ ﷺ يقول لقتلى أُحُدٍ: «أيُّ هؤلاءِ أكثرُ أخذاً للقرآن»؟ فإذا أُشيرَ لهُ إلى رَجُلٍ قدَّمَه في اللحْدِ قبل صَاحِبِهِ. وقال جابرٌ: فَكُفِّنَ أَبِي وَعَمِّي في نَمِرَةٍ وَاحِدَةٍ. وَقالَ سُلَيمانُ ابْنُ كَثِيرٍ: حَدَّثَني الزُّهْرِيُّ: حَدَّثَني مَنْ سَمِعَ جابِرَ رَضِيَ اللَّهُ عَنْهُ.

[طرفه في: ١٣٤٣].

٧٦ ـ بابُ الإذْخِرِ والحَشِيشِ في القَبْرِ

١٣٤٩ ـ حدثنا مُحمَّدُ بنُ عَبدِ اللَّهِ بنِ حَوْشَبٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قال: «حَرَّمَ اللَّهُ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلي وَلاَ لأَحَدٍ بَعْدي أُحِلَّتْ لي ساعَةً مِنْ نَهارٍ، لاَيُخْتَلى خَلاهَا، وَلاَيُعْضَدُ شَجَرُها، وَلاَ يُنَفَّرُ صَيدُها، ولاَ تُلْتَقَطُ لُقَطَتُها إلاَّ لِمُعَرِّفٍ». فَقالَ العَبَّاسُ رَضِيَ اللَّهُ عَنْهُ: إلاَّ الإذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا؟ فَقالَ: «إلاَّ الإذْخِرَ». وَقالَ أبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «لِقُبُورِنا وَبُيُوتِنا».

١٣٤٨ـ قوله في نمرة بفتح النون وكسر الميم بردة من صوف أو غير مخططة (شارح).

[77] Could the (body of the) dead taken out of the grave after being buried

1350- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Obai after his body was buried. The body was brought out and then The Prophet "Allah's blessing and peace be upon him" ordered it to be put on his knees. Then he put his saliva over the body and clothed it in his shirt. Only Allah almighty knows why (The Messenger of Allah did so). He (Ibn Obai) was reported to have clothed Al'abbas (The Prophet's uncle) in his shirt. Both of Sufyan and Abu'huraira said: The Messenger of Allah "Allah's blessing and peace be upon him" was wearing two shirts. The son of Abdullah Ibn Obai said to The Messenger: "O Messenger of Allah! Clothe my father in your shirt that is touching your skin." In this way, they thought that The Messenger of Allah had clothed him in his shirt as a reward of what he had done.

1351- Jaber Ibn Abdullah "Allah be pleased with both" reported: When the time of the holy battle of Ohod approached, my father called me at night and said: "I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's soul. I owe some debt and you should repay it. You should also treat your sisters favourably." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr). So, six months after his burial, I took him out of the grave and he was in the same condition as he was on the day of burial, except a slight change near his ear.

1352- Jaber Ibn Abdullah "Allah be pleased with both" told: My father was buried with another in the grave. But I did not feel comfortable until I took his body out of the grave and buried it in an independent grave.

[78] What about the grave

1353- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Ohod in one piece of cloth, and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these on the Day of Judgement." He ordered them to be buried with their blood on their bodies. They were not washed.

وَقالَ أَبَانُ بْنُ صَالِحٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: سَمِعْتُ النَّبِيَّ ﷺ: مِثْلَهُ وَقالَ مُجَاهِدٌ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لِقَيْنِهِمْ وَبُيُوتِهِمْ.

[الحديث ١٣٤٩ ـ أطرافه في: ١٥٨٧، ١٨٣٣، ١٨٣٤، ٢٠٩٠، ٢٤٣٣، ٢٧٨٣، ٢٨٢٥، ٣٠٧٧، ٣١٨٩، ٤٣١٣].

٧٧ ـ بابُ هَل يُخْرَجُ المَيِّتُ مِنَ القَبْرِ وَاللَّحْدِ لِعِلَّةٍ؟

١٣٥٠ ـ حدثنا عَلِيُّ بنُ عبدِ اللَّهِ: حَدَّثَنا سُفيانُ: قالَ عَمرٌو: سَمِعْتُ جابِرَ بنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عنهما قالَ: أتى رَسُولُ اللَّهِ ﷺ عبدَ اللَّهِ بنَ أُبَيٍّ بعدَ ما أُدخِلَ حُفرتَه، فأَمرَ بهِ فأُخرِجَ، فَوَضَعَهُ عَلَى رُكبَتَيهِ، وَنَفَثَ عَلَيهِ مِن رِيقِهِ، وَأَلبَسَهُ قَمِيصَهُ، فاللَّهُ أَعلَمُ، وَكانَ كَسا عَبَّاساً قَمِيصاً. قالَ سُفيَانُ: وَقالَ أَبُو هُرَيرَةَ: وَكانَ عَلَى رَسُولِ اللَّهِ ﷺ قَمِيصَانِ، فَقالَ لَهُ ابنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ، أَلبِسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلدَكَ. قالَ سُفيَانُ: فَيَرَوْنَ أَنَّ النَّبِيَّ ﷺ أَلبَسَ عَبدَ اللَّهِ قَمِيصَهُ، مُكافَأَةً لِمَا صَنَعَ. [طرفه في: ١٢٧٠].

١٣٥١ ـ حدثنا مُسَدَّدٌ: أخبرَنا بِشْرُ بنُ المُفَضَّلِ: حَدَّثَنا حُسَينٌ المُعَلِّمُ، عَن عَطاءٍ، عَن جابِرٍ رَضِيَ اللَّهُ عنهُ قالَ: لَمَّا حَضَرَ أُحُدٌ، دَعانِي أَبِي مِنَ اللَّيلِ، فَقالَ: ما أُرانِي إِلاَّ مَقتُولاً فِي أَوَّلِ مَن يُقتَلُ مِن أَصحابِ النَّبِيِّ ﷺ، وَإِنِّي لا أَترُكُ بَعدِي أَعَزَّ عَلَيَّ مِنكَ غَيرَ نَفسِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ عَلَيَّ دَيناً، فاقْضِ، وَاستَوْصِ بِأَخَواتِكَ خَيراً. فَأَصبَحنا، فَكانَ أَوَّلَ قَتِيلٍ، وَدُفِنَ مَعَهُ آخَرُ فِي قَبرٍ، ثُمَّ لَم تَطِبْ نَفسِي أَنْ أَترُكَهُ مَعَ الآخَرِ، فاستَخرَجتُهُ بَعدَ سِتَّةِ أَشهُرٍ، فَإِذا هُوَ كَيَومِ وَضَعتُهُ هُنَيَّةً، غَيرَ أُذُنِهِ. [الحديث ١٣٥١ ـ طرفه في: ١٣٥٢].

١٣٥٢ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سَعِيدُ بنُ عامِرٍ، عَن شُعبَةَ، عَنِ ابنِ أَبِي نَجِيحٍ، عَن عَطاءٍ، عَن جابِرٍ رَضِيَ اللَّهُ عَنهُ قالَ: دُفِنَ مَعَ أَبِي رَجُلٌ، فَلَم تَطِبْ نَفسِي حَتَّى أَخرَجتُهُ، فَجَعَلتُهُ فِي قَبرٍ عَلَى حِدَةٍ. [طرفه في: ١٣٥١].

٧٨ ـ بابُ اللَّحْدِ وَالشَّقِّ فِي القَبرِ

١٣٥٣ ـ حدثنا عَبدانُ: أَخبَرَنا عَبدُ اللَّهِ: أَخبَرَنا اللَّيثُ بنُ سَعدٍ قالَ: حَدَّثَنِي ابنُ شِهابٍ، عَن عَبدِ الرَّحمٰنِ بنِ كَعبِ بنِ مالِكٍ، عَن جابِرِ بنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما قالَ: كانَ النَّبِيُّ ﷺ يَجمَعُ بَينَ رَجُلَينِ مِن قَتلَى أُحُدٍ، ثُمَّ يَقُولُ: «أَيُّهُم أَكثَرُ أَخذاً لِلقُرآنِ؟» فَإِذا أُشِيرَ لَهُ إِلَى أَحَدِهِما قَدَّمَهُ فِي اللَّحدِ، فَقالَ: «أَنا شَهِيدٌ عَلَى هؤُلاَءِ يَومَ القِيامَةِ» فَأَمَرَ بِدَفنِهِم بِدِمائِهِم، وَلَم يُغَسِّلهُم. [طرفه في: ١٣٤٣].

١٣٥٠ـ قوله: ونفث عليه وروي ونفث فيه والنفث شبيه بالنفخ وهو أقلّ من التفل

ـ قوله: مكافأة بغير همزة في اليونينية (شارح).

١٣٥١ـ قوله: هنية غير أذنه قال الشارح هنا تغيير صوابه غير هنة في أذنه أي شيء يسير.

[79] If the boy embraced Islam and then died, would be possible to Offer the funeral prayer for him; and what about offering Islam to boys

1354- Ibn Omar "Allah be pleased with both" narrated: Omar set out accompanying The Prophet "Allah's blessing and peace be upon him" with a group of people to Ibn Saiyyad till they saw him playing with the boys near the hillocks of Banu'maghala. Ibn Saiyyad at that time was about to reach his puberty and did not notice (us) until The Prophet "Allah's blessing and peace be upon him" stroked him with his hand and said to him: "Do you testify that I am Allah's Apostle?" Ibn Saiyyad looked at him and said: "I testify that you are the Messenger of illiterates." Then Ibn Saiyyad asked The Prophet "Allah's blessing and peace be upon him": "Do you testify that I am Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" refuted it and said: "I believe in Allah and His Apostles." Then he said (to Ibn Saiyyad): "What do you think?" Ibn Saiyyad answered: "True people and liars visit me." The Prophet "Allah's blessing and peace be upon him" said: "You have been confused as to this matter." Then The Prophet "Allah's blessing and peace be upon him" said to him: "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyyad said: "It is Ad'dukh (the smoke)." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy. You cannot cross your limits." On that, Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "If he is he (The Charlatan (Ad'dajjal), then you cannot overpower him, and if he is not, then there is no need of murdering him."

1355- Ibn Omar added: Later on Allah's Apostle "Allah's blessing and peace be upon him" once again went along with Obai Ibn Ka'b to the date-palm trees (garden) where Ibn Saiyyad was staying. The Prophet "Allah's blessing and peace be upon him" wanted to hear something from Ibn Saiyyad before Ibn Saiyyad could see him. The Prophet "Allah's blessing and peace be upon him" saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyyad's mother saw Allah's Apostle "Allah's blessing and peace be upon him" while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyyad: "O Saf ! (Ibn Saiyyad's name) Here is Mohammad." Thus, Ibn Saiyyad got up. The Prophet "Allah's blessing and peace be upon him" said: "Had this woman let him, then Ibn Saiyyad would have uncovered the reality of his case."

٧٩ ـ بابٌ إذا أَسْلَمَ الصَّبِيُّ فَمَاتَ، هَل يُصَلَّى عَلَيه، وَهَل يُعْرَضُ عَلَى الصَّبِيِّ الإِسْلَامُ

وَقَالَ الحسنُ، وَشُرَيحٌ، وَإبراهيم، وَقَتَادَةُ: إذَا أَسْلَمَ أَحدُهُما فالوَلَدُ مَعَ المُسْلِمِ. وَكانَ ابنُ عبَّاس رَضِيَ اللَّهُ عَنهُمَا مَعَ أُمِّهِ مِنَ المُسْتَضْعَفِينَ، وَلَم يَكُن مَعَ أَبِيه عَلى دِينِ قَومِهِ. وقال: «الإِسْلامُ يَعْلُو وَلا يُعْلَى».

١٣٥٤ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبدُ اللَّه، عَنْ يُونُس، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّه: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ، أَنَّ عُمَرَ انطَلَقَ مَعَ النَّبِيِّ ﷺ في رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلعَبُ مَعَ الصِّبيَانِ، عِندَ أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الحُلُمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ بيدِه، ثم قالَ لابنِ صَيَّاد: «تَشهَدُ أَنِّي رَسُولُ اللَّه»؟ فَنَظَرَ إِلَيه ابْنُ صَيَّادٍ فَقالَ: أَشهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشهَدُ أَنِّي رَسولُ اللَّه؟ فَرَفَضَهُ وَقَالَ: «آمَنتُ بِاللَّهِ وَبِرُسُلِه». فَقَالَ لَهُ ﷺ: «ماذا تَرَى»؟ قَالَ ابنُ صَيَّادٍ: يَأتِينِي صَادِقٌ وَكَاذِبٌ. فَقالَ النَّبِيُّ ﷺ: «خُلِطَ عَليكَ الأَمرُ». ثُمَّ قالَ لَهُ النَّبِيُّ ﷺ: «إِنِّي قَدْ خَبَأتُ لَكَ خَبِيئاً». فَقالَ ابنُ صَيَّادٍ: هُوَ الدُّخُ. فَقَالَ: «اخسَأ، فَلَنْ تَعْدُوَ قَدرَكَ». فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَهُ. فَقَالَ النَّبِيُّ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيه، وَإِنْ لَمْ يَكُنْهُ فَلا خَيرَ لَكَ فِي قَتْلِهِ».

[الحديث ١٣٥٤ ـ أطرافه في: ٣٠٥٥، ٦١٧٣، ٦٦١٨].

١٣٥٥ ـ وَقالَ سَالِمٌ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ، إِلَى النَّخلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ، وَهُوَ يَخْتِلُ أَنْ يَسمَعَ مِنَ ابنِ صَيَّادٍ شَيئاً، قَبلَ أَنْ يَرَاهُ ابنُ صَيَّادٍ، فَرَآهُ النَّبِيُّ ﷺ وَهُوَ مُضطَجِعٌ، يَعْنِي فِي قَطِيفَةٍ، لَهُ فِيهَا رَمْزَةٌ أَوْ زَمْرَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ، وَهُوَ يَتَّقِي بِجُذُوعِ النَّخلِ، فَقَالَتْ لابْنِ صَيَّادٍ: يَا صَافِ، وَهُوَ اسْمُ ابْنِ صَيَّادٍ، هذا مُحَمَّدٌ ﷺ، فَثَارَ ابْنُ صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». وَقالَ شُعَيبٌ فِي حَدِيثِه: فَرَفَصَهُ، رَمْرَمَةٌ أَوْ زَمْزَمَةٌ. وَقالَ عُقَيلٌ: رَمْرَمَةٌ. وَقالَ مَعْمَرٌ: رَمْزَةٌ.

[الحديث ١٣٥٥ ـ أطرافه في: ٢٦٣٨، ٣٠٣٣، ٣٠٥٦، ٦١٧٤].

١٣٥٤ـ قوله: هو الدخ أراد أن يقول: الدخان فلم يستطع أن يتم الكلمة فقال: الدخ هـ واخسأ لفظ يزجر به الكلب أي اسكت صاغراً مطروداً.

ـ قوله فلن تسلطه عليه هو في غير الفرع بالنصب وفي الفرع بالجزم على لغة من يجزم بلن أفاد معناه الشارح.

١٣٥٥ـ قوله: يختل أي يستغفل لأن يسمع شيئاً من كلامه الذي يقوله في خلوته حتى يتبين أنه كاهن أو ساحر.

ـ قوله: رمزة أو زمرة على الشك في تقديم الراء أو الزاي وكذا قوله الآتي رمرمة أو زمزمة على الشك في الإهمال أو الإعجام، والكل ألفاظ متقاربة المعاني؛ يعني أنه كان وعليه قطيفة يصوّت بشيء لا يدرى ما هو كتراطن العلوج.

ـ قوله: فثار أي نهض.

1356- Anas "Allah be pleased with him" narrated: A young Jewish boy used to serve The Prophet "Allah's blessing and peace be upon him" and he became sick. So The Prophet "Allah's blessing and peace be upon him" went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there. The latter told him to obey Abul'qasim "Allah's blessing and peace be upon him". The boy embraced Islam. The Prophet "Allah's blessing and peace be upon him" came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."

1357- Ibn Abbas "Allah be pleased with both" told: My mother and I were among, the weak and oppressed: I from amongst the children, and my mother from amongst the women.

1358- Ibn Shehab told: The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam. If his parents, particularly the father, are Muslims, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death, then the funeral prayer must be offered. And if the child does not cry after his delivery then the funeral prayer should not be offered for him, and he will be considered as a miscarriage. Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu'huraira recited the Qur'anic verse: "So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (The Romans "Ar'rum" 30)

1359- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu'huraira recited the Qur'anic verse: "So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (The Romans "Ar'rum" 30)

[80] When the disbeliever says at his death agony: There is no God but Allah

1360- Sa'eed Ibn Al'musaiyyab narrated from his father Al'musaiyyab Ibn Huzn "Allah be pleased with him": When the time of the death of Abu'talib approached,

١٣٥٦ ـ حدَّثنا سُليمانُ بنُ حَرْبٍ: حَدَّثنا حَمَّادٌ، وَهوَ ابنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قال: كانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتاهُ النَّبِيُّ ﷺ يَعُودُه، فَقَعَدَ عِنْدَ رأْسِهِ، فقالَ لَهُ: «أَسْلِمْ». فَنَظَرَ إلى أَبِيهِ وَهوَ عِنْدَهُ، فَقالَ لَهُ: أَطِعْ أَبَا القاسِمِ ﷺ، فأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهوَ يَقُولُ: «الحَمْدُ لِلَّهِ الَّذي أَنْقَذَهُ مِنَ النَّارِ».

[الحديث ١٣٥٦ ـ طرفه في: ٥٦٥٧].

١٣٥٧ ـ حدثنا عليُّ بنُ عَبْدِ اللَّهِ: حَدَّثنا سُفيانُ قال: قالَ عُبَيدُ اللَّهِ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عنهُما يَقُولُ: كُنْتُ أنا وأُمِّي مِنَ المُسْتَضْعَفِينَ، أَنا مِنَ الوِلْدانِ وأُمِّي مِنَ النِّساءِ.

[الحديث ١٣٥٧ ـ أطرافه في: ٤٥٨٧، ٤٥٩٧].

١٣٥٨ ـ حدثنا أبو اليَمانِ: أَخْبَرَنا شُعَيبٌ: قال ابنُ شِهابٍ: يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإِنْ كانَ لِغَيَّةٍ، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الإِسْلامِ، يَدَّعِي أَبَواهُ الإِسْلامَ، أَوْ أَبُوهُ خاصَّةً، وَإِنْ كانَتْ أُمُّه عَلَى غَيرِ الإِسْلامِ، إِذَا اسْتَهَلَّ صارِخاً صُلِّيَ عَلَيهِ، وَلا يُصَلَّى عَلَى مَنْ لا يَسْتَهِلُّ، مِنْ أَجْلِ أَنَّهُ سِقْطٌ، فَإِنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ كانَ يُحَدِّثُ: قالَ النَّبِيُّ ﷺ: «ما مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَواهُ يُهَوِّدانِهِ أَوْ يُنَصِّرانِهِ أَوْ يُمَجِّسانِهِ، كما تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعاءَ، هَل تُحِسُّونَ فِيها مِنْ جَدْعاءَ». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيهَا﴾ [الروم: ٣٠] الآيَةَ.

[الحديث ١٣٥٨ ـ أطرافه في: ١٣٥٩، ١٣٨٥، ٤٧٧٥، ٦٥٩٩].

١٣٥٩ ـ حدثنا عَبْدانُ: أَخْبَرَنا عَبدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَبُو سَلَمَةَ بنُ عَبدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَواهُ يُهَوِّدانِهِ، وَيُنَصِّرانِهِ، أَوْ يُمَجِّسانِهِ، كما تُنْتَجُ البَهِيمَةُ بَهِيمَةً، هَل تُحِسُّونَ فِيها مِنْ جَدْعاءَ». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيها لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ القَيِّمُ﴾ [الروم: ٣٠].

[طرفه في: ١٣٥٨].

٨٠ ـ بابٌ إِذا قالَ المُشْرِكُ عِنْدَ المَوْتِ: لا إِلٰهَ إِلاَّ اللَّهُ

١٣٦٠ ـ حدثنا إِسْحاقُ: أَخْبَرَنا يَعْقُوبُ بنُ إِبْراهِيمَ قال: حَدَّثَني أَبي، عَنْ صالِحٍ، عَنِ ابْنِ

١٣٥٨ ـ قوله: وإن كان أي المولود لغية أي لغير رشدة بأن كانت أمه كافرة أو زانية.

ـ السقط: بالكسر والتثليث لغة هو الولد الذي يسقط قبل تمامه ذكراً كان أو أنثى وهو مستبين الخلق.

ـ الجمعاء المجتمعة الأعضاء لم يذهب من بدنها شيء والجدعاء المقطوعة الآذان ومعنى هل تحسون، هل تبصرون يعني أنها تنتج سليمة وإنما يجدعها أهلها.

١٣٦٠ـ قوله: هو، اراد به نفسه أو قال: أنا، فغيره الراوي استقباحاً لحكاية كلمة الكفر.

Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu'jahl Ibn Hesham and Abdullah Ibn Abu'omaiyya Ibn Al'mogheera by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah." Abu'jahl and Abdullah Ibn Abu'omaiyya said: "O Abu'talib! Are you going to denounce the religion of Abdul'muttalib?" Allah's Apostle "Allah's blessing and peace be upon him" kept on inviting Abu'talib to say it while they (Abu'jahl and Abdullah) kept on repeating their statement till Abu'talib said as his last statement that he was on the religion of Abdul'muttalib and refused to say: There is no God (to be worshipped) but Allah. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At'tawba" 113)

[81] Putting the leaves of the date-palm trees in the grave

1361- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves. He said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

[82] The speaker's preaching at the grave with his companions around him

1362- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand. Then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has a place either in Paradise or in Hell assigned for him. It is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "The blessed is to be directed to the good deeds, and the

شهاب قال: أخبرني سعيدُ بنُ المُسيّب، عن أبيه أنّه أخبرَه: أنّه لمّا حضرتْ أبا طالبِ الوفاةُ، جاءه رسولُ اللهِ ﷺ، فوجدَ عندَه أبا جهل بنَ هشام، وعبدَ اللهِ بنَ أبي أميّةَ بنِ المغيرة، قال رسولُ اللهِ ﷺ لأبي طالبٍ: «يا عمِّ، قل: لا إلٰه إلاّ اللهُ، كلمةً أشهدُ لك بها عند الله». فقال أبو جهل وعبدُ اللهِ بنُ أبي أميّة: يا أبا طالب، أترغبُ عن ملّةِ عبدِ المطّلب؟! فلم يزلْ رسولُ اللهِ ﷺ يعرضُها عليه، ويعودان بتلك المقالةِ، حتّى قال أبو طالبٍ آخرَ ما كلّمهم: هو على ملّةِ عبدِ المطّلب. وأبى أن يقولَ: لا إلٰه إلاّ الله. فقال رسولُ اللهِ ﷺ: «أما واللهِ لأستغفرنَّ لك ما لم أُنهَ عنك». فأنزل اللهُ تعالى فيه: ﴿ما كان للنبيّ﴾ [التوبة: ١١٣] الآية.

[الحديث ١٣٦٠ ـ أطرافه في: ٣٨٨٤، ٤٦٧٥، ٤٧٧٢، ٦٦٨١].

٨١ ـ بابُ الجريدِ على القبرِ

وأوصى بُريدةُ الأسلميُّ أن يُجعلَ في قبرِه جريدان. ورأى ابنُ عمرَ رضيَ اللهُ عنهما فُسطاطاً على قبرِ عبدِ الرّحمٰن فقال: انزعه يا غلامُ، فإنّما يُظلُّه عملُه. وقال خارجةُ بنُ زيد: رأيتُني ونحنُ شبّانٌ في زمنِ عثمانَ رضيَ اللهُ عنه: وإنّ أشدَّنا وثبةً الذي يثبُ قبرَ عثمانَ بنِ مظعون، حتّى يجاوزَه. وقال عثمانُ بنُ حكيم: أخذَ بيدي خارجةُ، فأجلسني على قبرٍ، وأخبرني عن عمّه يزيدَ بنِ ثابتٍ قال: إنّما كُرِه ذلك لمن أحدثَ عليه. وقال نافعٌ: كان ابنُ عمرَ رضيَ اللهُ عنهما يجلسُ على القبور.

١٣٦١ ـ حدّثنا يحيى: حدّثنا أبو معاويةَ، عن الأعمشِ عن مجاهدٍ، عن طاوسٍ، عن ابنِ عبّاسٍ رضيَ اللهُ عنهما، عن النّبيِّ ﷺ: أنّه مرّ بقبرين يُعذّبان فقال: «إنّهما ليُعذّبان، وما يُعذّبان في كبيرٍ، أمّا أحدُهما فكان لا يستترُ من البول، وأمّا الآخرُ فكان يمشي بالنّميمة». ثمّ أخذ جريدةً رطبةً فشقّها بنصفين، ثمّ غرزَ في كلِّ قبرٍ واحدةً. فقالوا: يا رسولَ اللهِ لِمَ صنعتَ هذا؟ فقال: «لعلّه أن يُخفّفَ عنهما ما لم ييبسا».

[طرفه في: ٢١٦].

٨٢ ـ بابُ موعظةِ المُحدِّثِ عند القبرِ، وقعودِ أصحابِه حولَه

﴿يخرجون من الأجداث﴾ [المعارج: ٤٣] الأجداثُ: القبور. ﴿بُعثرت﴾ [الانفطار: ٤]: أُثيرت، بعثرتُ حوضي أي جعلتُ أسفلَه أعلاه. الإيفاضُ: الإسراع. وقرأ الأعمش: ﴿إلى نَصْب﴾ [المعارج: ٤٣] إلى شيءٍ منصوبٍ يستبقون إليه، والنُّصْبُ واحدٌ، والنَّصْبُ مصدرٌ. ﴿يومُ الخروج﴾ [ق: ٤٢] من القبور. ﴿ينسلون﴾ [يس: ٥١] يخرجون.

١٣٦٢ ـ حدّثنا عثمانُ قال: حدّثني جريرٌ عن منصورٍ، عن سعدِ بنِ عُبيدة، عن أبي عبدِ الرّحمٰن، عن عليٍّ رضيَ اللهُ عنه قال: كنّا في جنازةٍ في بقيعِ الغرقد، فأتانا النّبيُّ ﷺ، فقعد

١٣٦٢ـ قوله: المخصرة ما يتكأ عليه ويجعل تحت الخصر غالباً والمنفوسة المخلوقة.

wretched is to be guided to the bad deeds." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (The Night "Al'lail" 5:10) (The Arabic text has only one verse, i.e. 5)

[83] What about the murderer

1363- Thabit Ibn Ad'dahhak "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever intentionally swears falsely by a religion other than Islam, then he is as he has said: (e.g. If he says: If such thing is not true then I am a Christian, he is really a Christian). **Whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire."**

1364- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man was inflicted with wounds and he committed suicide. So Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise from him."

1365- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever). He who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire (forever)."

[84] It is hateful to offer the funeral prayer for hypocrites or to ask for Allah's forgiveness for disbelievers

1366- Omar Ibn Al'khattab "Allah be pleased with him" reported: When Abdullah Ibn Obai Ibn Salool died, Allah's Apostle "Allah's blessing and peace be upon him" was called upon to offer the funeral prayer for him. When Allah's Apostle stood up to offer the prayer, I got up quickly and said: "O Allah's Apostle! Are you going to pray for Ibn Obai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allah's Apostle smiled and said: "O Omar! Go away from me." When I talked too much he said: "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allah's forgiveness for more than seventy times, surely I would have done so." (Omar further said): Allah's Apostle offered the funeral prayer for him and returned. A short while later, the two verses of The Sura of Disavowal (Bara'a) were revealed: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected

وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، ما مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلَّا كُتِبَ مَكَانُهَا مِنَ الجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَ: شَقِيَّةً أَوْ سَعِيدَةً». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ العَمَلَ؟ فَمَنْ كانَ مِنَّا مِنْ أَهْلِ السَّعادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ؟ قَالَ ﷺ «أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: «﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾» [الليل: ٥] الآيَةَ.

[الحديث ١٣٦٢ ـ أطرافه في: ٤٩٤٥، ٤٩٤٦، ٤٩٤٧، ٤٩٤٨، ٤٩٤٩، ٦٢١٧، ٦٦٠٥، ٧٥٥٢].

٨٣ ـ بابُ ما جاءَ في قاتِلِ النَّفْسِ

١٣٦٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا خالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلامِ، كاذِباً مُتَعَمِّداً، فَهُوَ كَما قالَ، وَمَنْ قَتَلَ نَفْسَه بِحَدِيدَةٍ، عُذِّبَ بِهِ في نارِ جَهَنَّمَ».

[الحديث ١٣٦٣ ـ أطرافه في: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٠٥، ٦٦٥٢].

١٣٦٤ ـ وقالَ حَجَّاجُ بنُ مِنْهالٍ: حَدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حَدَّثَنا جُنْدَبٌ رَضِيَ اللَّهُ عَنْهُ في هذا المَسْجِدِ، فَما نَسِينَا، وما نَخافُ أَنْ يَكْذِبَ جُنْدَبٌ، عَنِ النَّبِيِّ ﷺ قال: «كانَ بِرَجُلٍ جِراحٌ قَتَلَ نَفْسَهُ، فَقالَ اللَّهُ: بَدَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيهِ الجَنَّةَ». [الحديث ١٣٦٤ ـ طرفه في: ٣٤٦٣].

١٣٦٥ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا في النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا في النَّارِ».

[الحديث ١٣٦٥ ـ طرفه في: ٥٧٧٨].

٨٤ ـ بابُ ما يُكْرَهُ مِنَ الصَّلاةِ عَلَى المُنَافِقِينَ، وَالاسْتِغْفارِ لِلمُشْرِكِينَ

رَوَاهُ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٣٦٦ ـ حدّثنا يَحْيَى بنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللَّهِ ابنِ عَبْدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ قالَ: لَمَّا ماتَ عَبْدُ اللَّهِ ابنُ أُبَيٍّ ابنُ سَلُولَ، دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيهِ، فَلَمَّا قامَ رَسُولُ اللَّهِ ﷺ وَثَبْتُ إِلَيهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابنِ أُبَيٍّ، وَقَدْ قالَ يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ أُعَدِّدُ عَلَيهِ قَوْلَهُ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وقالَ: «أَخِّرْ عَنِّي يا عُمَرُ». فَلَمَّا أَكْثَرْتُ عَلَيهِ، قالَ: «إِنِّي خُيِّرْتُ

١٣٦٣ـ قوله: به أي بالمذكور وللكشميهني عذب بها أي بالحديدة (شارح).

١٣٦٦ـ قوله: ابن سلول بضم ابن وإثبات ألفه صفة لعبد الله لأن سلول أمه (شارح).

Allah and His Messenger; and Allah guideth not those who are perversely rebellious." (80) and: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (84) (Omar said): Later I astonished at my daring before Allah's Apostle on that day. And Allah and His Apostle know better.

[85] People praise the dead

1367- Anas Ibn Malik "Allah be pleased with him" narrated: A funeral procession passed and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Omar Ibn Al'khattab asked (Allah's Apostle "Allah's blessing and peace be upon him"): "What has been affirmed?" He replied: "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth."

1368- Abul'aswad reported: I came to Medina when an epidemic had broken out. While I was sitting with Omar Ibn Al'khattab a funeral procession passed by; and the people praised the deceased. Omar said: "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. Omar said: "It has been affirmed to him." A third passed by and the people spoke badly of the deceased. He said: "It has been affirmed to him." I (Abul'aswad) asked: "O Commander of Believers! What has been affirmed?" He replied: "I said the same as the Prophet had said: "If four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked: "If three persons testify his piety?" He (The Prophet) replied: "Even three." Then we asked: "If two?" He replied: "Even two." We did not ask him regarding one witness."

[86] The grave's torture

And Allah's saying: "if thou couldst but see how the wicked (do fare) in the flood of confusion at death the angels stretch forth their hands, (saying), yield up your souls: this day shall ye receive your reward, a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of his Signs." (The Cattle (Al'an'am" 93) he almighty said: "twice shall we punish them: and in addition shall they be sent to a grievous penalty." (The Repentance "At'tawba" 101)

فاخْتَرتُ، لَوْ أَعْلَمُ أَنّي إنْ زِدتُ عَلَى السَّبعينَ فَغُفِرَ لَهُ لَزِدتُ عَلَيهَا». قالَ: فَصَلَّى عَلَيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ، فَلَمْ يَمكُثْ إلاَّ يَسيراً حَتَّى نَزَلَتِ الآيَتَانِ مِنْ بَرَاءةَ: ﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُم مَاتَ أبداً ـ إلى ـ وَهُم فاسِقُونَ﴾ [التوبة: ٨٤] قَالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَومَئِذٍ، و اللَّه ورسُولُه أعلَم.

[الحديث ١٣٦٦ ـ طرفه في: ٤٦٧١].

٨٥ ـ بابُ ثَنَاءِ النَّاسِ عَلَى المَيِّتِ

١٣٦٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيبٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ يَقُولُ: مَرُّوا بِجَنازَةٍ فأَثْنَوا عَلَيها خَيراً، فَقَالَ النَّبيُّ ﷺ: «وَجَبتْ». ثُمَّ مَرُّوا بأُخرَى فأثْنَوا عَلَيها شَرّاً، فَقَالَ: «وَجَبتْ». فَقالَ عُمَرُ بنُ الخَطّابِ رَضِيَ اللَّهُ عَنهُ: ما وَجَبتْ؟ قالَ: «هذا أَثْنَيتُم عَلَيهِ خَيراً، فَوَجَبَتْ لَهُ الجَنَّةُ، وَهذا أَثْنَيتُمْ عَلَيهِ شَرّاً، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُم شُهَدَاءُ اللَّهِ في الأرْضِ».

[الحديث ١٣٦٧ ـ طرفه في: ٢٦٤٢].

١٣٦٨ ـ حدّثنا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الفُرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيدَةَ، عَن أَبِي الأَسْوَدِ قالَ: قَدِمْتُ المَدِينَةَ، وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَمَرَّتْ بِهِمْ جَنَازَةٌ، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيراً، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيراً، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ ثُمَّ مُرَّ بِالثَّالِثَةِ فَأُثْنِيَ عَلَى صَاحِبِهَا شَرّاً، فَقَالَ: وَجَبَتْ فَقَالَ أَبُو الأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ المُؤْمِنِينَ؟ قَالَ قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ، شَهِدَ لَهُ أَرْبَعَةٌ بِخَيرٍ، أَدْخَلَهُ اللَّهُ الجَنَّةَ». فَقُلْنَا: وَثَلاَثَةٌ، قَالَ: «وَثَلاَثَةٌ». فَقُلْنَا: وَاثْنَانِ، قَالَ: «وَاثْنَانِ». ثُمَّ لَمْ نَسْأَلْهُ عَنِ الوَاحِدِ.

[الحديث ١٣٦٨ ـ طرفه في: ٢٦٤٣].

٨٦ ـ بابُ ما جاءَ في عَذابِ القَبْرِ

وَقَوْلُهُ تَعالَى: ﴿إِذِ الظَّالِمُونَ فِي غَمَرَاتِ المَوْتِ وَالمَلاَئِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ اليَوْمَ تُجْزَوْنَ عَذَابَ الهُونِ﴾ [الأنعام: ٩٣]. هُوَ الهَوانُ، والهَوْنُ: الرِّفقُ. وَقَولُهُ جَلَّ ذِكْرُهُ: ﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ﴾. [التوبة: ١٠١]. وَقَوْلُهُ تَعَالَى: ﴿وَحَاقَ بِآلِ فِرْعَوْنَ

١٣٦٧ـ قوله: مرّوا ولأبي ذر مرّ بضم الميم مبنياً للمفعول (شارح).

ـ الثناء يستعمل في النوعين على الوجهين يقال: أثنيت عليه خيراً وبخير وأثنيت عليه شراً وبشرّ لأنه بمعنى وصفته صرح به في المصباح المنير فلا حاجة إلى ما ذكره الشارح.

باب ٨٦ ـ وقوله: بالجر عطفاً على عذاب أو بالرفع على الاستئناف (شارح).

ـ قوله: ادخلوا بصيغة الأمر من الثلاثي والتقدير قيل لهم: ادخلوا يا آل فرعون أشد العذاب كما في الشارح والقراءة عندنا أدخلوا فعلى هذا لا يحتاج إلى تقدير أداة النداء.

He also said: “but the brunt of the Penalty encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning an evening: and (the Sentence will be) on the Day that judgment will be established: Cast ye the People of Pharaoh into the severest Penalty!” (The Forgiver “Ghafer” 45:46)

1369- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that there is no God (to be worshipped) but Allah and Mohammad is Allah's Apostle. That corresponds to Allah's statement: “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth.” (Abraham 27). (Sho’ba added that this verse had revealed regarding the grave’s torture).

1370- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" looked at the people of the Qalib Well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said: "Have you found true what your Lord promised you?" Somebody said to him: "You are addressing dead people." He replied: "You do not hear better than they do, but they cannot reply."

1371- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "They now realize that what I used to tell them was the truth.” Indeed, Allah said: “Truly thou canst not cause the Dead to listen, nor canst thou cause the Deaf to hear the call, (especially) when they turn back in retreat.” (The Ants “An’naml” 80).

1372- A’isha "Allah be pleased with her" narrated: A Jewess came to ask about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A’isha asked Allah's Apostle "Allah's blessing and peace be upon him" about the punishment of the grave. The Prophet “Allah’s blessing and peace be upon him” replied: “Yes. The punishment of the grave is true.” A’isha added: Since then, I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” offering the prayer without seeking refuge with Allah from the grave punishment.

1373- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly.

سُوءُ العَذَابِ * النَّارُ يُعْرَضُونَ عَلَيهَا غُدُوّاً وَعَشِيّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ العَذَابِ﴾. [غافر: ٤٥ - ٤٦].

١٣٦٩ ـ حدَّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ البَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أُقْعِدَ المُؤْمِنُ في قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لا إِلهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَذلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالقَوْلِ الثَّابِتِ﴾». [إبراهيم: ٢٧].

[الحديث ١٣٦٩ ـ طرفه في: ٤٦٩٩].

١٣٦٩م ـ حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ بِهذَا، وَزَادَ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا﴾ نَزَلَتْ في عَذَابِ القَبْرِ.

١٣٧٠ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حدَّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنْ صالِحٍ: حَدَّثَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ القَلِيبِ، فَقالَ: «وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً»؟ فَقِيلَ لَهُ: أَتَدْعُو أَمْوَاتاً؟ فَقالَ: «ما أَنْتُمْ بِأَسْمَعَ مِنْهُمْ، وَلكِنْ لاَ يُجِيبُونَ».

[الحديث ١٣٧٠ ـ طرفاه في: ٣٩٨٠، ٤٠٢٦].

١٣٧١ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: إِنَّمَا قالَ النَّبِيُّ ﷺ: «إِنَّهُمْ لَيَعْلَمُونَ الآنَ أَنَّ ما كُنْتُ أَقُولُ حَقٌّ». وَقَدْ قالَ اللَّهُ تَعالَى ﴿إِنَّكَ لا تُسْمِعُ المَوْتَى﴾. [النمل: ٨٠].

[الحديث ١٣٧١ ـ طرفاه في: ٣٩٧٩، ٣٩٨١].

١٣٧٢ ـ حدَّثنا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ: سَمِعْتُ الأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ القَبْرِ، فَقالَتْ لَهَا: أَعاذَكِ اللَّهُ مِنْ عَذَابِ القَبْرِ. فَسَأَلَتْ عائِشَةُ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ القَبْرِ؟ فَقالَ: «نَعَمْ، عَذَابُ القَبْرِ حَقٌّ». قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ صَلَّى صَلاةً إِلاَّ تَعَوَّذَ مِنْ عَذَابِ القَبْرِ.

[طرفه في: ١٠٤٩].

١٣٧٣ ـ حدَّثنا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ:

١٣٧٢ـ قوله نعم عذاب القبر بحذف الخبر أي حق أو ثابت وللحموي والمستملي عذاب القبر حق بإثبات الخبر انظر الشارح.

١٣٧٣ـ قوله: ضج يضج من باب ضرب ضجيجاً إذا فزع من شيء خافه فصاح وجلب وسمعت ضجة القوم أي جلبتهم (مصباح).

1374- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: “What did you use to say about this man, Mohammad “Allah’s blessing and peace be upon him”?" He will say: “I testify that he is Allah's slave and His Apostle.” Then it will be said to him: “Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise.” The dead person will see both his places. (Quatada said that his grave would be made more spacious. Then he resumed the tradition) But if he is a non-believer or a hypocrite, they will ask him: “What did you say of this man?” he will say: “I do not know, but I used to say what the people used to say!” It will be said to him: “Neither did you know nor did you take the guidance (by reciting the Qur'an).” Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."

[87] Taking refuge with Allah to be saved from the grave torture

1375- Abu'aiyub "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" went out after sunset and heard a dreadful voice, and said: "The Jews are being punished in their graves."

1376- Moosa Ibn Uqba narrated: The daughter of Khalid Ibn Sa’eed Ibn Al’ass told that she had heard The Messenger of Allah “Allah’s blessing and peace be upon him” taking refuge with Allah from the grave punishment.

1377- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to take refuge with Allah to be saved from the grave torture as saying: "O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of The Charlatan (Ad’dajjal).”

[88] The grave punishment because of urine and calumny

1378- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him", while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny” (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. (Being asked why he had done so) he said: "I hope that their torture might be lessened, so long as these never get dried."

أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً، فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَفْتَتِنُ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً. زَادَ غُنْدَرٌ: عَذَابُ الْقَبْرِ. [طرفه في: ٨٦].

١٣٧٤ - حدثنا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ، فَيُقْعِدَانِهِ فَيَقُولانِ: ما كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ لِمُحَمَّدٍ ﷺ، فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَداً مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعاً». قالَ قَتَادَةُ وَذُكِرَ لَنَا: أَنَّهُ يُفْسَحُ فِي قَبْرِهِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ، قالَ: «وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: ما كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ فَيَقُولُ: لا أَدْرِي، كُنْتُ أَقُولُ ما يَقُولُ النَّاسُ، فَيُقَالُ: لا دَرَيْتَ وَلا تَلَيْتَ، وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرْبَةً، فَيَصِيحُ صَيْحَةً، يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ».

٨٧ - بابُ التَّعَوُّذِ مِنْ عَذابِ القَبْرِ

١٣٧٥ - حدثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عازِبٍ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُمْ قالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتاً، فَقالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا». وَقالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَوْنٌ: سَمِعْتُ أَبِي: سَمِعْتُ الْبَرَاءَ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٣٧٦ - حدثنا مُعَلًّى: حَدَّثَنَا وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ قالَ: حَدَّثَتْنِي ابْنَةُ خالِدِ بْنِ سَعِيدِ ابْنِ الْعَاصِ: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ، وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[الحديث ١٣٧٦ - طرفه في: ٦٣٦٤].

١٣٧٧ - حدثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

٨٨ - بابُ عَذابِ القَبْرِ مِنَ الغِيبَةِ وَالبَوْلِ

١٣٧٨ - حدثنا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ: قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرَيْنِ، فَقالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَما يُعَذَّبَانِ مِنْ كَبِيرٍ». ثُمَّ قالَ: «بَلَى، أَمَّا أَحَدُهُمَا فَكانَ يَسْعَى بِالنَّمِيمَةِ، وَأَمَّا أَحَدُهُمَا فَكَانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ». قالَ: ثُمَّ أَخَذَ عُوداً رَطْباً فَكَسَرَهُ بِاثْنَتَيْنِ، ثُمَّ غَرَزَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرٍ، ثُمَّ قالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا ما لَمْ يَيْبَسَا». [طرفه في: ٢١٦].

١٣٧٥ - قوله: وقد وجبت الشمس أي غربت (شارح).

[89] The dead is shown his place (in the hereafter) every morning and evening

1379- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he will be shown his place in it. If he is from the people of the Hell-Fire, he will be shown his place there in. Then it is said to him: "This is your place till Allah resurrects you on the Day of Judgement.""

[90] The dead's speech during the funeral

1380- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it would say: Present me (hurriedly); and if he was not righteous, it would say: Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man; and if he heard it he would fall unconscious."

[91] What was said concerning the Muslims children (who died)

1381- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

1382- Al'barra "Allah be pleased with him" narrated: When Ibrahim "Peace be upon him" (the son of The Prophet) expired, Allah's Apostle "Allah's blessing and peace be upon him" said: "There is a wet-nurse for him in Paradise."

[92] What was said concerning the Pagans children

1383- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the children of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "Since Allah created them, He knows what sort of deeds they would have done."

1384- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the children of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "Allah knows what sort of deeds they would have done."

٨٩ ـ باب المَيِّتِ يُعْرَضُ عَلَيهِ مَقْعَدُهُ بِالغَدَاةِ وَالعَشِيِّ

١٣٧٩ ـ حدثنا إسماعِيلُ قال: حدَّثني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبدِ اللهِ بنِ عُمرَ رضيَ اللهُ عَنهُما: أنَّ رَسُولَ اللهِ ﷺ قال: «إنَّ أَحَدَكُمْ إذا ماتَ، عُرِضَ عَلَيهِ مَقْعَدُهُ بِالغَداةِ وَالعَشِيِّ، إنْ كانَ مِنْ أَهْلِ الجَنَّةِ فَمِنْ أَهْلِ الجَنَّةِ، وَإِنْ كانَ مِنْ أَهْلِ النَّارِ، فَيُقَالُ: هذا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ يَوْمَ القِيامَةِ».

[الحديث ١٣٧٩ ـ طرفاه في: ٣٢٤٠، ٦٥١٥].

٩٠ ـ بابُ كَلامِ المَيِّتِ عَلَى الجَنازَةِ

١٣٨٠ ـ حدثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ سَعيدِ بنِ أَبِي سَعيدٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبا سَعيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَتِ الجِنازَةُ، فاحْتَمَلَهَا الرِّجالُ عَلى أَعْناقِهِم، فَإِنْ كانَتْ صالِحَةً قالَتْ: قَدِّمُونِي قَدِّمُونِي، وَإِنْ كانَتْ غَيرَ صالِحَةٍ، قالَتْ يا وَيلَهَا، أَينَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسانَ، وَلَوْ سَمِعَها الإِنْسانُ لَصَعِقَ».

[طرفه في: ١٣١٤].

٩١ ـ بابُ ما قِيلَ في أَوْلادِ المُسْلِمِينَ

قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: «مَنْ ماتَ لَهُ ثَلاثَةٌ مِنَ الوَلَدِ، لَمْ يَبْلُغُوا الحِنثَ، كانَ لَهُ حِجاباً مِنَ النَّارِ، أَوْ دَخَلَ الجَنَّةَ».

١٣٨١ ـ حدثنا يَعْقُوبُ بنُ إبراهِيمَ: حَدَّثَنا ابنُ عُلَيَّةَ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيبٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِنَ النَّاسِ مُسْلِمٌ، يَمُوتُ لَهُ ثَلاثَةٌ مِنَ الوَلَدِ لَمْ يَبْلُغُوا الحِنثَ، إِلاَّ أَدْخَلَهُ اللَّهُ الجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ» [طرفه في: ١٢٤٨].

١٣٨٢ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ: أَنَّهُ سَمِعَ البَراءَ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا تُوُفِّيَ إِبْراهِيمُ عَلَيهِ السَّلامُ، قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَهُ مُرْضِعاً في الجَنَّةِ». [الحديث ١٣٨٢ ـ طرفاه في: ٣٢٥٥، ٦١٩٥].

٩٢ ـ ما قِيلَ في أَوْلادِ المُشْرِكِينَ

١٣٨٣ ـ حدثنا حِبَّانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمْ قالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلادِ المُشْرِكِينَ؟ فَقالَ: «اللَّهُ إِذْ خَلَقَهُمْ، أَعْلَمُ بِمَا كانُوا عامِلِينَ» [الحديث ١٣٨٣ ـ طرفه في: ٦٥٩٧].

١٣٨٤ ـ حدثنا أبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَطاءُ بنُ يَزِيدَ

باب ٨٩ ـ قوله: باب الميت بإضافة باب لتاليه ولأبي ذرّ بالتنوين (شارح).

باب ٩١ ـ قوله: كان له حجاباً بالإفراد ولأبي ذرّ عن الكشميهني كانوا له حجاباً انظر الشارح.

1385- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

[93]

1386- Samura Ibn Jundub "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" finished the (morning) prayer, he would face us and ask: "Who amongst you had a dream last night?" So if anyone saw a dream he would narrate it. The Prophet "Allah's blessing and peace be upon him" would say: "What Allah has willed!" One day, he asked us whether anyone of us had seen a dream. We replied in the negative.

The Prophet "Allah's blessing and peace be upon him" said: "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side. Whenever the first side of his cheek became normal again he repeated the same operation again. I said: "What is this?" They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state. The man came back and struck him again (and so on). I said: "Who is this?" They told me to proceed on. So we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it. There were naked men and women in it. I said: "Who is this?" They told me to proceed on. So we proceeded on till we reached a river of blood wherein a man was, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position. I asked: "What is this?" They told me to proceed on.

We did so till we reached a well-flourished green garden having a huge tree near whose root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (My two companions) made me climb up the tree and made me enter a house, better than which

اللَّيْثِيُّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ المُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» [الحديث ١٣٨٤ ـ طرفاه في: ٦٥٩٨، ٦٦٠٠].

١٣٨٥ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَثَلِ البَهِيمَةِ تُنْتَجُ البَهِيمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ».

[طرفه في: ١٣٥٨].

٩٣ ـ باب

١٣٨٦ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا»؟ قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّهَا، فَيَقُولُ: «مَا شَاءَ اللَّهُ». فَسَأَلَنَا يَوْماً فَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا»؟ قُلْنَا: لَا. قَالَ: «لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الأَرْضِ المُقَدَّسَةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ، بِيَدِهِ كَلُّوبٌ مِنْ حَدِيدٍ». قَالَ بَعْضُ أَصْحَابِنَا عَنْ مُوسَى: «إِنَّهُ يُدْخِلُ ذَلِكَ الكَلُّوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذَلِكَ، وَيَلْتَئِمُ شِدْقُهُ هَذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ، قُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْرٍ، أَوْ صَخْرَةٍ، فَيَشْدَخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلَا يَرْجِعُ إِلَى هَذَا، حَتَّى يَلْتَئِمَ رَأْسُهُ، وَعَادَ رَأْسُهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هَذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَاراً، فَإِذَا اقْتَرَبَ ارْتَفَعُوا، حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هَذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، عَلَى وَسَطِ النَّهَرِ قَالَ يَزِيدُ وَوَهْبُ بْنُ جَرِيرٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ ـ وَعَلَى شَطِّ النَّهَرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا

١٣٨٦ـ قوله: الكلوب: حديد له شعب يعلق به اللحم. والشدق جانب الفم.

ـ الفهر: بكسر الفاء حجر ملء الكف والشدخ كسر الشيء الأجوف والضمير في به للفهر وعلى رواية صخرة بها ومعنى تدهده تدحرج. وقوله: فإذا اقترب أي الوقود أو الحرّ الدالّ عليه.

ـ قوله: يتوقد وفي رواية فإذا اقترت أي التهبت وارتفع نارها ارتفعوا أي الناس لدلالة سياق الكلام عليه فإذا خمدت أي سكن لهبها ولم يطفأ جرها هـ من الشرح.

ـ قوله: نهر بفتح الهاء وسكونها وقوله: وسط بفتح السين وسكونها ولأبي الوقت وعلى وسط النهر رجل وفي رواية على شط النهر رجل (شارح).

I have never seen. In it there were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree to enter another house that was better and superior (to the first), containing old and young people. I said to them (My two companions): "You have made me ramble all the night. Tell me all about that I have seen." They said: "Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Judgement. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (by heart) but he used to sleep at night (and did not recite it then). He also did not use to act upon it By day; and so this punishment will go on till the Day of Judgement. Those you saw in the hole (like oven) were adulterers. Those you saw in the river of blood were those dealing in usury. The old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. The one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. The first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head." I raised my head and saw a thing like a cloud over me. They said: "That is your place." I said: "Let me enter my place." They said: "You still have some life which you have not yet completed, and when you complete it, you will then enter your place. ""

[94] One's death on Monday

1387- A'isha "Allah be pleased with her" narrated: "I went to Abu'bakr (during his fatal illness) who asked me: "How many garments in which the Prophet "Allah's blessing and peace be upon him" was shrouded? " She replied: "In three pieces of white cloth of cotton, and there was neither a shirt nor a turban among them. " Abu'bakr further asked her: "On which day did the Prophet die? " She replied: "He died on Monday." He asked: "What is today?" She replied: "Today is Monday." He added: "I hope I shall die sometime between this morning and tonight." Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said: "Wash this garment of mine and add two more garments and shroud me in them." I said: "This is worn out." He said: "A living person has more right to wear new clothes than a dead one. The shroud is only for the body's pus." He did not die till it was the night of Tuesday and was buried before the morning."

[95] The sudden death

1388- A'isha "Allah be pleased with her" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet "Allah's blessing and peace be upon him" replied in the affirmative.

شَيخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَينَ يَدَيهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، وَأَدْخَلانِي دَاراً، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجالٌ شُيُوخٌ، وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ، ثُمَّ أَخْرَجَانِي مِنهَا، فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلانِي دَاراً، هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شُيوخٌ وَشَبَابٌ، قُلتُ: طَوَّفْتُمَانِي اللَّيلَةَ، فَأَخْبِرَانِي عَمَّا رَأَيتُ، قَالا: نَعَمْ، أَمَّا الَّذِي رَأَيتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يُحَدِّثُ بِالكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ القِيَامَةِ، وَالذِي رَأَيتَهُ يُشْدَخُ رَأْسُهُ، فَرَجُلٌ عَلَّمَهُ اللَّهُ القُرْآنَ، فَنَامَ عَنْهُ بِاللَّيلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفعَلُ بِهِ إِلَى يَوْمِ القِيَامَةِ، وَالَّذِي رَأَيتَهُ فِي الثَّقْبِ فَهُمُ الزُّنَاةُ، وَالذِي رَأَيتَهُ فِي النَّهَرِ آكِلُوا الرِّبا، وَالشَّيخُ فِي أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيهِ السَّلامُ، وَالصِّبْيَانُ حَوْلَهُ فَأَوْلادُ النَّاسِ، وَالَّذِي يُوقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ، وَالدَّارُ الأُولَى الَّتِي دَخَلتَ دَارُ عَامَّةِ المُؤْمِنِينَ، وَأَمَّا هذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهذا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالا: ذَاكَ مَنْزِلُكَ، قُلتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قَالا: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلتَ أَتَيتَ مَنْزِلَكَ».

[طرفه في: ٨٤٥].

٩٤ ـ بابُ مَوْتِ يَوْمِ الاثْنَينِ

١٣٨٧ ـ حدثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ: دَخَلتُ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: فِي كَمْ كَفَّنْتُمُ النَّبِيَّ ﷺ؟ قَالَتْ: فِي ثَلاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، لَيسَ فِيهَا قَمِيصٌ وَلا عِمَامَةٌ. وَقَالَ لَهَا: فِي أَيِّ يَوْمٍ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: يَوْمَ الاثْنَينِ. قَالَ: فَأَيُّ يَوْمٍ هذا؟ قَالَتْ: يَوْمُ الاثْنَينِ. قَالَ: أَرْجُو فِيمَا بَينِي وَبَينَ اللَّيلِ. فَنَظَرَ إِلَى ثَوْبٍ عَلَيهِ كَانَ يُمَرَّضُ فِيهِ ـ بِهِ رَدْعٌ مِنْ زَعْفَرَانٍ، فَقَالَ: اغْسِلُوا ثَوْبِي هذا، وَزِيدُوا عَلَيهِ ثَوْبَينِ، فَكَفِّنُونِي فِيهَا. قُلتُ: إِنَّ هذا خَلَقٌ؟ قَالَ: إِنَّ الحَيَّ أَحَقُّ بِالجَدِيدِ مِنَ المَيِّتِ، إِنَّمَا هُوَ لِلمُهْلَةِ. فَلَمْ يُتَوَفَّ حَتَّى أَمْسَى مِنْ لَيلَةِ الثُّلاثَاءِ، وَدُفِنَ قَبْلَ أَنْ يُصْبِحَ.

[طرفه في: ١٢٦٤].

٩٥ ـ بابُ مَوْتِ الفَجْأَةِ البَغْتَةِ

١٣٨٨ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ،

ـ قوله: بالكذبة بفتح الكاف ويجوز كسرها انظر الشارح.

ـ قوله: دعاني أي اتركاني.

١٣٨٧ـ قوله: دخلت على أبي بكر أي في مرض موته. وقوله: قال: أرجو الخ أي أتوقع أن تكون وفاتي فيما بين ساعتي هذه وبين الليل. وقوله: به ردع أي لطخ وأثر. وقوله: إن هذا خلق أي غير جديد.

ـ قوله: للمهلة بتثليث الميم القيح والصديد (شارح).

باب ٩٥ ـ قوله: البغتة بالجر بدل من الفجأة ويجوز الرفع أي هي البغتة.

١٣٨٨ـ قوله: افتلتت نفسها معناه ماتت فلتة أي فجأة (شارح).

[96] The grave of The Prophet, Abu'bakr, and Omar

1389- A'isha "Allah be pleased with her" narrated: During his sickness, Allah's Apostle "Allah's blessing and peace be upon him" was asking repeatedly: "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms; and he was buried in my house.

1390- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" in his fatal illness said: "Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying." A'isha added: "Had it not been for that, the grave of The Prophet "Allah's blessing and peace be upon him" would have been made prominent but The Prophet (or the people) was afraid that it might be taken (as a) mosque."

On the other hand, Abu'bakr Ibn Aiyash narrated: Sufyan at'tammar told me that he had seen the grave of the Prophet elevated and curved. Urwa also narrated in this connection: When the wall fell on them (graves) during the caliphate of Al'walid Ibn Abdul'malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found to tell them about it till I (Urwa) said to them: "By Allah, this is not the foot of the Prophet but it is the foot of Omar."

1391- A'isha "Allah be pleased with her" narrated that she made a will to Abdullah Ibn Az'zubair: "Do not bury me with them (the Prophet and his two companions) but bury me with my companions (wives of the Prophet) in Al'baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

1392- Amr Ibn Maimun Al'awdi narrated: I saw Omar "Allah be pleased with him" (when he was stabbed) saying: "O Abdullah Ibn Omar! Go to the mother of the believers A'isha and say (to her): Omar Ibn Al'khattab sends his greetings to you. Request her to allow me to be buried with my companions. (So, Ibn Omar conveyed the message to A'isha). She said: "I had the idea of having this place for myself but today I prefer him to myself (and allow him to be buried there)." When Abdullah Ibn Omar returned, Omar asked him: "What (news) do you have?" He replied: "O Commander of The Believers! She has allowed you (to be buried there)." On that Omar said: "Nothing was more important to me than to be buried in that (sacred) place. So,

عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلاً قالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افتُلِتَتْ نَفسهَا، وَأَظُنُّها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قالَ: «نَعَمْ».

[الحديث ١٣٨٨ ـ طرفه في: ٢٧٦٠].

٩٦ ـ بابُ ما جاءَ في قَبْرِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

﴿فَأَقْبَرَهُ﴾ [عبس: ٢١] أَقْبَرْتُ الرَّجُلَ إِذَا جَعَلْتَ لَهُ قَبْراً، وَقَبَرْتُهُ: دَفَنْتُهُ: ﴿كِفَاتاً﴾ [المرسلات: ٢٥]: يَكُونُونَ فِيهَا أَحْيَاءً، وَيُدْفَنُونَ فِيهَا أَمْوَاتاً.

١٣٨٩ ـ حدَّثنا إِسْماعِيلُ: حَدَّثَنِي سُلَيمانُ، عَنْ هِشَامٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مَرْوَانَ، يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: إِنْ كانَ رَسُولُ اللَّهِ ﷺ لَيَتَعَذَّرُ فِي مَرَضِهِ: «أَيْنَ أَنَا اليَوْمَ؟ أَيْنَ أَنَا غَداً؟» اسْتِبْطَاءً لِيَوْمِ عائِشَةَ، فَلَمَّا كانَ يَوْمِي، قَبَضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي، وَدُفِنَ فِي بَيْتِي. [طرفه في: ٨٩٠].

١٣٩٠ ـ حدَّثنا مُوسَى بْنُ إِسماعِيلَ: حدَّثنا أَبُو عَوانَةَ، عَنْ هِلالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ اليَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». لَوْلاَ ذلِكَ أُبْرِزَ قَبْرُهُ، غَيرَ أَنَّهُ خَشِيَ، أَوْ خُشِيَ، أَنَّ يُتَّخَذَ مَسْجِداً. وَعَنْ هِلالٍ قالَ: كَنَّانِي عُرْوَةُ بْنُ الزُّبَيرِ، وَلَمْ يُولَدْ لِي.

حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ سُفْيانَ التَّمَّارِ أَنَّهُ حَدَّثَهُ: أَنَّهُ رَأَى قَبرَ النَّبيِّ ﷺ مُسَنَّماً.

حدثنا فَرْوَةُ: حَدَّثَنَا عَلِيٌّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: لَمَّا سَقَطَ عَلَيهِمُ الحَائِطُ فِي زَمانِ الوَلِيدِ بْنِ عَبْدِ المَلِكِ، أَخَذُوا فِي بِنَائِهِ، فَبَدَتْ لَهُمْ قَدَمٌ، فَفَزِعُوا، وَظَنُّوا أَنَّهَا قَدَمُ النَّبِيِّ ﷺ، فَمَا وَجَدُوا أَحَداً يَعْلَمُ ذلِكَ، حَتَّى قالَ لَهُمْ عُرْوَةُ: لاَ وَاللَّهِ، ما هِيَ قَدَمُ النَّبِيِّ ﷺ، ما هِيَ إِلاَّ قَدَمُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ. [طرفه في: ٤٣٦].

١٣٩١ ـ وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَوْصَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُمَا: لاَ تَدْفِنِّي مَعَهُمْ، وَادْفِنِّي مَعَ صَوَاحِبِي بِالبَقِيعِ، لاَ أُزَكَّى بِهِ أَبَداً.

[الحديث ١٣٩١ ـ طرفه في: ٧٣٢٧].

١٣٩٢ ـ حدثنا قُتَيبَةُ: حدَّثنا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ: حَدَّثَنَا حُصَينُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ

١٣٨٩ـ قوله: بين سحري ونحري تريد بين جنبي وصدري والسحر الرئة والنحر الصدر.

١٣٩٠ـ قوله كناني المشهور في كنية هلال كونها أبو عمرة واستدل به المؤلف على لقي هلال لعروة.

ـ قوله: الحائط أي حائط حجرة عائشة رضي الله عنها (شارح).

١٣٩١ـ قوله: به أي بالدفن معهم (شارح).

١٣٩٢ـ قوله: بهذا الأمر أي أمر الخلافة (شارح).

when I expire, carry me there and pay my greetings to her and say: Omar Ibn Al'khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger "Allah's blessing and peace be upon him" was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him." He named them: Othman, Talha, Az'zubair, Ali, Abdur'rahman Ibn Awf, and Sa'd Ibn Abu'waqqas. By this time a young man from Ansar came and said: "O Commander of The Believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." Omar replied: "O son of my brother! Would it that all those privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to comply with the rules and regulations concerning those protected by Allah and His Apostle, to fulfil their contracts completely and fight for them; and not to tax them beyond their capabilities."

[97] It is forbidden to abuse the dead

1393- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Don't abuse the dead (people), because they have reached the result of what they forwarded."

[98] Mentioning the evil dead

1394- Ibn Abbas "Allah be pleased with both" told: Abu'lahab, be he cursed by Allah, said to The Messenger of Allah "Allah's blessing and peace be upon him": "Perish you forever!" So Allah almighty revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fibre round her (own) neck!" (The Plaited Rope "Al'masad")

عَمْرِو بْنِ مَيمُونٍ الأَوْدِيِّ قالَ: رَأَيتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمِّ المُؤْمِنِينَ، عائشَةَ رَضِيَ اللَّهُ عَنْها، فَقُلْ: يَقْرَأُ عُمَرُ بْنُ الخَطَّابِ عَلَيكِ السَّلاَمَ، ثُمَّ سَلْهَا أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ، قالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلأُوثِرَنَّهُ اليَوْمَ عَلَى نَفْسِي، فَلَمَّا أَقْبَلَ، قالَ لَهُ: ما لَدَيكَ؟ قالَ: أَذِنَتْ لَكَ يَا أَمِيرَ المُؤْمِنِينَ، قالَ: ما كانَ شَيءٌ أَهَمَّ إِلَيَّ مِنْ ذلِكَ المَضْجَعِ، فَإِذَا قُبِضْتُ فَاحْمِلُونِي ثُمَّ سَلِّمُوا، ثُمَّ قُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الخَطَّابِ، فَإِنْ أَذِنَتْ لِي فَادْفِنُونِي، وَإِلاَّ فَرُدُّونِي إِلَى مَقَابِرِ المُسْلِمِينَ. إِنِّي لاَ أَعْلَمُ أَحَداً أَحَقَّ بِهذا الأَمْرِ مِنْ هؤُلاَءِ النَّفَرِ، الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، فَمَنِ اسْتَخْلَفُوا بَعْدِي فَهُوَ الخَلِيفَةُ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، فَسَمَّى: عُثْمانَ، وَعَلِيًّا، وَطَلحَةَ، وَالزُّبَيرَ، وَعَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ. وَوَلَجَ عَلَيهِ شَابٌّ مِنَ الأَنْصَارِ، فَقالَ: أَبْشِرْ يَا أَمِيرَ المُؤْمِنِينَ بِبُشْرَى اللَّهِ، كانَ لَكَ مِنَ القَدَمِ في الإِسْلاَمِ ما قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هذا كُلِّهِ. فَقالَ: لَيتَنِي يَا ابْنَ أَخِي وَذلِكَ كَفَافاً، لاَ عَلَيَّ وَلاَ لِي، أُوصِي الخَلِيفَةَ مِنْ بَعْدِي بِالمُهَاجِرِينَ الأَوَّلِينَ خَيراً، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيهِ بِالأَنْصَارِ خَيراً، الَّذِينَ تَبَوَّؤُا الدَّارَ وَالإِيمانَ، أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَيُعْفَى عَنْ مُسِيئِهِمْ، وَأُوصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ، أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَأَنْ لاَ يُكَلَّفُوا فَوْقَ طَاقَتِهِمْ. [الحديث ١٣٩٢ ـ أطرافه في: ٣٠٥٢، ٣١٦٢، ٣٧٠٠، ٤٨٨٨، ٧٢٠٧].

٩٧ ـ بابُ ما يُنْهى مِنْ سَبِّ الأَمْوَاتِ

١٣٩٣ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى ما قَدَّمُوا». وَرَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ القُدُّوسِ، عَنِ الأَعْمَشِ، وَمُحَمَّدُ بْنُ أَنَسٍ، عَنِ الأَعْمَشِ. تَابَعَهُ عَلِيُّ بْنُ الجَعْدِ، وَابْنُ عَرْعَرَةَ، وَابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ. [الحديث ١٣٩٣ ـ طرفه في: ٦٥١٦].

٩٨ ـ بابُ ذِكْرِ شِرَارِ المَوْتَى

١٣٩٤ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ أَبُو لَهَبٍ، عَلَيهِ لَعْنَةُ اللَّهِ، لِلنَّبِيِّ ﷺ: تَبًّا لَكَ سَائِرَ اليَوْمِ، فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾.
[الحديث ١٣٩٤ ـ أطرافه في: ٣٥٢٥، ٣٥٢٦، ٤٧٧٠، ٤٨٠١، ٤٩٧١، ٤٩٧٢، ٤٩٧٣].

= قوله: كفافاً بالنصب خبر كان مقدرة ولأبي ذر كفاف بالرفع خبر ذلك والجملة اعتراض بين ليت وخبرها وهو قوله: لا عليّ ولا لي أفاده الشارح.

١٣٩٣ـ قوله: قد أفضوا أي وصلوا إلى ما قدّموا من خير أو شر (شارح).

١٣٩٤ـ قوله: سائر اليوم نصب على الظرفية أي باقي اليوم (شارح).

(24) The Book of Obligatory Charity (Zakah)

[1] The obligation of charity (Zakah)

And Allah's saying: "And be steadfast in prayer; practise regular Charity; and bow down your heads with those who bow down (in worship)."

(The Heifer "Al'baqara" 43)

1395- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen and said: "Invite the people to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakah) from their property which is to be taken from the wealthy among them and given to the poor."

1396- Abu'aiyub "Allah be pleased with him" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "Tell me of such a deed as to cause me to enter Paradise." The people said: " What is the matter with him? What is the matter with him?" The Prophet "Allah's blessing and peace be upon him" said: "He has something to ask." The Prophet "Allah's blessing and peace be upon him" said: (In order to enter Paradise) "you should worship Allah and do not associate any partners with Him, offer prayer perfectly, pay the charity (Zakah) and keep good relations with your Kith and kin."

1397- Abu'huraira "Allah be pleased with him" told: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "Tell me of such a deed as to make me enter Paradise, if I do it." The Prophet "Allah's blessing and peace be upon him" said: "Worship Allah, and do not associate anything with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory charity (Zakah), and fast the month of Ramadan." The Bedouin said: "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, The Prophet "Allah's blessing and peace be upon him" said: "Whoever likes to see a man of Paradise, then he may look at this man."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٤ ـ كِتَابُ الزَّكَاة

١ ـ بابُ وُجُوبِ الزَّكَاةِ

وقولِ اللهِ تعالَى: ﴿وأقيموا الصَّلاةَ وآتوا الزَّكاةَ﴾ [البقرة: ٤٣]. وقال ابنُ عبَّاسٍ رَضِيَ اللهُ عنهما: حدَّثني أبو سُفيانَ رَضِيَ اللهُ عنهُ: فذكرَ حديثَ النَّبيِّ ﷺ فقالَ: يأمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ.

١٣٩٥ ـ حدّثنا أبو عاصم الضَّحَّاكُ بنُ مَخْلَد، عَنْ زَكَرِيَّاءَ بن إسحاقَ، عَنْ يَحْيى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عنهما: أنَّ النَّبيَّ ﷺ: بَعَثَ مُعاذاً رَضِيَ اللهُ عنهُ إلى اليَمنِ، فَقالَ: «ادْعُهُمْ إِلى شَهادةِ أنْ لا إِلهَ إلا اللهُ وأنِّي رَسولُ اللهِ، فإنْ هُمْ أطاعُوا لذلكَ، فأَعْلِمْهُمْ أنَّ اللَّهَ قَدِ افتَرَضَ عَلَيهِمْ خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ ولَيلَةٍ، فإنْ هُمْ أطاعُوا لذلكَ، فأَعْلِمْهُمْ أنَّ اللَّهَ افتَرضَ علَيهِمْ صَدقَةً في أمْوالِهِمْ، تُؤخَذُ مِنْ أغنِيائِهِمْ وتُرَدُّ علَى فُقَرائِهِمْ».

[الحديث ١٣٩٥ ـ أطرافه في: ١٤٥٨، ١٤٩٦، ٢٤٤٨، ٤٣٤٧، ٧٣٧١، ٧٣٧٢].

١٣٩٦ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنِ ابْنِ عُثمانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ مُوسى بْنِ طَلْحَةَ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً قالَ لِلنَّبيِّ ﷺ: أخْبِرْني بِعَمَلٍ يُدْخِلُني الجَنَّةَ. قالَ: ما لَهُ ما لَهُ؟ وقالَ النَّبيُّ ﷺ: «أَرَبٌ مالَهُ، تَعْبُدُ اللَّهَ ولا تُشرِكُ به شَيْئاً، وتُقيمُ الصَّلاةَ، وتُؤتِي الزَّكاةَ، وتَصِلُ الرَّحِمَ». وقالَ بَهْزٌ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحَمَّدُ بْنُ عُثمانَ، وأبُوهُ عُثمانُ بْنُ عَبْدِ اللهِ: أنَّهُما سَمِعا مُوسى بْنَ طَلْحَةَ، عَنْ أبي أيُّوبَ بِهذا. قالَ أبو عَبْدِ اللهِ: أخشى أنْ يَكونَ مُحَمَّدٌ غيرَ مَحْفوظٍ، إنَّما هُوَ عَمْرٌو.

[الحديث ١٣٩٦ ـ طرفاه في: ٥٩٨٢، ٥٩٨٣].

١٣٩٧ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ الرَّحِيم: حَدَّثَنا عَفَّانُ بْنُ مُسْلِم: حَدَّثَنا وُهَيبٌ، عَنْ يَحْيى ابْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ أعْرابِيّاً أتى النَّبيَّ ﷺ فَقالَ: دُلَّني عَلى عَمَلٍ، إذا عَمِلتُهُ دَخَلتُ الجَنَّةَ. قالَ: «تَعْبُدُ اللَّهَ لا تُشْرِكُ بِهِ شَيْئاً، وتُقيمُ الصَّلاةَ

باب ١ـ قوله: وقول الله فيه الجر والرفع انظر الشارح.

١٣٩٦ـ قوله: قال فاعله القوم كما قدره الشارح وقد جاء في رواية غير هذه التصريح به.

1398- Ibn Abbas "Allah be pleased with both" narrated: The delegate of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him". They said: " We are from such-and-such branch of Rabie'a. We cannot come to you except in the sacred months since the infidels of Mudar are intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind." The Prophet said: "I ordered you to do four things and forbade you from four things. I ordered you to believe in Allah Alone: That is To testify that there is no God to be worshipped but Allah; to offer prayers perfectly; to pay the obligatory charity; and to pay one fifth of the booty to be given for Allah's sake. Then I forbade you four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

1399- Abu'huraira "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr became the caliph some Arabs grew renegades. Abu'bakr decided to declare war against them. But Omar said to Abu'bakr: "How can you fight with these people although Allah's Apostle "Allah's blessing and peace be upon him" said: I have been ordered (by Allah) to fight the people till they say: "There is no God (to be worshipped) but Allah", and whoever said it then he would save his life and property from me except in case of trespassing the (Islamic law) rights, and his accounts will be with Allah. "

1400- Abu'bakr said: "By Allah! I will fight those who differentiate between the prayer and the Zakah, which is the compulsory right to be taken from the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it." Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

[2] Giving the pledge of allegiance to pay the obligatory charity

1401- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: To offer prayers perfectly; to pay the obligatory charity; and, in addition, to be sincere and true (in duty) to every Muslim.

المَكْتُوبَةَ، وَتُؤَدِّي الزَّكاةَ المَفرُوضَةَ، وَتَصُومُ رَمَضانَ». قالَ: وَالَّذِي نَفسِي بِيَدِهِ، لا أَزِيدُ عَلَى هذا. فَلَمَّا وَلَّى، قالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الجَنَّةِ، فَلْيَنْظُرْ إِلَى هذا».

حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ أَبِي حَيَّانَ قالَ: أَخبَرَنِي أَبُو زُرْعَةَ، عَنِ النَّبِيِّ ﷺ بِهذا.

١٣٩٨ ـ حدّثنا حَجَّاجٌ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ: حَدَّثَنا أَبُو جَمْرَةَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيسِ عَلَى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللَّهِ، إِنَّ هذا الحَيَّ مِنْ رَبِيعَةَ، قَدْ حالَتْ بَيْنَنا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَسْنا نَخْلُصُ إِلَيكَ إِلاَّ في الشَّهْرِ الحَرامِ، فَمُرْنا بِشَيءٍ نَأْخُذُهُ عَنكَ وَنَدْعُو إِلَيهِ مَنْ وَراءَنا. قالَ: «آمُرُكُمْ بِأَربَعٍ، وَأَنهاكُمْ عَنْ أَربَعٍ: الإِيمانِ بِاللَّهِ، وَشَهادَةِ أَنْ لا إِلهَ إِلاَّ اللَّهُ ـ وَعَقَدَ بِيَدِهِ هكَذا ـ وَإِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وَأَنْ تُؤَدُّوا خُمُسَ ما غَنِمْتُمْ. وَأَنهاكُمْ عَنِ الدُّبَّاءِ، وَالحَنْتَمِ، وَالنَّقِيرِ، وَالمُزَفَّتِ». وَقالَ سُلَيمانُ وَأَبُو النُّعْمانِ، عَنْ حَمَّادٍ: «الإِيمانِ بِاللَّهِ شَهادَةِ أَنْ لا إِلهَ إِلاَّ اللَّهُ».

[طرفه في: ٥٣]

١٣٩٩ ـ حدّثنا أَبُو اليَمانِ الحَكَمُ بْنُ نافِعٍ: أَخبَرَنا شُعَيبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسعُودٍ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، فَقالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: كَيفَ تُقاتِلُ النَّاسَ؟ وَقَدْ قالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلهَ إِلاَّ اللَّهُ، فَمَنْ قالَهَا فَقَدْ عَصَمَ مِنِّي مالَهُ وَنَفسَهُ إِلاَّ بِحَقِّهِ، وَحِسابُهُ عَلَى اللَّهِ».

[الحديث ١٣٩٩ ـ أطرافه في: ١٤٥٧، ٦٩٢٤، ٧٢٨٤]

١٤٠٠ ـ فَقالَ: وَاللَّهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكاةِ، فَإِنَّ الزَّكاةَ حَقُّ المالِ، وَاللَّهِ لَوْ مَنَعُونِي عَناقاً كانُوا يُؤَدُّونَها إِلَى رَسُولِ اللَّهِ ﷺ لَقاتَلْتُهُمْ عَلَى مَنْعِها. قالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: فَوَاللَّهِ ما هوَ إِلاَّ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنهُ، فَعَرَفتُ أَنَّهُ الحَقُّ.

[الحديث ١٤٠٠ ـ أطرافه في: ١٤٥٦، ٦٩٢٥، ٧٢٨٥]

٢ ـ بابُ البَيعَةِ عَلَى إِيتاءِ الزَّكاةِ

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلاةَ وَآتَوُا الزَّكاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [التوبة: ١١].

١٣٩٨ـ قوله: هكذا أي كما يعقده الذي يعدّ واحدة (شارح).

ـ قوله: الدباء القرع اليابس والحنتم الجرة الخضراء والنقير ما ينقر وسطه فيوعى فيه والمزفت: المطلي بالزفت.

ـ قوله: الإيمان بالله بالجر بدل من قوله في السابق بأربع وقوله: شهادة بالجر على البدلية أيضاً وبالرفع فيهما ولأبي ذر مبتدأ وخبر (شارح).

١٤٠٠ـ قوله: العناق الأنثى من المعز.

[3] The sin of he, who did not pay his obligatory charity (Zakah)

Allah said: “And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty On the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye buried for yourself: taste ye then, the (treasures) ye buried.” (The Repentance “At’tawba” 34:35)

1402- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) camels will come to their owner in the best state of health they have ever had (in the world). If he did not pay their Zakah (in the world) then they would tread him with their feet. Similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he did not pay their Zakah, then they would tread him with their hooves and butt him with their horns." The Prophet "Allah's blessing and peace be upon him" added: "One of their rights is that they should be milked while water is kept in front of them." The Prophet "Allah's blessing and peace be upon him" added: "I do not want anyone of you to come to me on the Day of Judgement, carrying over his neck a sheep that will be bleating. Such a person will (then) say: “O Mohammad! (please intercede for me).” I will say to him: “I can't help you, for I conveyed Allah's Message to you.” Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say: “O Mohammad! (Please intercede for me)." I will say to him: "I can't help you for I conveyed Allah's message to you.""

1403- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the Zakah of his wealth, then on the Day of Judgement his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: “I am your wealth, I am your treasure."" Then The Prophet "Allah's blessing and peace be upon him" recited the Qur’anic verse: "And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do." (Al Imran 180)

[4] It is not considered as (buried) treasure the wealth whose obligatory charity was taken

1404- Khalid Ibn Aslam reported: Once we got out with Abdullah Ibn Omar “Allah be pleased with both” to whom a Bedouin said: “Explain to me Allah’s saying: “And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty” (The Repentance 34).” Ibn Omar replied: “Woe to

١٤٠١ ـ حدّثنا ابْنُ نُمَيرٍ قالَ: حَدَّثني أَبي: حَدَّثَنا إسماعيلُ، عَنْ قَيسٍ قالَ: قالَ جَريرُ بْنُ عَبْدِ اللَّهِ: بَايَعْتُ النَّبِيَّ ﷺ على إِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.
[طرفه في: ٥٧].

٣ ـ باب إثم مانع الزكاة

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلا يُنْفِقُونَها في سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذابٍ أَلِيمٍ * يَوْمَ يُحْمَى عَلَيْها في نارِ جَهَنَّمَ فَتُكْوَى بِها جِباهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هذا ما كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا ما كُنْتُمْ تَكْنِزُونَ﴾ [التوبة: ٣٤ - ٣٥].

١٤٠٢ ـ حدّثنا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ هُرْمُزَ الأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «تَأْتي الإِبِلُ على صاحِبِها على خَيرِ ما كانَتْ، إِذا هُوَ لَمْ يُعْطِ فِيها حَقَّها، تَطَؤُهُ بِأَخْفافِها، وَتَأْتي الغَنَمُ على صَاحِبِها عَلَى خَيرِ ما كانَتْ، إِذا لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَظْلافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، وَقالَ: وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلى الماءِ». قالَ: «وَلا يَأْتي أَحَدُكُمْ يَومَ القِيامَةِ بِشاةٍ يَحْمِلُها عَلى رَقَبَتِهِ لَها يُعارٌ، فَيَقُولُ: يا مُحَمَّدُ، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيئاً، قَدْ بَلَّغْتُ، وَلا يَأْتي بِبَعِيرٍ يَحْمِلُهُ عَلى رَقَبَتِهِ لَهُ رُغاءٌ، فَيَقُولُ: يا مُحَمَّدُ، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيئاً، قَدْ بَلَّغْتُ». [الحديث ١٤٠٢ ـ أطرافه في: ٢٣٧٨، ٣٠٧٣، ٦٩٥٨].

١٤٠٣ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا هَاشِمُ بْنُ القَاسِمِ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ ابْنِ دِينارٍ، عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ آتاهُ اللَّهُ مالاً، فَلَمْ يُؤَدِّ زَكاتَهُ، مُثِّلَ لَهُ يَومَ القِيامَةِ شُجاعاً أَقْرَعَ، لَهُ زَبِيبَتانِ، يُطَوَّقُهُ يَومَ القِيامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيهِ ـ يَعْني شِدْقَيهِ ـ ثُمَّ يَقُولُ: أَنا مالُكَ، أَنا كَنْزُكَ، ثُمَّ تَلا: ﴿لا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ﴾ [آل عمران: ١٨٠] الآيَةَ».
[الحديث ١٤٠٣ ـ أطرافه في: ٤٥٦٥، ٤٦٥٩، ٦٩٥٧].

٤ ـ بابٌ ما أُدِّيَ زَكاتُهُ فَلَيسَ بِكَنْزٍ

لِقَوْلِ النَّبِيِّ ﷺ: «لَيسَ فِيما دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ».

١٤٠٤ ـ وَقالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ: حَدَّثَنا أَبي، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ خالِدِ بْنِ أَسْلَمَ قالَ: خَرَجْنا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، فَقالَ أَعْرابِيٌّ: أَخْبِرْني قَوْلَ

١٤٠٢ـ قوله: تنطحه. قال الشارح: بفتح الطاء ولأبي الوقت بكسرها على الأشهر وقوله: أن تحلب على الماء أي يوم ورودها ليحضرها المساكين النازلون عليه واليعار الصوت والرغاء صوت الإبل.

١٤٠٣ـ قوله: الشجاع هو الحية الذكر أو الذي يقوم على ذنبه ويواثب الرجل والفارس وربما بلغ الفارس والأقرع الذي لا شعر على رأسه لكثرة سمه وطول عمره له زبيبتان أي النكتتان السوداوان فوق عينيه وهو أوحش ما يكون من الحيات وأخبثه قاله الشارح.

he, who bury them without affording their (obligatory) charity. This had been before Allah enjoined the obligatory charity. Then, when it was enjoined, Allah almighty made it as purification of wealth."

1405- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No Zakah is obligatory on property equal to less than five ounces (of silver). No Zakah is compulsory on less than five camels. There is no Zakah on less than five Wasaqs."

1406- Zaid Ibn Wahb narrated: I passed by Ar'rabadha where I met, by chance, Abu'dharr whom I asked: "What has brought you to this place?" He said: "I was in Sham and differed with Mo'awiya on the meaning of (Allah's saying): "They who bury gold and silver and spend them not in the way of Allah." (The Repentance 34). Mo'awiya said: "This verse is revealed regarding the people of the scriptures." I said: "It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mo'awiya sent (a message) complaining me to Othman. Othman wrote to me to come to Medina, and I came to Medina. Many people came to me as if they had not seen me before. So I told this to Othman who said to me: "You may depart and live nearby if you wish." That was why I am here; for even if an Ethiopian had been nominated as my ruler, I would have obeyed him ."

1407- Al'ahnaf Ibn Qais narrated: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said: "Inform those who bury wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts. The stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar. I followed him and sat beside him, though I did not know who he was. I said to him: "I think the people disliked what you had said." He said: "These people do not understand anything, (although my friend told me)."

1408- He (Abu'dharr) resumed speaking: "(These people do not understand anything), although my friend told me." I (Al'ahnaf) asked: "Who is your friend?" He said: "The Prophet said (to me): "O Abu'dharr! Do you see the mountain of Ohod? " On that I started looking towards the sun to judge how much remained of the day as I thought that Allah's Apostle wanted to send me to do something for him. I said: "Yes! " He said: "I would not like to have gold equal to the mountain of Ohod unless I spend it all (in Allah's cause) except three Dinars. These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah.""

اللَّهِ ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤]. قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَنْ كَنَزَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا فَوَيلٌ لَهُ، إِنَّمَا كانَ هذا قَبْلَ أَنْ تُنْزَلَ الزَّكاةُ، فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللَّهُ طُهْراً لِلأَمْوالِ.

[الحديث ١٤٠٤ ـ طرفه في: ٤٦٦١].

١٤٠٥ ـ حدّثنا إِسْحاقُ بْنُ يَزِيدَ أَخْبَرَنا شُعَيبُ بْنُ إِسْحاقَ: قالَ الأَوْزاعِيُّ: أَخْبَرَنِي يَحيى ابْنُ أَبِي كَثِيرٍ: أَنَّ عَمْرو بْنَ يَحيى بْنِ عُمارَةَ أَخْبَرَهُ، عَنْ أَبِيهِ يَحيى بْنِ عُمارَةَ بْنِ أَبِي الحَسَنِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «لَيسَ فِيما دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ».

[الحديث ١٤٠٥ ـ أطرافه في: ١٤٤٧، ١٤٥٩، ١٤٨٤].

١٤٠٦ ـ حدّثنا عَلِيٌّ: سَمِعَ هُشَيماً: أَخْبَرَنا حُصَينٌ، عَنْ زَيدِ بْنِ وَهْبٍ قالَ: مَرَرْتُ بِالرَّبَذَةِ، فَإِذا أَنا بِأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ لَهُ: ما أَنْزَلَكَ مَنْزِلَكَ هذا؟ قالَ: كُنْتُ بِالشَّأْمِ، فَاخْتَلَفْتُ أَنَا وَمُعَاوِيَةُ فِي: ﴿الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤]، قالَ مُعاوِيَةُ: نَزَلَتْ فِي أَهْلِ الكِتابِ، فَقُلْتُ: نَزَلَتْ فِينا وَفِيهِمْ، فَكانَ بَينِي وَبَينَهُ فِي ذاكَ، وَكَتَبَ إِلَى عُثْمانَ رَضِيَ اللَّهُ عَنْهُ يَشْكُونِي، فَكَتَبَ إِلَيَّ عُثْمانُ أَنِ اقْدَمِ المَدِينَةَ، فَقَدِمْتُهَا، فَكَثُرَ عَلَيَّ النَّاسُ حَتَّى كَأَنَّهُمْ لَمْ يَرَوْنِي قَبْلَ ذلِكَ، فَذَكَرْتُ ذاكَ لِعُثْمانَ، فَقالَ لِي: إِنْ شِئْتَ تَنَحَّيتَ، فَكُنْتَ قَرِيباً، فَذاكَ الَّذِي أَنْزَلَنِي هذا المَنْزِلَ، وَلَوْ أَمَّرُوا عَلَيَّ حَبَشِيّاً لَسَمِعْتُ وَأَطَعْتُ. [الحديث ١٤٠٦ ـ طرفه في: ٤٦٦٠].

١٤٠٧ ـ حدّثنا عَيَّاشٌ: حدّثنا عَبْدُ الأَعْلَى: حدّثنا الجُرَيرِيُّ، عَنْ أَبِي العَلاءِ، عَنِ الأَحْنَفِ بْنِ قَيسٍ قالَ: جَلَسْتُ. وَحَدَّثَنِي إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنِي أَبِي: حدّثنا الجُرَيرِيُّ: حدّثنا أَبُو العَلاءِ بْنُ الشِّخِّيرِ: أَنَّ الأَحْنَفَ بْنَ قَيسٍ حَدَّثَهُمْ قالَ: جَلَسْتُ إِلَى مَلإٍ مِنْ قُرَيشٍ، فَجاءَ رَجُلٌ، خَشِنُ الشَّعَرِ وَالثِّيابِ وَالهَيئَةِ، حَتَّى قامَ عَلَيهِمْ، فَسَلَّمَ ثُمَّ قالَ: بَشِّرِ الكانِزِينَ بِرَضْفٍ يُحْمى عَلَيهِ فِي نارِ جَهَنَّمَ، ثُمَّ يُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ، وَيُوضَعُ عَلَى نُغْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ، يَتَزَلْزَلُ. ثُمَّ وَلَّى فَجَلَسَ إِلَى سارِيَةٍ، وَتَبِعْتُهُ وَجَلَسْتُ إِلَيهِ، وَأَنا لا أَدْرِي مَنْ هُوَ، فَقُلْتُ لَهُ: لا أُرَى القَوْمَ إِلاَّ قَدْ كَرِهُوا الَّذِي قُلْتَ؟ قالَ: إِنَّهُمْ لا يَعْقِلُونَ شَيئاً.

١٤٠٨ ـ قالَ لِي خَلِيلِي، قالَ: قُلْتُ: مَنْ خَلِيلُكَ؟ قالَ: النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ، أَتُبْصِرُ أُحُداً»؟ قالَ: فَنَظَرْتُ إِلَى الشَّمْسِ ما بَقِيَ مِنَ النَّهارِ، وَأَنا أُرَى أَنَّ رَسُولَ اللَّهِ ﷺ يُرْسِلُنِي فِي

١٤٠٦ـ قوله: في ذلك وفي نسخة في ذاك نزاع (شارح).

١٤٠٧ـ قوله: برضف أي بحجارة محماة وأصل النغض الحركة وسمي الشاخص من الكتف وهو العظم الرقيق على طرف الكتف نغضاً لتحركه عند تحرك الإنسان في مشيه وتصرفه وهو الغضروف.

[5] Spending one's wealth in the right way

1409- Abdullah Ibn Mas'ood "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others."

[6] One's showing off in giving in charity

in this connection, Allah almighty said: "O ye who believe! cancel not your Charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject Faith." (The Heifer "Al'baqara" 264)

[7] One's charity should not accepted by Allah if it was given from his misappropriation; and it should not be accepted unless it was from one's lawful earnings according to Allah's saying: "Kind words and the covering of faults are better than Charity followed by injury. Allah is free of all wants, and he is most forbearing." (Al'baqara 263)

[8] One's charity must be from his honestly earned money

This is according to Allah's saying: "Allah will deprive usury of all blessing, but will give increase for he loveth not creatures ungrateful and wicked. Those who believe, and do deeds of righteousness, and establish regular Prayers and regular Charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve." (The Heifer "Al'baqara" 276:277)

1410- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If one gives in charity what equals to one date-fruit from the honestly earned money, and Allah never accepts but the honestly earned money, Allah takes it in His right (hand), and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much that it becomes as big as a mountain."

حاجَة لَهُ، قُلتُ: نَعَمْ. قالَ: «ما أُحِبُّ أَنَّ لي مِثْلَ أُحُدٍ ذَهَباً، أُنفِقُهُ كُلَّهُ، إلاَّ ثَلاَثَةَ دَنَانِيرَ». وَإِنَّ هؤُلاَءِ لاَ يَعْقِلُونَ، إِنَّمَا يَجْمَعُونَ الدُّنْيَا، لاَ وَاللَّهِ، لاَ أَسْأَلُهُمْ دُنْيَا، وَلاَ أَسْتَفتِيهِمْ عَنْ دِينٍ، حَتَّى أَلْقَى اللَّهَ.

[طرفه في: ١٢٣٧].

٥ ـ بابُ إِنْفاقِ المَالِ في حَقِّهِ

١٤٠٩ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قالَ: حَدَّثَنِي قَيْسٌ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ حَسَدَ إلاَّ في اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مالاً، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[طرفه في: ٧٣].

٦ ـ بابُ الرِّيَاءِ في الصَّدَقةِ

لِقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالمَنِّ وَالأَذَى ـ إِلَى قَوْلِهِ ـ الكَافِرِينَ﴾ [البقرة: ٢٦٤]. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿صَلداً﴾ [البقرة: ٢٦٥] لَيسَ عَلَيهِ شَيءٌ. وَقالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾ [البقرة: ٢٦٥] مَطَرٌ شَدِيدٌ، وَالطَّلُّ النَّدَى.

٧ ـ بابٌ لا يَقْبَلُ اللهُ صَدَقَةً مِنْ غُلُولٍ، ولا يَقْبَلُ إلاّ مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ: ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ [البقرة: ٢٦٣].

٨ ـ بابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ: ﴿وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ إِلَى قَوْلِهِ: ﴿وَلاَ خَوْفٌ عَلَيهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٦ ـ ٢٧٧].

١٤١٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سمعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمنِ، هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَقْبَلُ اللَّهُ إلاَّ الطَّيِّبَ، وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا

١٤٠٩ـ قوله: لا حسد أي لا غبطة إلا في اثنتين أي خصلتين.

ـ قوله: رجل آتاه الخ بالجر بدل من اثنتين على حذف مضاف ولأبي ذر رجل بالرفع على إضمار مبتدأ وكذا قوله: ورجل اهـ من الشارح.

باب ٧ ـ قوله الغلول: الخيانة في المغنم.

١٤١٠ـ قوله العدل: بفتح العين المثل وبالكسر الحمل بكسر الحاء أي بقيمة تمرة.

ـ قوله وإن الله يتقبلها بالواو ولأبي الوقت فإن الله (شارح).

ـ الفلو: المهر يفصل عن أمه والجمع أفلاء مثل عدو وأعداء.

[9] The virtue of the charity (which is given) from one's (honestly) earnings

[10] One must give in his charity before the time comes when it is rejected by he, who was in need of it earlier

1411- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O people! Give in charity as a time shall come upon you when a person will wander about with his object of charity and will find nobody to accept it, and one (who will be requested to take it) will say: "If you had brought it yesterday, I would have taken it. But today I am not in need of it.""

1412- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgment) will not be established till your wealth increases so much that one will be worried, for no one will accept his Zakah; and the person to whom he will give it will reply: "I am not in need of it. ""

1413- Adi Ibn Hatim "Allah be pleased with him" narrated: While I was sitting with Allah's Apostle "Allah's blessing and peace be upon him" two persons came to him, one of whom complained of his poverty and the other complained of the prevalence of robberies. Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. Regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will find nobody to accept it. (No doubt) each one of you will stand in front of Allah when there will be neither a curtain nor an interpreter between him and Allah who will ask him: "Did not I give you wealth?" He will reply in the affirmative. Allah will further ask: "Didn't I send a messenger to you?" Again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire. Then he will look to his left and will see nothing but Hell-fire. So, any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find (nothing), then (you can do it through saying) a good pleasant word (to your brethren)."

لِصَاحِبِهِ، كما يُرَبِّي أَحَدُكُم فَلُوَهُ، حَتَّى تَكُونَ مِثْلَ الجَبَلِ». تَابَعَهُ سُلَيمانُ عَنِ ابْنِ دِينَارٍ. وَقَالَ وَرْقَاءُ: عَنِ ابْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مُسْلِمُ بْنُ أَبِي مَرْيَمَ، وَزَيدُ بْنُ أَسْلَمَ، وَسُهَيلٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٤١٠ ـ طرفه في: ٧٤٣٠].

٩ ـ باب فضل الصدقة من كسب

١٠ ـ بابُ الصَّدَقَةِ قَبْلَ الرَّدِّ

١٤١١ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ قالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا، فَإِنَّهُ يَأْتِي عَلَيكُم زَمانٌ، يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلاَ يَجِدُ مَنْ يَقْبَلُهَا، يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا، فَأَمَّا اليَوْمَ فَلاَ حَاجَةَ لِي بِهَا». [الحديث ١٤١١ ـ طرفاه في: ١٤٢٤، ٧١٢٠].

١٤١٢ ـ حدثنا أبو اليمانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ المَالُ، فَيَفِيضَ، حَتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ، فَيَقُولُ الَّذِي يَعْرِضُهُ عَلَيهِ: لاَ أَرَبَ لِي». [طرفه في: ٨٥].

١٤١٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ: أَخْبَرَنَا سَعْدَانُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو مُجَاهِدٍ: حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ الطَّائِيُّ قالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَهُ رَجُلانِ، أَحَدُهُمَا يَشْكُو العَيلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ العِيرُ إِلَى مَكَّةَ بِغَيرِ خَفِيرٍ، وَأَمَّا العَيلَةُ: فَإِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَينَ يَدَي اللَّهِ، لَيسَ بَينَهُ وَبَينَهُ حِجَابٌ، وَلاَ تُرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مالاً؟ فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيكَ رَسُولاً؟ فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[الحديث ١٤١٣ ـ أطرافه في: ١٤١٧، ٣٥٩٥، ٦٠٢٣، ٦٥٣٩، ٦٥٤٠، ٦٥٦٣، ٧٤٤٣، ٧٥١٢].

١٤١٢ـ قوله: حتى يهم بهذا الضبط وبفتح الياء وضم الهاء يقال: همه الأمر وأهمه.

ـ قوله: لا أرب لي أي لا حاجة لي ا هـ.

١٤١٣ـ قوله: العيلة بالفتح الفقر والعير بالكسر القافلة والخفير الحامي المجير الذي يكون القوم في خفارته وذمته.

قوله: فليتقين أحدكم زاد أبو ذر النار وفي نسخة ولو بشق تمرة (شارح).

1414- Abu'burda reported that Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come when one of you wanders about with his charity of gold and will find nobody to accept it; and the man will be seen followed by forty women as their guardian in view of the fact that men will increase so much while women will decrease so much (in number)."

[11] Fear of Allah even by half a date-fruit

Allah almighty said: "And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile; heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do. Does any of you wish that he should have a garden with date palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider." (The Heifer "Al'baqara" 265:266)

1415- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said: "He is showing off." Another man came and gave a Sa (a small measure of food grains); and they said: "Allah is not in need of this small amount of charity." Then the Divine Inspiration was revealed: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (The Repentance "At'tawba" 79).

1416- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) to give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

1417- Adi Ibn Hatim "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Fear of Allah even by (giving in charity) half a date-fruit."

1418- A'isha "Allah be pleased with her" narrated: A lady along with her two daughters came to me asking (for something to eat), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then The Prophet "Allah's blessing and peace be upon him" came in and I informed him about this story. He said: "Whoever is put to trial by these daughters and he treats them generously then these daughters will shield him from Hell-Fire."

١٤١٤ ـ حدّثنا مُحمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيأْتِيَنَّ عَلَى النَّاسِ زَمانٌ، يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذهبِ، ثمّ لا يجدُ أحداً يأخذها منه، ويُرى الرَّجلُ الواحدُ يتبعُهُ أربعونَ امْرأةً يَلُذْنَ به، مِن قِلَّة الرِّجالِ، وكَثْرَةِ النِّساءِ».

١١ ـ بابٌ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالقَلِيلِ مِنَ الصَّدَقَةِ

﴿وَمَثَلُ الَّذِينَ يُنفِقُونَ أَموالَهُمُ ابْتِغاءَ مَرضاةِ اللهِ وَتَثْبِيتاً مِنْ أَنْفُسِهِمْ ـ الآيَةَ، وإلى قَوْلِهِ ـ مِن كُلِّ الثَّمَراتِ﴾ [البقرة: ٢٦٥ ـ ٢٦٦].

١٤١٥ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعيدٍ: حَدَّثَنَا أَبُو النُّعْمانِ الحَكَمُ، هُوَ ابْنُ عَبْدِ اللَّهِ البَصْرِيُّ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ أَبِي وائِلٍ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ، كُنَّا نُحَامِلُ، فَجاءَ رَجُلٌ فَتَصَدَّقَ بِشَيءٍ كَثِيرٍ، فَقالُوا: مُرائِي، وَجاءَ رَجُلٌ فَتَصَدَّقَ بِصَاعٍ، فَقالُوا: إنَّ اللّه لَغَنِيٌّ عَنْ صاعِ هذا، فنزلت: ﴿الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ فِي الصَّدَقاتِ وَالَّذِينَ لا يَجِدُونَ إِلاَّ جُهْدَهُمْ﴾ [التوبة: ٧٩] الآيَةَ.

[الحديث ١٤١٥ ـ أطرافه في: ١٤١٦، ٢٢٧٣، ٤٦٦٨، ٤٦٦٩].

١٤١٦ ـ حدّثنا سَعِيدُ بْنُ يَحْيى: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصارِيِّ رَضِيَ اللَّهُ عنه قالَ: كانَ رَسُولُ اللَّهِ ﷺ إذا أَمَرَنا بالصَّدَقَةِ، انطلقَ أَحدُنا إلى السُّوقِ، فتحامَلَ، فَيُصِيبُ المُدَّ، وإنَّ لِبَعْضِهِمُ اليَومَ لَمِئَةَ أَلْفٍ. [طرفه في: ١٤١٥].

١٤١٧ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قالَ: سَمِعْتُ عَدِيَّ بْنَ حاتِمٍ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَو بِشِقِّ تَمْرَةٍ». [طرفه في: ١٤١٣].

١٤١٨ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ قالَ: أَخبَرنا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثني عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دَخَلَتِ امْرَأَةٌ معها ابْنَتانِ لها تَسْأَلُ، فلَمْ تَجِدْ عِنْدِي شيئاً غيرَ تَمْرَةٍ، فأَعْطَيتُها إيّاها، فقسمتها بين ابْنَتَيها، ولم تأكُلْ مِنْها، ثُمَّ قامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَينا فأَخْبَرْتُهُ، فَقالَ: «مَنِ ابْتُلِيَ مِنْ هذهِ البَناتِ بِشَيءٍ كُنَّ لَهُ سِتْراً مِنَ النَّارِ».

[الحديث ١٤١٨ ـ طرفه في: ٥٩٩٥].

١٤١٤ـ قوله: يلذن به أي يلتجئن إليه (شارح).

باب ١١ ـ قوله: بشق تمرة أي بنصفها.

١٤١٥ـ قوله: نحامل أي نحمل الحمل على ظهورنا بالأجرة يريد نتكلف لنكسب ما نتصدق به اهـ من الشارح.

[12] Which charity is better; and the charity of the healthy and stingy one

Allah said: "And spend something (in Charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, O my Lord! Why didst thou not give me respite for a little while? I should then have given (largely) in Charity, and I should have been one of the doers of Allah." (The Hypocrites "Al'munafiqun" 10)

He also said: "O ye who believe! spend out of (the bounties) we have provided for you, before the day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith they are the wrongdoers." (The Heifer "Al'baqara" 254)

1419- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Which charity is the most superior in reward?" He replied: "The charity which you practice while you are healthy, stingy and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say: Give so much to such and such, and so much to such and such. It has already belonged to such and such (as it is too late)."

[13]

1420- A'isha "Allah be pleased with her" narrated: Some of the wives of The Prophet "Allah's blessing and peace be upon him" asked him: "Who amongst us will be the first to follow you (Die after you)?" He said: "Whoever has the longest hand." So they started measuring their hands with a stick and Sawda's hand turned out to be the longest. We came to know that the long hand was a symbol of practicing charity, so she was the first to follow The Prophet "Allah's blessing and peace be upon him" and she used to love practicing charity.

[14] Giving in charity in public

Allah almighty said: "Those who (in Charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve." (The Heifer "Al'baqara" 274)

[15] Giving in charity secretly

Abu'huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "And a man, who gave in charity and concealed it so that his left hand never knew what his right hand had given."

Allah almighty said in this context: "If ye disclose (acts of) Charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do." (The Heifer "Al'baqara" 271)

[16] When one gives in charity unknowingly to a rich person

1421- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said: "O Allah! All the praises be to you. I will give in charity again." So he again went out with his charity and (unknowingly) gave it to an adulteress. Next

١٢ ـ بابٌ أَيُّ الصَّدَقَةِ أفضَلُ، وَصَدَقَةُ الشَّحِيحِ الصَّحِيحِ

لقوله: ﴿وَأَنفِقُوا مِمَّا رَزَقْنَاكُم مِن قَبلِ أَنْ يَأْتِيَ أَحَدَكُمُ المَوتُ﴾ [المنافقون: ١٠] الآيَة وقوله: ﴿يا أَيُّها الَّذينَ آمَنوا أَنفِقوا مِمَّا رَزَقناكُم مِن قَبلِ أَنْ يَأتِيَ يَومٌ لا بَيعٌ فيهِ﴾ [البقرة: ٢٥٤] الآيَةَ.

١٤١٩ ـ حدثنا موسى بنُ إسماعِيلَ: حَدَّثنا عَبدُ الوَاحِدِ: حَدَّثَنا عُمارَةُ بنُ القَعقاعِ: حَدَّثَنا أبو زُرعَةَ: حدَّثنا أبو هُريرةَ رضيَ اللهُ عنهُ قال: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فقال: يا رَسُولَ اللهِ، أيُّ الصَّدَقةِ أعظَمُ أجراً؟ قال: «أنْ تَصَدَّقَ وَأنْتَ صَحِيحٌ شَحِيحٌ، تَخْشى الفَقْرَ وَتأْمُلُ الغِنَى، وَلاَ تُمْهِلُ حَتَّى إذا بَلَغَتِ الحُلقُومَ، قُلتَ: لِفُلاَنٍ كَذا، وَلِفُلاَنٍ كَذا، وَقَدْ كانَ لِفلاَنٍ». [الحديث ١٤١٩ ـ طرفه في: ٢٧٤٨].

١٣ ـ بابٌ

١٤٢٠ ـ حدثنا موسى بنُ إسماعيلَ: حَدَّثَنا أَبو عَوانَة، عَنْ فِراسٍ، عَنِ الشَّعبِيِّ، عَن مَسرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ بَعضَ أَزواجِ النَّبِيِّ ﷺ قُلنَ لِلنَّبِيِّ ﷺ: أَيُّنا أَسرَعُ بِكَ لُحوقاً؟ قال: «أَطوَلُكُنَّ يَداً». فَأَخَذوا قَصبةً يَذرَعونَها، فَكانَت سَودَةُ أَطوَلَهُنَّ يَداً، فَعَلِمنا بَعدُ: أَنَّما كانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكانَتْ أَسرَعَنا لُحُوقاً بِهِ، وَكانَتْ تُحِبُّ الصَّدَقَةَ.

١٤ ـ بابُ صَدَقَةِ العَلاَنِيَةِ

قَوْلُهُ: ﴿الَّذِينَ يُنفِقُونَ أَموالَهُمْ بِاللَّيلِ وَالنَّهارِ سِرّاً وَعَلانِيَةً ـ إلى قوله ـ وَلاَ هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٤].

١٥ ـ بابُ صَدَقَةِ السِّرِّ

وَقالَ أَبُو هُرَيرَةَ رَضِيَ اللهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لا تَعلَمَ شِمالُهُ ما صَنَعَتْ يَمِينُهُ». وقالَ اللهُ تَعالَى: ﴿وَإِنْ تُخْفُوها وَتُؤْتوها الفُقَراءَ فَهُوَ خَيرٌ لَكُمْ﴾ [البقرة: ٢٧١].

١٦ ـ بابُ إِذا تَصَدَّقَ عَلَى غَنِيٍّ وَهُوَ لا يَعْلَمُ

١٤٢١ ـ حدَّثنا أَبُو اليمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ رَجُلٌ: لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَها في يَدِ سَارِقٍ! فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ، فَقالَ: اللَّهُمَّ لَكَ الحَمْدُ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدَيْ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيلَةَ عَلَى زَانِيَةٍ!

١٤١٩ـ قوله: تصدق بتخفيف الصاد وحذف إحدى التاءين أو بإبدال إحدى التاءين صاداً وإدغامها في الصاد وقوله: ولا تمهل بالجزم على النهي أو بالنصب عطفاً على أن تصدق أو بالرفع (شارح).

١٤٢١ـ قوله: يعتبر فينفق بالرفع فيهما ولأبي ذر أن يعتبر فينفق (شارح).

morning the people said that he had given his charity to an adulteress last night. The man said: "O Allah! All the praises be to you. (I gave my charity) to an adulteress. I will give in charity again." So he went out with his charity again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his charity to a wealthy person. He said: "O Allah! All the praises be to you. (I had given charity) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him: "The charity which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from adultery, and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause.""

[17] When one gives in charity unfeelingly to his son

1422- Yazid Ibn Ma'n "Allah be pleased with both" narrated: My grandfather, my father and I gave the pledge of allegiance to Allah's Apostle. The Prophet "Allah's blessing and peace be upon him" got me engaged and then got me married. One day I went to The Prophet "Allah's blessing and peace be upon him" with a complaint. My father Yazid had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said: "By Allah! I did not intend to give them to you. " I offered (the case) to Allah's Apostle "Allah's blessing and peace be upon him". On that Allah's Apostle "Allah's blessing and peace be upon him" said: "O Yazid! You will be rewarded for what you intended. O Ma'n! Whatever you have taken is yours."

[18] Giving in charity with one's right (hand)

1423- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a man whose heart is attached to the mosques (by performing the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for adultery with her and says: I am afraid of Allah, a man who gives in charity so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

1424- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O people! Give in charity as a time shall come upon you when a person will wander about with his object of charity and will find nobody to accept it, and one (who will be requested to take it) will say: "If you had brought it yesterday, I would have taken it. But today I am not in need of it.""

[19] When one presents his charity to his servant to give in it on behalf of him

Abu'moosa narrated from The Prophet that he (the servant) would (have the same reward as the mister and would) be considered as one of the two charitable persons

1425- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what

فَقالَ: اللَّهُمَّ لَكَ الحَمْدُ، عَلَى زَانِيَةٍ؟ لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا في يَدَيْ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِيٍّ! فَقالَ: اللَّهُمَّ لَكَ الحَمْدُ، عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ. فَأُتِيَ. فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ: فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ: فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الغَنِيُّ: فَلَعَلَّهُ يَعْتَبِرُ، فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ».

١٧ ـ بابٌ إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لا يَشْعُرُ

١٤٢٢ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو الجُوَيْرِيَةِ: أَنَّ مَعْنَ بْنَ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنَا وَأَبِي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي، وَخاصَمْتُ إِلَيهِ: كانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ في المَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُه بِهَا، فَقَالَ: واللَّهِ ما إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «لَكَ ما نَوَيتَ يَا يَزِيد، وَلَكَ ما أَخَذْتَ يَا مَعْنُ».

١٨ ـ بابُ الصَّدَقَةِ بِاليَمِينِ

١٤٢٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَنِي خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى في ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّه: إِمامٌ عَدْلٌ، وَشَابٌّ نَشَأَ في عِبادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَسَاجِدِ، وَرَجُلانِ تَحابَّا في اللَّهِ، اجْتَمعَا عليهِ وَتَفَرَّقَا عليهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمالٍ، فقالَ: إِنِّي أَخافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمالُهُ ما تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خالِياً فَفَاضَتْ عَيناهُ».

[طرفه في: ٦٦٠].

١٤٢٤ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ قالَ: أَخْبَرَنِي مَعْبَدُ بْنُ خالِدٍ: قالَ سَمِعْتُ حارِثَةَ ابْنَ وَهْبٍ الخُزَاعِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا، فَسَيَأْتِي عَلَيكُمْ زَمانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ، فَيَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا مِنْكَ، فأَمَّا اليَوْمَ فَلاَ حَاجَةَ لِي فِيهَا».

[طرفه في: ١٤١١].

١٩ ـ بابُ مَنْ أَمَرَ خادِمَهُ بِالصَّدَقَةِ وَلَمْ يُنَاوِلْ بِنَفْسِه

• وَقالَ أَبُو مُوسى، عَنِ النَّبِيِّ ﷺ: «هُوَ أَحَدُ المُتَصَدِّقِينَ».

١٤٢٥ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا أَنْفَقَتِ المَرْأَةُ مِنْ طَعامِ بَيتِهَا، غَيرَ

باب ١٩ـ قوله المتصدقين بفتح القاف بلفظ التثنية كما في جميع روايات الصحيحين وجوز القرطبي كسر القاف على الجمع انظر الشارح.

she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others. "

[20] The best charity is this, which is practised by a wealthy man far from his expenses and his family's needs, as well as from any debt he owes others

In this relation, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who took people's wealth with the intention of spoiling it, would be ruined by Allah."

1426- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best charity is that which is practised by a wealthy person. Start giving first to your dependents."

1427- Hakim Ibn Hezam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The upper hand (which gives charity) is better than the lower hand (which takes it). One should start giving first to his dependents. The best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). Whoever abstains from asking others for some financial help, will be given by Allah who saves him from asking others, and makes him self-sufficient."

1428- The same previous tradition.

1429- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" while he was on the pulpit speaking about charity, people's abstaining from asking others for some financial help, and begging others, saying: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

[21] One's reminding of his generosity after giving his gifts

Allah said in this case: Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve." (The Heifer "Al'baqara" 262)

مُفسدةٍ، كانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلخَازِنِ مِثْلُ ذلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيئاً».

[الحديث ١٤٢٥ ـ أطرافه في: ١٤٣٧، ١٤٣٩، ١٤٤٠، ١٤٤١، ٢٠٦٥].

٢٠ ـ بابٌ لا صَدَقَةَ إلاّ عَنْ ظَهْرِ غِنَى

وَمَنْ تَصَدَّقَ وَهوَ مُحْتَاجٌ، أَوْ أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيه دَينٌ، فَالدَّينُ أَحَقُّ أَنْ يُقْضَى مِنَ الصَّدَقَةِ وَالعِتْقِ وَالهِبَةِ، وَهْوَ رَدٌّ عَلَيهِ، لَيسَ لَهُ أَنْ يُتْلِفَ أَموَالَ النَّاسِ. قالَ النَّبِيُّ ﷺ: «مَنْ أَخَذَ أَمْوالَ النَّاسِ يُرِيدُ إِتْلاَفَهَا أَتْلَفَهُ اللَّهُ». إِلاَّ أَنْ يَكُونَ مَعْرُوفاً بِالصَّبْرِ، فَيُؤْثِرَ عَلَى نَفسِهِ، وَلَوْ كانَ بِهِ خَصَاصَةٌ، كَفِعْلِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حِينَ تَصَدَّقَ بِمَالِهِ، وَكَذلِكَ آثَرَ الأَنْصَارُ المُهَاجِرِينَ، وَنَهى النَّبِيُّ ﷺ عَنْ إِضَاعَةِ المَالِ. فَلَيسَ لَه أَنْ يُضَيِّعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ. وَقَالَ كَعْبٌ رَضِيَ اللَّهُ عَنهُ: قُلتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوبَتِي أَنْ أَنْخَلِعَ مِنْ مالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ، قالَ: «أَمْسِكْ عَلَيكَ بَعْضَ مالِكَ فَهْوَ خَيرٌ لَكَ». قُلتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيبَرَ.

١٤٢٦ ـ حدّثنا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ». [الحديث ١٤٢٦ ـ أطرافه في: ١٤٢٨، ٥٣٥٥، ٥٣٥٦].

١٤٢٧ ـ حدّثنا موسى بن إسماعِيل: حَدَّثنا وُهَيبٌ: حَدَّثنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ ابْنِ حِزامٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «اليَدُ العُليَا خَيرٌ مِنَ اليَدِ السُّفلى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ».

١٤٢٨ ـ وَعَنْ وُهَيبٍ قالَ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: بِهذا.

[طرفه في: ١٤٢٦].

١٤٢٩ ـ حدّثنا أَبُو النُّعْمانِ قالَ: حَدَّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ (ح). وحَدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَهُوَ عَلَى المِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالمَسْأَلَةَ: «اليَدُ العُليَا خَيرٌ مِنَ اليَدِ السُّفلَى، فَاليَدُ العُليَا هِيَ المُنْفِقَةُ، وَالسُّفلَى هِيَ السَّائِلَةُ».

٢١ ـ بابُ المَنَّانِ بِمَا أَعْطَى

لِقَوْلِهِ: ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ ما أَنْفَقُوا﴾ [البقرة: ٢٦٢]. الآيَةَ.

١٤٢٧ ـ قوله: وخير الصدقة عن ظهر غنى كذا في اليونينية بإسقاط ما كان (شارح).

[22] What about he, who accelerates giving in charity

1430- **Uqba Ibn Al'harith "Allah be pleased with him" reported:** I offered the Asr prayer with the Prophet and after finishing the prayer with the end salutation, he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said: "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it would remain with us throughout the night. So I have ordered it to be distributed."

[23] Urging one, and helping him give in charity

1431- Ibn Abbas "Allah be pleased with both" told: The Prophet offered a two rak'a-prayer on the Day of Al'fitr; and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to give in charity; and so they started giving their earrings and necklaces (in charity).

1432- Abu'burda reported from his father Abu'moosa "Allah be pleased with him": "Whenever a beggar came to Allah's Apostle "Allah's blessing and peace be upon him" or he was asked for something, he used to say (to his companions): "Help and recommend him and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

1433- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "Do not withhold your money, in order that Allah would not withhold His blessings from you." (Or, according to another narration) "Do not account your money of charity so that Allah would not account his blessings upon you."

[24] One should give in charity as much as he can

1434- Asma "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can. "

٢٢ ـ بابُ مَنْ أَحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِهَا

١٤٣٠ ـ حدّثنا أَبُو عاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ عُقْبَةَ بْنَ الحَارِث رَضيَ اللَّهُ عَنهُ حَدَّثَهُ قالَ: صَلَّى بِنَا النَّبِيُّ ﷺ العَصْرَ، فَأَسْرَعَ ثُمَّ دَخَلَ البَيتَ، فَلَمْ يَلبَثْ أَنْ خَرَجَ، فَقُلتُ، أَوْ قِيلَ لَه، فَقالَ: «كُنْتُ خَلَّفْتُ في البَيتِ تِبْراً مِنَ الصَّدَقةِ، فَكَرِهْتُ أَنْ أُبَيِّتَهُ، فَقَسَمْتُهُ». [طرفه في: ٨٥١].

٢٣ ـ بابُ التَّحْرِيضِ عَلَى الصَّدَقَةِ وَالشَّفَاعَةِ فِيهَا

١٤٣١ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنا عَدِيٌّ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ، فَصَلَّى رَكْعَتَينِ، لَمْ يُصَلِّ قَبْلُ وَلاَ بَعْدُ، ثُمَّ مالَ عَلَى النِّساءِ، وَمَعَهُ بِلاَلٌ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأَةُ تُلقِي القُلْبَ وَالخُرْصَ. [طرفه في: ٩٨].

١٤٣٢ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ: حَدَّثَنا أَبُو بُرْدَةَ بْنُ أَبِي مُوسى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ كانَ رَسُولُ اللَّهِ ﷺ إِذا جاءَهُ السَّائِلُ، أَوْ طُلِبَتْ إِلَيهِ حاجَةٌ، قالَ: «اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ ما شاءَ».

[الحديث ١٤٣٢ ـ أطرافه في: ٦٠٢٧، ٦٠٢٨، ٧٤٧٦].

١٤٣٣ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ رَضِيَ اللَّهُ عَنها قالَتْ: قالَ لِي النَّبِيُّ ﷺ: «لاَ تُوكِي فَيُوكَى عَلَيكِ».

[الحديث ١٤٣٣ ـ أطرافه في: ١٤٣٤، ٢٥٩٠، ٢٥٩١].

حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ، عَنْ عَبْدَةَ، وَقالَ: «لاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيكِ».

٢٤ ـ بابُ الصَّدَقَةِ فِيمَا اسْتَطَاعَ

١٤٣٤ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، عَنْ حَجَّاجِ ابْنِ مُحَمَّدٍ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ أَخْبَرَهُ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّها جاءَتْ إِلَى النَّبِيِّ ﷺ فَقالَ: «لاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيكِ، ارْضَخِي ما اسْتَطَعْتِ».

[طرفه في: ١٤٣٣].

١٤٣٠ـ قوله فقلت: ولأبي الوقت في غير اليونينية فقلنا (شارح).

١٤٣١ـ قوله القلب بالضم سوار المرأة والخرص بالضم وبكسر حلقة الذهب والفضة (قاموس).

١٤٣٢ـ قوله إذا جاءه السائل سقط الضمير المنصوب من جاءه في المتن الذي ضمن الشرح المطبوع.

١٤٣٣ـ قوله لا توكي أي لا تمنعي فيمنعك الله والوكاء هو الحبل الذي يشد به رأس القربة.

١٤٣٤ـ قوله لا توعي أي لا تمسكي، وقوله: ارضخي أي أنفقي من غير إسراف.

[25] (Giving in) charity expiates one's sins

1435- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Omar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil)." Omar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it." Omar asked: "Will it be broken or opened?" I replied: "It will be broken." Omar said: Then it will never be closed again."" The sub-narrator added: "we asked Hudhaifa whether Omar knew that door. He replied: "He knew it as well as one knows that there will be night before the tomorrow morning. I narrated a tradition that was free from any misunderstanding." The sub-narrator said: we felt shy to ask Hudhaifa about the door. So, we urged Masruq to ask him. Hudhaifa said: "The door was Omar himself."

[26] When one gives in charity before converting into Islam

1436- Hakim Ibn Hezam "Allah be pleased with him" told: I said to Allah's Apostle: "Before embracing Islam I used to do good deeds like giving in charity, manumitting slaves, and keeping good relations with Kith and kin. Shall I be rewarded for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing their reward)."

[27] The rewards of the servant who honestly gives in charity according to his master's orders

1437- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff which she has in her house without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it."

1438- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart, affording to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

٢٥ ـ بابٌ الصَّدَقَةُ تُكَفِّرُ الخَطِيئَةَ

١٤٣٥ ـ حدّثنا قُتَيبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ عَنِ الفِتْنَةِ؟ قالَ: قُلْتُ: أَنَا أَحْفَظُهُ كما قالَ. قالَ: إِنَّكَ عَلَيهِ لَجَرِيءٌ، فَكَيفَ؟ قالَ: قُلتُ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجارِهِ، تُكَفِّرُهَا الصَّلاةُ وَالصَّدَقَةُ وَالمَعْرُوفُ ـ قالَ سُلَيمَانُ: قَدْ كانَ يَقُولُ: الصَّلاةُ وَالصَّدَقَةُ وَالأَمْرُ بالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ ـ قالَ: لَيسَ هذِهِ أُرِيدُ، وَلكِنِّي أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ البَحْرِ، قالَ: قُلتُ: لَيسَ عَلَيكَ بِهَا ـ يَا أَمِيرَ المُؤْمِنِينَ ـ بَأْسٌ، بَينَكَ وَبَينَهَا بَابٌ مُغْلَقٌ، قالَ، فَيُكْسَرُ البَابُ أَوْ يُفْتَحُ؟ قالَ: قُلتُ لا، بَلْ يُكْسَرُ، قالَ: فَإِنَّهُ إِذَا كُسِرَ لَمْ يُغْلَقْ أَبَداً. قالَ: قُلتُ: أَجَل. فَهِبْنَا أَنْ نَسْأَلَهُ مَنِ البَابُ؟ فَقُلنا لِمَسْرُوقٍ: سَلهُ، قالَ: فَسَأَلَهُ، فَقَالَ: عُمَرُ رَضِيَ اللَّهُ عَنْهُ. قالَ: قُلنَا: فَعَلِمَ عُمَرُ مَنْ تَعْنِي؟ قالَ: نَعَمْ، كما أَنَّ دُونَ غَدٍ لَيلَةً، وَذلِكَ أَنِّي حَدَّثْتُهُ حَدِيثاً لَيسَ بِالأَغالِيطِ.

[طرفه في: ٥٢٥].

٢٦ ـ بابُ مَنْ تَصَدَّقَ فِي الشِّرْكِ ثُمَّ أَسْلَمَ

١٤٣٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قُلتُ: يَا رَسُولَ اللَّهِ، أَرَأَيتَ أَشْيَاءَ، كُنْتُ أَتَحَنَّثُ بِهَا فِي الجَاهِلِيَّةِ، مِنْ صَدَقَةٍ، أَوْ عَتَاقَةٍ، وَصِلَةِ رَحِمٍ، فَهَل فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيرٍ» [الحديث ١٤٣٦ ـ أطرافه في: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢].

٢٧ ـ بابُ أَجْرِ الخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيرَ مُفْسِدٍ

١٤٣٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ طَعَامِ زَوْجِهَا، غَيرَ مُفْسِدَةٍ، كانَ لَهَا أَجْرُهَا، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلخَازِنِ مِثْلُ ذلِكَ».

[طرفه في: ١٤٢٥].

١٤٣٨ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قالَ: «الخَازِنُ المُسْلِمُ الأَمِينُ، الَّذِي يُنْفِذُ ـ وَرُبَمَا قالَ: يُعْطِي ـ مَا أُمِرَ بِهِ، كامِلاً مُوَفَّراً، طَيِّبٌ بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ المُتَصَدِّقِينَ».

[الحديث ١٤٣٨ ـ طرفاه في: ٢٢٦٠، ٢٣١٩].

١٤٣٥ـ قوله: حديثاً ليس بالأغاليط أي لا شبهة فيه.

١٤٣٦ـ قوله: أتحنث أي أتعبد وأصل التحنث فعل ما يخرج به من الحنث وهو الذنب.

١٤٣٨ـ قوله: الخازن مبتدأ خبره قوله أحد المتصدقين وروي قوله: طيب طيباً انظر الشارح.

[28] The reward of the woman when she gives in charity or presents some of the foodstuff she has in her husband's house without spoiling it

1439- A'isha "Allah be pleased with her" narrated: the same tradition 1437 and 1440.

1440- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff which she has in her house without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it."

1441- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it."

[29] Allah's saying: **"So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best; We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best; We will indeed make smooth for him the Path to Misery" (The Night "Al'lail" 5:10)**

1442- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Every day two angels come down from Heaven, one of whom says: "O Allah! Compensate every person who spends in Your Cause"; and the other (angel) says: "O Allah! Destroy every miser.""

[30] The example of the miser and the charitable

1443- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and a charitable is like the example of two persons wearing iron cloaks." Allah's Apostle "Allah's blessing and peace be upon him" also said: "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. When the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place. He tries to widen it, but it did not become wide."

٢٨ - بابُ أَجْرِ المَرْأَةِ إذا تَصدَّقَتْ، أَوْ أَطْعمَتْ، مِنْ بَيتِ زَوْجِها، غيرَ مُفسِدَةٍ

١٤٣٩ - حدّثنا آدَمُ: حدَّثنا شُعْبَةُ: حَدَّثَنَا مَنْصُورٌ وَالأَعْمَش، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ، يَعْنِي: «إِذا تَصَدَّقَتِ المَرْأَةُ مِن بَيتِ زَوْجِهَا». [طرفه في ١٤٢٥]

١٤٤٠ - حَدَّثَنا عُمَرُ بْنُ حفص: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَش، عَنْ شَقِيقٍ، عَنْ مَسْرُوق، عَنْ عائِشَةَ رَضيَ اللَّهُ عَنهَا قالَتْ: قالَ النَّبِيُّ ﷺ: «إذا أَطعمَتِ المَرْأَةُ مِنْ بَيتِ زَوْجِها، غَيرَ مُفسدَةٍ، لَها أَجرُها، وَلَهُ مِثْلُهُ، وَلِلخَازِنِ مِثْلُ ذلِكَ، لَهُ بِمَا اكْتسبَ وَلَهَا بِمَا أَنفقَتْ».
[طرفه في: ١٤٢٥].

١٤٤١ - حدثنا يحيى بن يحيى: أَخبرَنا جرير، عَنْ منصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ طَعَامِ بَيتِهَا، غَيرَ مُفسِدَةٍ، فَلَهَا أَجْرُهَا، وَلِلزَّوجِ بِمَا اكْتَسَبَ، وَلِلخازِنِ مِثْلُ ذلك»
[طرفه في: ١٤٢٥].

٢٩ - بابُ قَوْلِ اللَّهِ تَعالَى: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾ [الليل: ٥ - ١٠]

«اللَّهُمَّ أَعْطِ مُنْفِقَ مالٍ خَلَفاً».

١٤٤٢ - حدثنا إسماعِيلُ قالَ: حدَّثني أخِي، عَنْ سُلَيمانَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ أَبِي الحُبَابِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ يَوْمٍ يُصْبِحُ العِبادُ فِيهِ، إِلاَّ مَلَكانِ يَنْزِلانِ، فَيَقُولُ أَحَدُهُما: اللَّهُمَّ أَعْطِ مُنْفِقاً خَلَفاً، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكاً تَلَفاً».

٣٠ - بابُ مَثَلِ المُتَصدِّقِ وَالبَخِيلِ

١٤٤٣ - حدّثنا مُوسى: حَدَّثَنا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلُ البَخِيلِ وَالمُتَصدِّقِ، كَمَثَلِ رَجُلَينِ، عَلَيهِما جُبَّتانِ مِنْ حَدِيدٍ».
وَحَدَّثَنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ: أَنَّ عَبْدَ الرَّحْمٰنِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ

١٤٣٩ـ قوله: يعني بالمثناة التحتية وبالفوقية أي عائشة (شارح).

١٤٤٣ـ قوله: الثدي: على فعول جمع ثدي على فعل مثل الحلي والحلي وهو للمرأة وقد يقال للرجل، والتراقي جمع ترقوة وزنها فعلوة بفتح الفاء وضم اللام وهي العظم الذي بين ثغرة النحر والعاتق من الجانبين ولا يكون في غير الإنسان ومعنى سبغت أو وفرت على اختلاف الروايتين كملت.

1444- Abu'huraira narrated: the previous tradition.

[31] The charity of one's earning and trade

this is in view of Allah's saying: "O ye who believe! give of the good things which ye have (honourably) earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise." (The Heifer "Al'baqara" 267)

[32] Every Muslim has to give in charity, or, if he does not find, to perform good deeds

1445- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Muslim has to give in charity." The people asked: "O Allah's Prophet! If someone has nothing to give, what will he do?" He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot find even that?" He replied: "He should be of assistance to the needy who appeal for help." Then the people asked: "If he cannot do that?" He replied: "Then he should perform good deeds and keep away from evil deeds; and this will be regarded as ccharity."

[33] How much could one give in charity

1446- Ommu'atiyya "Allah be pleased with her" narrated: A sheep was sent to Nusaiba Al'ansariya (in charity) and she sent some of it to A'isha. The Prophet "Allah's blessing and peace be upon him" asked A'isha for something to eat. She replied that there was nothing except what Nusaiba Al'ansariya had sent of that sheep. The Prophet "Allah's blessing and peace be upon him" said to her: "Bring it as it has reached its place."

[34] The Zakah of silver

1447- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " No Zakah is compulsory on less than five camels. No Zakah is obligatory on property equal to less than five ounces (of silver). There is no Zakah on less than five Wasaqs."

رَضِيَ اللَّهُ عَنهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ البَخِيلِ وَالمُنفِقِ، كَمَثَلِ رَجُلَينِ، عَلَيهِمَا جُبَّتَانِ مِن حَدِيدٍ، مِن ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا المُنفِقُ: فَلا يُنفِقُ إِلاَّ سَبَغَتْ، أَوْ وَفَرَتْ عَلَى جِلدِهِ، حَتَّى تُخفِيَ بَنَانَهُ، وَتَعفُوَ أَثَرَهُ. وَأَمَّا البَخِيلُ: فَلا يُرِيدُ أَنْ يُنفِقَ شَيئاً إِلا لَزِقَتْ كُلُّ حَلقَةٍ مَكَانَهَا، فَهُوَ يُوَسِّعُهَا وَلا تَتَّسِعُ». تَابَعَهُ الحَسَنُ بنُ مُسلِمٍ، عَن طَاوُسٍ: فِي الجُبَّتَينِ.

[الحديث ١٤٤٣ ـ أطرافه في: ١٤٤٤، ٢٩١٧، ٥٢٩٩، ٥٧٩٧].

١٤٤٤ ـ وَقَالَ حَنظَلَةُ، عَن طَاوُسٍ: جُنَّتَانِ. وَقَالَ اللَّيثُ: حَدَّثَنِي جَعفَرٌ، عَنِ ابنِ هُرمُزَ: سَمِعتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: جُنَّتَانِ. [طرفه في: ١٤٤٣].

٣١ ـ بابُ صَدَقَةِ الكَسْبِ وَالتِّجَارَةِ

لِقَولِهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبتُم ـ إِلَى قَولِهِ ـ أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾ [البقرة: ٢٦٧].

٣٠ ـ بابٌ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالمَعْرُوفِ

١٤٤٥ ـ حَدَّثَنَا مُسلِمُ بنُ إِبرَاهِيمَ: حَدَّثَنَا شُعبَةُ: حَدَّثَنَا سَعِيدُ بنُ أَبِي بُردَةَ، عَن أَبِيهِ، عَن جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسلِمٍ صَدَقَةٌ». فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: «يَعمَلُ بِيَدِهِ، فَيَنفَعُ نَفسَهُ وَيَتَصَدَّقُ». قَالُوا: فَإِن لَم يَجِدْ؟ قَالَ: «يُعِينُ ذَا الحَاجَةِ المَلهُوفَ». قَالُوا: فَإِن لَم يَجِدْ؟ قَالَ: «فَليَعمَل بِالمَعرُوفِ، وَليُمسِكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ».

[الحديث ١٤٤٥ ـ طرفه في: ٦٠٢٢].

٣٢ ـ بابٌ قَدْرُ كَمْ يُعْطَى مِنَ الزَّكَاةِ وَالصَّدَقَةِ، وَمَنْ أَعْطَى شَاةً

١٤٤٦ ـ حَدَّثَنَا أَحمَدُ بنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَن خَالِدٍ الحَذَّاءِ، عَن حَفصَةَ بِنتِ سِيرِينَ، عَن أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قَالَت: بُعِثَ إِلَى نُسَيبَةَ الأَنصَارِيَّةِ بِشَاةٍ، فَأَرسَلَت إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنهَا مِنهَا، فَقَالَ النَّبِيُّ ﷺ: «عِندَكُم شَيءٌ؟» فَقُلتُ: لا، إِلا مَا أَرسَلَت بِهِ نُسَيبَةُ مِن تِلكَ الشَّاةِ، فَقَالَ: «هَاتِ، فَقَد بَلَغَت مَحِلَّهَا».

[الحديث ١٤٤٦ ـ طرفاه في: ١٤٩٤، ٢٥٧٩].

٣٣ ـ بابُ زَكَاةِ الوَرِقِ

١٤٤٧ ـ حَدَّثَنَا عَبدُ اللَّهِ بنُ يُوسُفَ: أَخبَرَنَا مَالِكٌ، عَن عَمرِو بنِ يَحيَى المَازِنِيِّ، عَن أَبِيهِ قَالَ: سَمِعتُ أَبَا سَعِيدٍ الخُدرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيسَ فِيمَا دُونَ خَمسِ ذَودٍ صَدَقَةٌ مِنَ الإِبِلِ، وَلَيسَ فِيمَا دُونَ خَمسِ أَوَاقٍ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمسَةِ أَوسُقٍ صَدَقَةٌ».

حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا عَبدُ الوَهَّابِ قَالَ: حَدَّثَنِي يَحيَى بنُ سَعِيدٍ قَالَ: أَخبَرَنِي عَمرٌو: سَمِعَ أَبَاهُ: عَن أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ: سَمِعتُ النَّبِيَّ ﷺ: بِهَذَا.

[طرفه في: ١٤٠٥].

[35] The offer in charity (Zakah)

1448- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what Allah had instructed His Apostle "Allah's blessing and peace be upon him" to do regarding the one who had to pay one year-old she-camel as Zakah, and he did not have it but had got two year old she-camel). (He wrote that) it could be accepted from him as Zakah, and the collector of Zakah would return him 20 Dirhams or two sheep; and if the Zakah payer had not a one-year-old she-camel, but he had a two year old he-camel then it could be accepted as his Zakah, but he would not be paid anything.

1449- Ibn Abbas "Allah be pleased with both" narrated: I am a witness that Allah's Messenger "Allah's blessing and peace be upon him" offered the Feast prayer before delivering the sermon. Thinking that the women would not be able to hear him (because of the distance), he went to them along with Bilal who was spreading his garment. The Prophet advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyub pointed towards his ears and neck meaning that they gave ornaments from those places such as earrings and necklaces.)

[36] Neither the property of different people may be taken together nor the joint property may be split

1450- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what was made compulsory by Allah's Apostle "Allah's blessing and peace be upon him" and that was (regarding the payments of Zakah): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakah.

[37] If a property is equally owned by two partners, they should pay the combined Zakah and it will be considered that both of them have paid their Zakah equally.

1451- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what Allah's Apostle "Allah's blessing and peace be upon him" had made compulsory (regarding Zakah) in which the following was mentioned: If a property is equally owned by two partners, they should pay the combined Zakah and it will be considered that both of them have paid their Zakah equally.

٣٥ ـ بابُ العَرْضِ في الزَّكاةِ

وَقالَ طَاوُسٌ: قالَ مُعاذٌ رَضِيَ اللَّهُ عَنهُ لأَهْلِ اليَمَنِ: ائتُونِي بعَرْضٍ، ثِيَابٍ خَمِيصٍ أَوْ لَبِيسٍ، في الصَّدَقَةِ، مكانَ الشَّعِيرِ والذُّرَةِ، أَهْوَنُ عليكم، وخيرٌ لأَصْحابِ النَّبِيِّ ﷺ بالمَدِينَةِ. وَقالَ النَّبِيُّ ﷺ: «وأَمَّا خالِدٌ: احتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ في سَبِيلِ اللَّهِ». وَقالَ النَّبِيُّ ﷺ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» ـ فَلَمْ يَستَثْنِ صَدَقَةَ الفَرْضِ مِنْ غَيرِها ـ فَجَعَلَتِ المَرْأَةُ تُلْقِي خُرْصَها وَسِخابَها. وَلَمْ يَخُصَّ الذَّهَبَ والفِضَّةَ مِنَ العُرُوضِ.

١٤٤٨ ـ حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي أَبِي قالَ: حَدَّثَنِي ثُمَامَةُ: أَنَّ أَنساً رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنهُ، كَتَبَ لَهُ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: «وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخَاضٍ وَلَيسَتْ عِنْدَهُ، وَعِندَهُ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أَوْ شَاتَيْنِ، فَإِنْ لَمْ يَكُنْ عِندَهُ بِنْتُ مَخَاضٍ عَلى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيسَ مَعَهُ شَيءٌ». [الحديث ١٤٤٨ ـ أطرافه في: ١٤٥٠، ١٤٥١، ١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦، ٥٨٧٨، ٦٩٥٥].

١٤٤٩ ـ حدّثنا مُؤَمَّلٌ: حَدَّثَنَا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطاءِ بْنِ أَبِي رَبَاحٍ قالَ: قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أَشْهَدُ عَلى رَسُولِ اللَّهِ ﷺ لَصَلَّى قَبلَ الخُطْبَةِ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتاهُنَّ، وَمَعَهُ بِلالٌ نَاشِرَ ثَوْبِهِ، فَوَعَظَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأَةُ تُلْقِي، وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ وَإِلَى حَلْقِهِ. [طرفه في: ٩٨].

٣٦ ـ بابٌ لا يُجْمَعُ بَينَ مُتَفَرِّقٍ، وَلا يُفَرَّقُ بَينَ مُجْتَمِعٍ

وَيُذْكَرُ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

١٤٥٠ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنصارِيُّ قالَ: حَدثني أَبِي قالَ: حَدثني ثُمامَةُ: أَنَّ أَنساً رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ: «وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلاَ يُفَرَّقُ بَينَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ».

[طرفه في: ١٤٤٨].

٣٧ ـ بابٌ ما كانَ مِنْ خَلِيطَينِ، فَإِنَّهُمَا يَتَرَاجَعَانِ بَينَهُمَا بِالسَّوِيَّةِ

وَقالَ طَاوُسٌ وَعَطاءٌ: إِذا عَلِمَ الخَلِيطانِ أَمْوَالَهُمَا، فَلا يُجْمَعُ مالُهُمَا. وَقالَ سُفْيَانُ: لاَ يَجِبُ حَتَّى يَتِمَّ لِهذا أَرْبَعُونَ شَاةً، وَلِهذا أَرْبَعُونَ شَاةً.

باب ٣٥ ـ قوله: ثياب بالتنوين بدل من عرض أو عطف بيان وجوز بعضهم إضافة عرض للاحقة كشجر أراك والعرض ما عدا النقدين (خميص) بيان لسابقه أي خميصة وذكره على إرادة الثوب (شارح).

ـ الأدراع: جمع درع الحديد والأعتد: جمع عتاد كزمان وأزمن وهو ما أعد من السلاح والدواب وآلة الحرب ويجمع على أعتدة كأزمنة والسخاب بالكسر القلادة.

[38] The obligatory charity (Zakah) of camels

1452- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A Bedouin asked Allah's Apostle "Allah's blessing and peace be upon him" about the emigration. The Prophet "Allah's blessing and peace be upon him" said: "May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakah?" The Bedouin said: "Yes, I have camels and I pay their Zakah." The Prophet "Allah's blessing and peace be upon him" said: "Work beyond the seas and Allah will not decrease any of your good deeds."

[39] When one has to pay the obligatory charity (Zakah) of one-year-old she-camel but he doesn't have it

1453- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me about the Zakah which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever had to pay a four-year-old she-camel as Zakah from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-year-old she-camel as Zakah and he had but for-year-old one, the latter should be accepted from him, and the Zakah collector should repay him twenty Dirhams or two sheep. Whoever had to pay a three-old-year she-camel as Zakah and he had a two-year-old she-camel, the latter should be accepted from him along with two sheep or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakah collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she camel, the latter should be accepted from him along with twenty Dirhams or two sheep.

[40] The obligatory charity (Zakah) of sheep

1454- Anas "Allah be pleased with him" narrated: When Abu'bakr sent me to Bahrain (as Zakah collector), he wrote to me the following: "In the name of Allah, The Most Gracious, The Most Merciful. These are the orders for compulsory charity (Zakah) which Allah's Apostle "Allah's blessing and peace be upon him" had made obligatory for every Muslim, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakah accordingly, he should pay it (to the Zakah collector) and whoever is asked more than (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as Zakah; for every five camels one sheep is to be

١٤٥١ ـ حدّثنا مُحمَّدُ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ: أَنَّ أَنساً حَدَّثَهُ: أَنَّ أَبا بَكرٍ رَضِيَ اللَّهُ عَنهُ: كَتبَ لَهُ الَّتي فرضَ رسولُ اللَّهِ ﷺ: «وما كانَ مِن خَليطَين، فإنَّهُما يَتَراجَعانِ بَينَهُما بالسَّويَّة». [طرفه في: ١٤٤٨].

٣٨ ـ بابُ زَكاةِ الإبلِ

ذَكَرَهُ أَبو بَكرٍ، وَأَبو ذَرٍّ، وَأَبو هُرَيرَةَ، رَضيَ اللَّهُ عَنهُم، عَنِ النَّبيِّ ﷺ.

١٤٥٢ ـ حدّثنا عَليُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا الوَليدُ بنُ مُسلِمٍ: حَدَّثَنا الأَوزاعِيُّ قالَ: حَدَّثَني ابنُ شِهابٍ، عَن عَطاءِ بنِ يَزيدَ، عَن أَبي سَعيدٍ الخُدريِّ رَضيَ اللَّهُ عَنهُ: أَنَّ أَعرابيّاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الهِجرَةِ؟ فَقالَ: «وَيحَكَ، إِنَّ شَأنَهَا شَديدٌ، فَهَل لَكَ مِن إِبلٍ تُؤدِّي صَدَقَتَها»؟ قالَ: نَعَم، قالَ: «فاعمَل مِن وراءِ البِحارِ، فَإِنَّ اللَّهَ لَن يَتِرَكَ مِن عَمَلِكَ شَيئاً».

[الحديث ١٤٥٢ ـ أطرافه في: ٢٦٣٣، ٣٩٢٣، ٦١٦٥].

٣٩ ـ بابُ مَنْ بلَغتْ عِندَهُ صَدقَةُ بِنْتِ مَخاضٍ وليسَتْ عِندَهُ

١٤٥٣ ـ حدّثنا مُحمَّدُ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ: أَنَّ أَنساً رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ: أَنَّ أَبا بَكرٍ رَضِيَ اللَّهُ عَنهُ كَتَبَ لَهُ فَريضَةَ الصَّدَقَةِ، الَّتي أَمَرَ اللَّهُ رَسولَهُ ﷺ: «مَن بَلَغَت عِندَهُ مِنَ الإِبلِ صَدَقَةُ الجَذَعَةِ، وَلَيسَت عِندَهُ جَذَعَةٌ، وَعِندَهُ حِقَّةٌ، فَإِنَّها تُقبَلُ مِنهُ الحِقَّةُ، وَيَجعَلُ مَعَهَا شاتَينِ إِنِ استَيسَرَتا لَهُ، أَو عِشرينَ دِرهَماً. وَمَن بَلَغَت عِندَهُ صَدَقَةُ الحِقَّةِ، وَلَيسَت عِندَهُ الحِقَّةُ، وَعِندَهُ الجَذَعَةُ فَإِنَّهَا تُقبَلُ مِنهُ الجَذَعَةُ، وَيُعطِيهِ المُصَدِّقُ عِشرينَ دِرهَماً أَو شاتَينِ. وَمَن بَلَغَت عِندَهُ صَدَقَةُ الحِقَّةِ، وَلَيسَت عِندَهُ إِلا بِنتُ لَبونٍ، فَإِنَّهَا تُقبَلُ مِنهُ بِنتَ لَبونٍ، وَيُعطِي شاتَينِ أَو عِشرينَ دِرهَماً، وَمَن بَلَغَت صَدَقَتُهُ بِنتَ لَبونٍ، وَعِندَهُ حِقَّةٌ، فَإِنَّهَا تُقبَلُ مِنهُ الحِقَّةُ، وَيُعطِيهِ المُصَدِّقُ عِشرينَ دِرهَماً، أَو شاتَينِ. وَمَن بَلَغَت صَدَقَتُهُ بِنتَ لَبونٍ، وَلَيسَت عِندَهُ، وَعِندَهُ بِنتُ مَخاضٍ، فَإِنَّهَا تُقبَلُ مِنهُ بِنتُ مَخاضٍ، وَيُعطِي مَعَهَا عِشرينَ دِرهَماً أَو شاتَينِ».

[طرفه في: ١٤٤٨].

٤٠ ـ بابُ زَكاةِ الغَنَمِ

١٤٥٤ ـ حدّثنا مُحمَّدُ بنُ عَبدِ اللَّهِ بنِ المُثَنَّى الأَنصارِيُّ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ بنُ عَبدِ اللَّهِ بنِ أَنسٍ: أَنَّ أَنساً حَدَّثَهُ: أَنَّ أَبا بَكرٍ رَضِيَ اللَّهُ عَنهُ، كَتَبَ لَهُ هذا الكِتابَ، لَمَّا وَجَّهَهُ إِلَى البَحرَينِ:

١٤٥٢ـ قوله: لن يترك بكسر المثناة الفوقية أي لن ينقصك (شارح).

١٤٥٤ـ قوله: طروقة الجمل صفة لحقة أي استحقت أن يغشاها الفحل (شارح).

ـ انظر الشارح لاعراب واحدة والرقة مخفف القاف، الورق وهو الفضة اهـ، والهرمة: الكبيرة التي سقطت أسنانها، وذات عوار هي المعيبة بما ترد به في البيع.

paid, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid; and whoever has got only four camels, has to pay nothing as Zakah, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakah.

As regards the Zakah for the (flock) of sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakah. If somebody has got less than forty sheep, no Zakah is required, but if he wants to give, he can. For silver the Zakah is one-fortieth of the lot (2.5%), and if its value is no more than one hundred and ninety (Dirhams), Zakah is not required, but if the owner wants to pay he can."

[41] Neither an old nor a defected animal, nor a male-goat may be taken as Zakah except if the Zakah collector wishes (to take it)

1455- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what Allah had ordered His Apostle "Allah's blessing and peace be upon him" (about Zakah) which goes: Neither an old nor a defected animal, nor a male-goat may be taken as Zakah except if the Zakah collector wishes (to take it).

[42] Taking the she-kid as Zakah

1456- Abu'huraira "Allah be pleased with him" narrated: Abu'bakr "Allah be pleased with him" said: "By Allah! If they refuse to pay me even a she-kid which they used to give at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it."

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

هذه فَرِيضَةُ الصَّدَقَةِ، الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى المُسْلِمِينَ، وَالتِي أَمَرَ اللَّهُ بِهَا رَسُولَهُ ﷺ، فَمَنْ سُئِلَهَا مِنَ المُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِ: «فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الإِبِلِ فَما دُونَهَا، مِنَ الغَنَمِ، مِنْ كلِّ خَمْسٍ شَاةٌ، إِذَا بَلَغَتْ خَمْساً وَعِشْرِينَ إِلَى خَمْسٍ وَثَلاَثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتاً وَثَلاَثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتاً وَأَرْبَعِينَ إِلى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ ـ يَعْنِي ـ سِتاً وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتَا لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِئَةٍ، فَفِيهَا حِقَّتَانِ طَرُوقَتَا الجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ، فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيسَ فِيهَا صَدَقَةٌ، إِلاَّ أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خَمْساً مِنَ الإِبِلِ فَفِيهَا شَاةٌ. وَفِي صَدَقَةِ الغَنَمِ: فِي سَائِمَتِهَا إِذَا كانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِئَةٍ شَاةٌ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ إِلَى مِئَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِئَتَيْنِ إِلَى ثَلاَثِ مِئَةٍ فَفِيهَا ثَلاَثٌ، فَإِذَا زَادَتْ عَلَى ثَلاَثِ مِئَةٍ فَفِي كُلِّ مِئَةٍ شَاةٌ، فَإِذَا كانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً، فَلَيسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا. وَفِي الرِّقَةِ رُبْعُ العُشْرِ، فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِئَةً فَلَيسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا».

[طرفه في: ١٤٤٨].

٤١ ـ بابٌ لا تُؤْخَذُ في الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلا تَيسٌ، إِلاَّ ما شَاءَ المُصَدِّقُ

١٤٥٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي أَبِي قالَ: حَدَّثَنِي ثُمَامَةُ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ، الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: «وَلاَ يُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلاَ تَيْسٌ، إِلاَّ ما شَاءَ المُصَدِّقُ».

[طرفه في: ١٤٤٨].

٤٢ ـ بابُ أَخْذِ العَنَاقِ في الصَّدَقَةِ

١٤٥٦ ـ حدّثنا أَبُو اليَمانِ: أَخبرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ (ح). وقالَ اللَّيثُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ لَوْ مَنَعُونِي عَنَاقاً، كانُوا يُؤَدُّونَهَا إِلَى رَسُولِ

١٤٥٥ـ قوله: التي وللكشميهني الصدقة التي (شارح).

1457- Abu'huraira resumed the previous narration: "Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

[43] Avoiding taking the best property of people as charity (Zakah)

1458- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" sent Mu'adh to Yemen, he said (to him): "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone). When they come to know Allah, inform them that Allah has enjoined on them five prayers in every day and night. If they start offering these prayers, inform them that Allah has enjoined on them the Zakah. It is to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take Zakah from them and avoid (taking) the best property of the people as Zakah."

[44] There is no Zakah compulsory on less than five camels

1459- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " There is no Zakah on less than five Wasaqs. No Zakah is obligatory on property equal to less than five ounces of silver. No Zakah is compulsory on less than five camels. "

[45] The charity of cows

1460- Abu'dharr "Allah be pleased with him" narrated: Once I went to The Prophet "Allah's blessing and peace be upon him" who said: "By Allah in Whose Hands my life is (or probably said, By Allah, except Whom there is no god to be worshipped) whoever had camels or cows or sheep and did not pay their (obligatory) charity , those animals will be brought on the Day of Judgement far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgments amongst the people."

اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. [طرفه في: ١٤٠٠]

١٤٥٧ ـ قالَ عُمَرُ رَضِيَ اللَّهُ عنهُ: فَمَا هُوَ إِلاَّ أَنْ رَأَيْتُ أَنَّ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عنهُ بِالقِتَالِ، فَعَرَفْتُ أَنَّهُ الحَقُّ. [طرفه في: ١٣٩٩].

٤٣ ـ بابٌ لا تُؤْخَذُ كَرَائِمُ أَمْوَالِ النَّاسِ في الصَّدَقَةِ

١٤٥٨ ـ حدثنا أُمَيَّةُ بنُ بِسطام: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بنُ القَاسِمِ، عَنْ إِسْمَاعِيلَ بنِ أُمَيَّةَ، عَنْ يَحْيَى بنِ عَبْدِ اللَّهِ بنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعاذاً رَضِيَ اللَّهُ عَنهُ عَلَى اليَمَنِ، قالَ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمِ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ ما تَدْعُوهُمْ إِلَيهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ: أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ، وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا، فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ».

[طرفه في: ١٣٩٥].

٤٤ ـ بابٌ لَيسَ فيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ

١٤٥٩ ـ حدثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبِي صَعْصَعَةَ المَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَيسَ فِيما دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ، وَلَيسَ فِيما دُونَ خَمْسِ أَوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ، وَلَيسَ فِيما دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ».

[طرفه في: ١٤٠٥].

٤٥ ـ بابُ زَكَاةِ البَقَرِ

وقالَ أَبُو حُمَيدٍ: قالَ النَّبِيُّ ﷺ: «لأَعْرِفَنَّ ما جاءَ اللَّهَ رَجُلٌ بِبَقَرَةٍ لَهَا خُوَارٌ». وَيُقَالُ: جُؤَارٌ. ﴿تَجْأَرُونَ﴾ [النحل: ٥٣]: تَرْفَعُونَ أَصْوَاتَكُمْ كما تَجْأَرُ البَقَرَةُ.

١٤٦٠ ـ حدثنا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنِ المَعْرُورِ بنِ سُوَيدٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنهُ قالَ: انْتَهَيتُ إِلَى النَّبِيِّ ﷺ، قالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، أَوْ: وَالَّذِي لا إِلٰهَ غَيرُهُ ـ أَوْ كما حَلَفَ ـ ما مِنْ رَجُلٍ تَكُونُ لَهُ إِبِلٌ، أَوْ بَقَرٌ، أَوْ غَنَمٌ، لا يُؤَدِّي حَقَّهَا، إِلاَّ أُتِيَ بِهَا يَوْمَ القِيَامَةِ، أَعْظَمَ ما تَكُونُ وَأَسْمَنَهُ، تَطَؤُهُ بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا جازَتْ أُخْرَاهَا رُدَّتْ عَلَيهِ أُولاهَا، حَتَّى يُقْضَى بَينَ النَّاسِ». رَوَاهُ بُكَيرٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عنهُ، عَنِ النَّبِيِّ ﷺ. [الحديث ١٤٦٠ ـ طرفه في: ٦٦٣٨].

باب ٤٥ ـ قوله: لأعرفن أي لأرينكم غداً (ما جاء الله رجل) رفع فاعل جاء والله نصب بجاء وما مصدرية أي لأعرفن مجيء رجل الله ﴿ببقرة لها خوار﴾ أي لها صوت ا هـ. من الشرح والجؤار كالخوار في اليزن والمعنى واستدل عليه المؤلف بالآية.

[46] One's giving in charity to his kith and kin

1461- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu'talha), and I think it would be proper if you gave it to your Kith and kin." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and his cousins."

1462- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" went out to the praying place. After finishing the prayer, he delivered the sermon and ordered the people to give in charity. He said: "O people! Give in charity." Then he went towards the women and said: "O women! Give in charity, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked: "O Allah's Apostle! What is the reason for it?" He replied: "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. When he reached his house, Zainab, the wife of Ibn Mas'ood, came and asked permission to enter. It was said: "O Allah's Apostle! It is Zainab." He asked: "Which Zainab?" The reply was that she was the wife of Ibn Mas'ood. He said: "Yes, allow her to enter." And she was admitted. Then she said: "O Prophet of Allah! Today you ordered people to give in charity; and I had an ornament which I intended to give in charity, but Ibn Mas'ood said that he and his children deserved it more than anybody else." The Prophet "Allah's blessing and peace be upon him" replied: "Ibn Mas'ood was true. Your husband and children had more right to have it than anybody else."

[47] There are no alms on one's horse

1463- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "There are no required alms on one's horse and slave."

٤٦ - بابُ الزَّكاةِ عَلَى الأقَارِبِ

وَقالَ النَّبيُّ ﷺ: «لَهُ أَجْرانِ: أَجْرُ القَرابَةِ وَالصَّدَقَةِ».

١٤٦١ - حدثنا عَبْدُ اللَّهِ بْنُ يوسُفَ: أَخبرَنا مالِكٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبي طَلحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ يَقولُ: كانَ أَبُو طَلحَةَ أَكْثَرَ الأنْصارِ بِالمَدِينَةِ مالاً مِنْ نَخْلٍ، وَكانَ أَحبَّ أَموالِهِ إليهِ بيرُحاءَ، وَكانَتْ مُستَقبِلَةَ المَسْجِدِ، وَكانَ رَسولُ اللَّهِ ﷺ يَدْخُلُها، وَيشْرَبُ مِن ماءٍ فيها طيِّبٍ. قال أنسٌ: فلَمّا أُنزِلَتْ هذهِ الآيةُ: ﴿لَن تنالوا البِرَّ حَتَّى تُنفقوا ممَّا تُحبُّونَ﴾ [آل عمران: ٩٢]، قامَ أبو طلحةَ إلى رَسولِ اللَّهِ ﷺ فقال: يَا رَسُولَ اللَّه، إنَّ اللَّهَ تَبارَكَ وَتَعالَى يَقُولُ: ﴿لَن تَنالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تحِبُّونَ﴾ وَإنَّ أَحَبَّ أَموالِي إليَّ بيرُحاءَ، وَإنَّها صَدَقةٌ لِلَّهِ، أَرجو بِرَّها وذُخرَها عِندَ اللَّهِ، فضَعها، يا رَسولَ اللَّهِ، حيثُ أَراكَ اللَّهُ. قال: فقالَ رَسولُ اللَّهِ ﷺ: «بَخٍ، ذلكَ مالٌ رابِحٌ، ذلكَ مالٌ رابِحٌ، وَقد سَمِعتُ ما قُلتَ، وإنِّي أَرَى أَنْ تَجْعَلَها في الأَقْرَبينَ». فقالَ أبُو طلحةَ أَفعَلُ يَا رَسُولَ اللَّهِ، فَقَسَمَها أَبُو طَلحَةَ في أَقارِبِهِ وَبَني عَمِّهِ. تابَعَهُ رَوْحٌ. وَقالَ يَحْيى بْنُ يَحيى وَإسماعِيلُ، عَنْ مالِكٍ: «رايحٌ».

[الحديث ١٤٦١ - أطرافه في: ٢٣١٨، ٢٧٥٢، ٢٧٥٨، ٢٧٦٩، ٤٥٥٤، ٤٥٥٥، ٥٦١١].

١٤٦٢ - حدثنا ابْنُ أَبي مَريمَ: أَخبرَنا مُحمَّدُ بْنُ جعفرٍ قال: أَخبرَني زيدٌ، عَنْ عِياضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ، خَرَجَ رَسولُ اللَّهِ ﷺ في أَضحَى أَوْ فِطْرٍ إلَى المُصلَّى، ثُمَّ انْصرَفَ، فوَعظَ النَّاسَ وَأَمَرَهُم بالصَّدَقَةِ، فَقالَ: «أَيُّها النَّاسُ، تَصَدَّقُوا». فَمَرَّ عَلى النِّساءِ، فقالَ: «يَا مَعشَرَ النِّساءِ تَصَدَّقْنَ، فإنِّي رَأَيتُكُنَّ أَكثَرَ أَهلِ النَّارِ». فَقُلنَ: وَبِمَ ذلكَ يا رَسولَ اللَّهِ؟ قالَ: «تُكثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ العَشيرَ، ما رَأَيتُ مِن نَاقِصاتِ عَقْلٍ وَدِينٍ، أَذهَبَ لِلُبِّ الرَّجُلِ الحَازِمِ، مِنْ إحداكُنَّ، يَا مَعشَرَ النِّساءِ» ثُمَّ انْصرَفَ، فلَمَّا صارَ إلَى مَنزِلِهِ، جاءَتْ زَينَبُ، امْرَأَةُ ابْنِ مَسْعُودٍ، تَستَأذِنُ عَلَيهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، هذهِ زَينَبُ، فَقالَ: «أَيُّ الزَّيانِبِ»؟ فَقِيلَ: امْرَأَةُ ابْنِ مَسْعُودٍ، قالَ «نَعَمْ ائذَنُوا لَها». فأُذِنَ لَها، قالَتْ يا نَبيَّ اللَّهِ، إنَّكَ أَمَرتَ اليَوْمَ بِالصَّدَقَةِ، وَكانَ عِندِي حُلِيٌّ لِي، فَأَرَدْتُ أَنْ أَتَصدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ: أَنَّهُ وَوَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيهِم! فقالَ النَّبيُّ ﷺ: «صَدَقَ ابْنُ مَسعُودٍ، زَوجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيهِمْ».

[طرفه في: ٣٠٤].

٤٧ - باب ليس على المُسْلِم في فَرَسِهِ صَدَقَةٌ

١٤٦٣ - حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ سُلَيمانَ بْنَ يَسارٍ، عَنْ عِراكِ بْنِ مالِكٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبيُّ ﷺ «لَيسَ عَلى المُسلِمِ في

١٤٦١- قوله: بخ بفتح الموحدة وسكون المعجمة كهل وبل قاله الشارح وقال الفيومي: بخ كلمة تقال عند الرضا بالشيء وهي مبنية على الكسر والتنوين وتخفف في الأكثر ا هـ.

[48] There are no alms on one's slave

1464- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "There are no required alms on one's horse and slave."

[49] The alms concerning orphans

1465- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" sat on a pulpit and we sat around him. Then he said: "The things of which I am afraid most for your sake (concerning what will befall you after me) are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while. It was said to that person: "What is wrong with you? You are talking to The Prophet "Allah's blessing and peace be upon him" while he is not talking to you." Then we noticed that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner?" It seemed as if The Prophet "Allah's blessing and peace be upon him" liked his question. Then he said: "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream, which either kills or makes the animals sick, except if an animal eats its fill the Khadira (a kind of vegetable), faces the sun, and then defecates, urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans, needy, and travellers. (Or The Prophet "Allah's blessing and peace be upon him" said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Judgement."

[50] Giving in charity to a woman's husband and the orphans under her protection

1466- Zainab "Allah be pleased with her", the wife of Abdullah said: "I was in the Mosque and saw The Prophet "Allah's blessing and peace be upon him" saying: "O women! Give alms even from your ornaments. " Zainab used to provide for Abdullah and those orphans who were under her protection. So she said to Abdullah: "Will you ask Allah's Apostle "Allah's blessing and peace be upon him" whether it will be sufficient for me to spend the Zakah on you and the orphans who are under my protection?" He replied: "Will you yourself ask Allah's Apostle "Allah's blessing and peace be upon him"?" (Zainab added): So I went to The Prophet "Allah's blessing and peace be upon him" and I saw there an Ansari woman who was standing at the door (of The Prophet) with a similar problem as mine. Bilal passed by us to whom we said: "Ask The Prophet "Allah's blessing and peace be upon him" whether it is sufficient for

فَرَسه وَغلامه صَدَقَةٌ».

[الحديث ١٤٦٣ ـ طرفه في: ١٤٦٤].

٤٨ ـ بابٌ لَيسَ عَلَى المُسْلِمِ في عَبْدِهِ صَدَقَةٌ

١٤٦٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ خُثَيم بن عِراكٍ قال: حَدَّثَني أَبي، عَن أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. حَدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا وُهَيبُ بْنُ خالِدٍ: حَدَّثَنا خُثَيمُ بْنُ عِراكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ «لَيسَ عَلَى المُسْلِمِ صَدَقَةٌ في عَبْدِهِ ولا فَرَسِهِ».

[طرفه في: ١٤٦٣].

٤٩ ـ بابُ الصَّدَقَة عَلَى اليَتامى

١٤٦٥ ـ حدثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ هِلالِ بْنِ أَبي مَيمُونَةَ: حَدَّثَنا عَطاءُ بْنُ يَسارٍ أَنَّهُ سَمِعَ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ: أَنَّ النَّبِيَّ ﷺ جَلَسَ ذاتَ يَوم عَلَى المِنْبَرِ، وَجَلَسْنا حَوْلَهُ، فَقالَ: «إِنِّي مِمَّا أَخافُ عَلَيكُمْ مِنْ بَعْدِي ما يُفتَحُ عَلَيكُمْ مِنْ زَهْرَةِ الدُّنْيا وَزِينَتِها». فَقالَ رَجُلٌ: يا رَسُولَ اللَّهِ، أَوَيَأْتِي الخَيرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقِيلَ لَهُ: ما شَأْنُكَ تُكَلِّمُ النَّبِيَّ ﷺ وَلا يُكَلِّمُكَ؟ فَرَأَينا أَنَّهُ يُنْزَلُ عَلَيهِ، قالَ: فَمَسَحَ عَنْهُ الرُّحَضاءَ، فَقالَ: «أَينَ السَّائِلُ»؟ وَكَأَنَّهُ حَمِدَهُ فَقالَ: «إِنَّهُ لا يَأْتِي الخَيرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلَّا آكِلَةَ الخَضْراءِ، أَكَلَتْ حَتَّى إِذا امْتَدَّتْ خاصِرَتاها، اسْتَقْبَلَتْ عَينَ الشَّمْسِ، فَثَلَطَتْ، وَبالَتْ، وَرَتَعَتْ، وَإِنَّ هذا المالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صاحِبُ المُسْلِمِ ما أَعْطَى مِنْهُ المِسْكِينَ وَاليَتِيمَ وَابْنَ السَّبِيلِ - أَوْ كما قالَ النَّبِيُّ ﷺ - وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيرِ حَقِّهِ، كالَّذِي يَأْكُلُ وَلا يَشْبَعُ، وَيَكُونُ شَهِيداً عَلَيهِ يَوْمَ القِيامَةِ». [طرفه في: ٩٢١].

٥٠ ـ بابُ الزَّكاةِ عَلَى الزَّوْجِ وَالأَيتامِ في الحَجْرِ

قالَهُ أَبو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ.

١٤٦٦ ـ حدثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَنِي شَقِيقٌ: عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ زَينَبَ، امْرَأَةِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما. قالَ: فَذَكَرْتُهُ لإِبْراهِيمَ: فَحَدَّثَنِي إِبْراهِيمُ، عَنْ أَبي عُبَيدَةَ، عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ زَينَبَ، امْرَأَةِ عَبْدِ اللَّهِ، بِمِثْلِهِ سَواءً. قالَتْ:

١٤٦٥ـ قوله: الرحضاء العرق الكثير (شارح).

ـ قوله يلم أي يقرب من القتل (شارح).

ـ قوله فثلطت أي ألقت السرقين سهلاً رقيقاً (شارح).

باب ٥٠ قوله: الحجر: بفتح الحاء وكسرها حجر الإنسان أي حضنه وهو ما دون إبطه إلى الكشح ويقال هو في حجره أي كنفه وحمايته.

me to spend (the Zakah) on my husband and the orphans under my protection." We requested Bilal not to inform The Prophet "Allah's blessing and peace be upon him" about us. So Bilal went inside and asked The Prophet "Allah's blessing and peace be upon him" regarding our problem. The Prophet "Allah's blessing and peace be upon him" asked: "Who are those two?" Bilal replied that she was Zainab. The Prophet "Allah's blessing and peace be upon him" said: "Which Zainab?" Bilal said: "The wife of Abdullah (Ibn Mas'ood)." The Prophet "Allah's blessing and peace be upon him" said: "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakah."

1467- Ommu'salama "Allah be pleased with her" was reported to have asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Shall I receive a reward if I spend for the sustenance of Abu'salama's offspring, who are also my sons?" The Prophet "Allah's blessing and peace be upon him" replied: "Spend on them and you will get a reward for what you spend."

[51] Allah's saying: **"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. " (The Repentance "At'tawba" 60)**

1468- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered (a person) to collect Zakah, and that person returned and told him that Ibn Jamil, Khalid Ibn Al'walid, and Abbas Ibn Abdul'muttalib had refused to give Zakah. The Prophet "Allah's blessing and peace be upon him" said: "What made Ibn Jamil refuse to give Zakah though he was a poor man, and was made wealthy by Allah and His Apostle? But you are unfair in asking Zakah from Khalid as he is keeping his armour in Allah's Cause (for Jihad). As for Abbas Ibn Abdul'muttalib, he is the uncle of Allah's Apostle and Zakah is compulsory on him and he should pay it as double."

[52] It is better to abstain from asking others to give you

1469- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Some Ansari persons asked for (something) from Allah's Apostle "Allah's blessing and peace be upon him" and he gave them. They again asked him for (something) and he again gave them. Then they asked him and he gave them again till all that was with him finished. Then he said: "If I had anything I would not keep it away from you. Whoever abstains

كُنتُ في المَسجِدِ، فَرأَيتُ النَّبيَّ ﷺ فقَالَ: «تَصدَّقنَ ولَو مِن حُليِّكُنَّ». وكانَت زَينَبُ تُنفِقُ عَلَى عَبدِ اللَّهِ وأَيتامٍ في حَجرِها، قالَ: فَقالَت لِعَبدِ اللَّهِ: سَلْ رَسولَ اللَّهِ ﷺ: أَيَجزِي عَنِّي أَن أُنفِقَ عَليكَ وعلَى أَيتامِي في حَجرِي مِنَ الصَّدقةِ؟ فَقالَ: سَلِي أَنتِ رَسولَ اللَّهِ ﷺ، فانطَلَقتُ إلَى النَّبيِّ ﷺ، فَوَجَدتُ امرَأَةً مِنَ الأَنصارِ عَلَى البَابِ، حاجَتُهَا مِثلُ حاجَتِي، فَمَرَّ عَلَينَا بِلالٌ، فَقُلنا: سَلِ النَّبيَّ ﷺ: أَيَجزِي عَنِّي أَن أُنفِقَ عَلَى زَوجِي وأَيتامٍ لِي في حَجرِي؟ وَقُلنا: لا تُخبِر بِنا، فَدخَلَ فَسأَلَه، فَقالَ: «مَن هُما». قالَ: زَينَبُ، قالَ: «أَيُّ الزَّيانِبِ». قالَ: امرَأَةُ عَبدِ اللَّهِ، قالَ: «نَعَم لَهَا أَجرانِ، أَجرُ القَرَابَةِ وَأَجرُ الصَّدَقَةِ».

١٤٦٧ ـ حدّثنا عُثمانُ بنُ أَبي شَيبَةَ: حَدَّثَنا عَبدَةُ، عَن هِشامٍ، عَن أَبيهِ، عَن زَينَبَ، ابنَةِ أُمِّ سَلَمةَ، قالَت: قُلتُ: يا رَسولَ اللَّهِ، أَلِيَ أَجرٌ أَن أُنفِقَ عَلى بَنِي أَبي سَلَمةَ، إنَّما هُم بَنِيَّ؟ فَقالَ: «أَنفِقي عَليهِم، فلكِ أَجرُ ما أَنفَقتِ عَليهِم».

[الحديث ١٤٦٧ ـ طرفه في: ٥٣٦٩].

٥١ ـ بابُ قَولِ اللهِ تعالَى: ﴿وفي الرِّقابِ.... وفي سَبيلِ اللَّهِ﴾ [التوبة: ٦٠]

وَيُذكَرُ عَنِ ابنِ عَبَّاسٍ رَضيَ اللَّهُ عَنهُما: يُعتِقُ مِن زَكاةِ مالِه، ويُعطِي في الحَجِّ. وَقالَ الحَسَنُ: إنِ اشتَرى أَبَاهُ مِنَ الزَّكاةِ جازَ وَيُعطِي في المُجاهِدِينَ، وَالذِي لَم يَحُجَّ، ثُمَّ تَلا: ﴿إنَّما الصَّدقاتُ لِلفُقَراءِ﴾ الآيَةَ، في أيِّها أَعطَيتَ أَجزأَت. وقالَ النَّبيُّ ﷺ: «إنَّ خالِداً احتَبسَ أَدراعَه في سَبيلِ اللَّهِ». وَيُذكَرُ عَن أَبي لاسٍ: حَمَلَنا النَّبيُّ ﷺ عَلى إبِلِ الصَّدَقةِ لِلحَجِّ.

١٤٦٨ ـ حدّثنا أَبو اليمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنا أَبو الزِّنادِ، عَنِ الأَعرَجِ، عَن أَبي هُرَيرَةَ رَضيَ اللَّهُ عَنهُ قالَ: أَمَرَ رَسولُ اللَّهِ ﷺ بالصَّدَقةِ، فَقِيلَ: مَنَعَ ابنُ جَمِيلٍ، وخالِدُ بنُ الوَليدِ، وَعَبَّاسُ بنُ عَبدِ المُطَّلِبِ! فَقالَ النَّبيُّ ﷺ: «ما يَنقِمُ ابنُ جَميلٍ إلا أَنَّه كانَ فَقيراً فَأَغناهُ اللَّهُ وَرَسولُهُ، وَأَمَّا خالِدٌ: فَإنَّكُم تَظلِمُونَ خالِداً، قَدِ احتَبسَ أَدرَاعَهُ وَأَعتُدَهُ في سَبيلِ اللَّهِ، وَأَمَّا العَبَّاسُ ابنُ عَبدِ المُطَّلِبِ: فَعَمُّ رَسولِ اللَّهِ ﷺ، فَهِيَ عَلَيهِ صَدَقةٌ وَمِثلُها مَعَها». تابَعَهُ ابنُ أَبي الزِّنادِ، عَن أَبيهِ. وَقالَ ابنُ إسحاقَ، عَن أَبي الزِّنادِ: «هِيَ عَلَيهِ وَمِثلُهَا مَعَهَا». وَقالَ ابنُ جُرَيجٍ: حُدِّثتُ عَنِ الأَعرَجِ: بِمِثلِهِ.

٥٢ ـ بابُ الاستِعْفَافِ عَنِ المَسْأَلَةِ

١٤٦٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ

١٤٦٨ـ قوله: ما ينقم ابن جميل الخ أي ما ينبغي لابن جميل أن يكره وينكر شيئاً إلا أنه كان فقيراً فصار غنياً بإغناء الله تعالى ورسوله وهذا لا يوجب له ذلك فلا موجب للمنع فينبغي أن يعطي.

ـ قوله: وأعتده قد تقدم أنه جمع عتاد كأزمن في جمع زمان، وما رواه الشارح فيه من كسر التاء يأباه اللغة.

from asking others, Allah will make him contented, and whoever tries to get self-sufficient, Allah will make him self-sufficient. Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

1470- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back to be sold rather than to ask a person for something and that person may, or may not, give him."

1471- Az'zubair Ibn Al'awwam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is better for anyone of you to take a rope and bring a bundle of wood (from the forest) over his back to be sold with Allah saving his face (from the Hell-Fire) because of that, rather than to ask the people who may, or may not, give him."

1472- Hakim Ibn Hezam "Allah be pleased with him" said: "Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand." Hakim added: "I said to Allah's Apostle "Allah's blessing and peace be upon him": By he, who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world. " Then Abu'bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of The Prophet "Allah's blessing and peace be upon him"), but he refused to accept anything. Then Omar (during his caliphate) called him to give him his share but he refused. On that Omar said: "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after The Prophet "Allah's blessing and peace be upon him" till he died.

[53] What about he, who is given from Allah something without greediness

1473- Abdullah Ibn Omar narrated that (his father) Omar "Allah be pleased with him" had told: Allah's Apostle "Allah's blessing and peace be upon him" used to give me something but I would say to him: "would you give it to a poorer and more needy one than me?" The Prophet "Allah's blessing and peace be upon him" said to me: "Take it. If you are given something from this property, without asking, or being greedy, for it, you would take it; and if it was not given, you should not seek for it."

اللَّيثِيِّ، عَنْ أَبِي سعيد الخُدْرِيِّ رَضيَ اللَّهُ عَنهُ: إنَّ نَاساً مِنَ الأَنْصارِ، سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ ما عِنْدَهُ، فَقَالَ: «ما يَكُونُ عِنْدِي مِن خَيرٍ فَلَنْ أَدَّخِرَهُ عَنكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيراً وَأَوسَعَ مِنَ الصَّبرِ».

[الحديث ١٤٦٩ - طرفه في: ٦٤٧٠].

١٤٧٠ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «وَالَّذِي نَفسي بِيَدِه، لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَحْتَطِبَ عَلَى ظَهْرِهِ، خَيرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلاً فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ».

[الحديث ١٤٧٠ - أطرافه في: ١٤٨٠، ٢٠٧٤، ٢٣٧٤].

١٤٧١ - حدّثنا مُوسى: حَدَّثَنا وُهَيبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الزُّبَيرِ بْنِ العَوَّامِ رَضِيَ اللَّهُ عنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لأَنْ يأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيأْتِيَ بِحُزْمَةِ الحَطَبِ عَلى ظَهْرِهِ فَيَبِيعَها، فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ، خَيرٌ لَهُ مِنْ أَنْ يَسأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ».

[الحديث ١٤٧١ - طرفاه في: ٢٠٧٥، ٢٣٧٣].

١٤٧٢ - حدّثنا عَبْدانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، وسَعِيدِ بْنِ المُسَيَّبِ: أَنَّ حكِيمَ بْنَ حِزامٍ رَضيَ اللَّهُ عَنهُ قالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطانِي، ثُمَّ سَأَلْتُهُ فَأَعْطانِي، ثُمَّ قالَ: «يَا حَكِيمُ، إِنَّ هذا المَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرافِ نَفسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، كالَّذِي يَأْكُلُ وَلا يَشْبَعُ، اليَدُ العُلْيَا خَيرٌ مِنَ اليَدِ السُّفْلَى». قالَ حَكِيمٌ: فَقُلْتُ: يا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بالحَقِّ، لا أَرْزَأُ أَحَداً بَعْدَكَ شَيئاً، حَتَّى أُفارِقَ الدُّنيَا. فَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنهُ يَدْعُو حَكِيماً إِلَى العَطاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ اللَّهُ عَنهُ دَعاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنهُ شَيئاً، فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ المُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيهِ حَقَّهُ مِنْ هذا الفَيْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَداً مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ حَتَّى تُوُفِّيَ.

[الحديث ١٤٧٢ - أطرافه: ٢٧٥٠، ٣١٤٣، ٦٤٤١].

٥٣ - بابٌ مَنْ أَعْطاهُ اللَّهُ شَيئاً مِنْ غَيرِ مَسْأَلَةٍ وَلا إِشْرافِ نَفسٍ

١٤٧٣ - حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ: أَنَّ

١٤٧٢ - قوله: خضرة حلوة انظر الشارح لوجه التأنيث

- إشراف النفس حرصها على شيء وتطلعها إليه اهـ.

- قوله: لا أرزأ أي لا أصيب أحداً بسؤاله شيئاً

- قوله: معشر المسلمين وفي بعض النسخ: يا معشر المسلمين بإثبات أداة النداء.

[54] What about keeping on asking people repeatedly to be given something

1474- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man keeps on asking others for something till he comes on the Day of Judgement without any piece of flesh on his face."

1475- Ibn Omar resumed: The Prophet "Allah's blessing and peace be upon him" added: "On the Day of Judgement, the Sun will come near (to people) to such an extent that the sweat will reach up to the middle of the ears. Being in that state, they will ask Adam for help, then Moses, and then Mohammad ." The sub-narrator added: "Mohammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to the privilege of intercession. All people of the gathering will send their praises to Allah."

[55] What is richness

And Allah's saying: "(Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well." (The Heifer "Al'baqara" 273)

1476- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The poor person is not the one who goes round the people and asks them for a mouthful or two (of food) or a date or two; but the poor is that who has not enough (money) to satisfy his needs, whose condition is not known to others, so that they may give him something in charity; and he does not beg people."

1477- Ash'sha'bi narrated: Al'mogheera Ibn Sho'ba's clerk told: Mo'awiya wrote to Al'mogheera Ibn Sho'ba: Write to me something which you have heard from the Prophet "Allah's blessing and peace be upon him"." So Al'mogheera wrote: I heard the Prophet saying: "Allah has hated for you three things: Vain talks, Wasting of wealth (by extravagance) and asking too many (questions in disputed religious matters or asking others for something to be given)."

عَبْدَ اللَّهِ بْن عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ عُمَرَ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي العَطاءَ، فَأَقُولُ: أَعْطِه مَنْ هُوَ أَفْقَرُ إِلَيه مِنّي، فقالَ: «خُذْهُ، إِذا جاءَكَ مِنْ هذا المالِ شَيءٌ، وَأَنْتَ غَيرُ مُشْرِفٍ وَلاَ سَائِلٍ، فَخُذْهُ، وما لا، فَلا تُتْبِعْهُ نَفْسَكَ».

[الحديث ١٤٧٣ ـ طرفاه في: ٧١٦٣، ٧١٦٤].

٥٤ ـ بابُ مَنْ سَأَلَ النَّاسَ تَكَثُّراً

١٤٧٤ ـ حدثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ قالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عمرَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما يَزالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يَأْتِيَ يومَ القِيامَةِ لَيس في وجْهِهِ مُزْعَةُ لَحمٍ».

١٤٧٥ ـ وقالَ: «إِنَّ الشَّمس تَدنُو يومَ القِيامَةِ، حتى يَبلُغَ العَرَقُ نِصفَ الأُذنِ، فَبينا هُم كَذلِكَ استَغاثُوا بِآدَمَ، ثُمَّ بِمُوسى، ثُمَّ بِمُحَمَّدٍ ﷺ». وَزادَ عَبْدُ اللَّهِ: حَدَّثَنِي اللَّيثُ: حَدَّثَنِي ابْنُ أَبِي جَعْفَرٍ: «فَيَشْفَعُ لِيُقْضى بَينَ الخَلقِ، فَيَمْشِي حَتَّى يَأْخُذَ بِحَلقَةِ الباب، فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقاماً مَحْموداً، يَحمَدُه أَهلُ الجَمعِ كُلُّهم». وقال مُعلّى: حَدَّثَنا وُهيبٌ، عَنِ النُّعمانِ بنِ رَاشِدٍ، عَن عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ، عَنْ حَمْزَةَ: سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: في المَسْأَلَةِ. [الحديث ١٤٧٥ ـ طرفه في: ٤٧١٨].

٥٥ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿لا يَسْأَلُونَ النَّاسَ إِلْحافاً﴾ كَمِ الغِنَى.

وَقَوْلِ النَّبِيِّ ﷺ: «وَلاَ يَجِدُ غِنًى يُغْنِيهِ». لِقَوْلِ اللّهِ تَعالَى: ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا في سَبِيلِ اللَّهِ ـ إِلَى قَوْلِهِ ـ فَإِنَّ اللهَ بِهِ عَلِيمٌ﴾ [البقرة: ٢٧٣].

١٤٧٦ ـ حدثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيسَ المِسْكِينُ الَّذِي تَرُدُّهُ الأُكْلَةُ وَالأُكْلَتانِ، وَلكِنِ المِسْكِينُ الَّذِي لَيسَ لَهُ غِنًى، وَيَسْتَحْيِي، أَوْ لاَ يَسْأَلُ النَّاسَ إِلحافاً».

[الحديث ١٤٧٦ ـ طرفاه في: ١٤٧٩، ٤٥٣٩].

١٤٧٧ ـ حدثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا إِسْماعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي كاتِبُ المُغِيرَةِ بْنِ شُعْبَةَ قالَ: كَتَبَ مُعاوِيَةُ إِلَى المُغِيرَةِ بْنِ شُعْبَةَ:

باب ٥٤ ـ قوله: (تكثرا) أي مستكثرا المال بالسؤال لا يريد به سد الخلة.

١٤٧٤ـ قوله: «مزعة لحم» أي قطعة لحم بل الوجه كله عظم (شرح).

باب ٥٥ ـ قوله: (وكم الغنى) أي أي قدر من الغنى يحرم به السؤال، كأنه استنبط من قوله ﷺ: «ولا يجد غنى يغنيه» أن ما يغني الإنسان أي يسد حاجته كقوت اليوم فهو غنى يحرم السؤال (سندي).

١٤٧٦ـ قوله: «ويستحي» بياءين أو بياء واحدة وزاد همام أن يسأل الناس (شارح).

١٤٧٧ـ قوله: «قيل وقال» يجوز أن يكونا ماضيين وأن يكونا مصدرين وكتبا بغير ألف على لغة ربيعة والمراد المقاولة بلا ضرورة (شارح).

1478- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: Allah's Apostle distributed alms amongst (a group of) people while I was sitting there. But Allah's Apostle left a man whom I thought the best of the lot. I asked him secretly: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer." The Prophet again said: "Or merely a Muslim." In addition, I could not give up repeating my question because of what I knew about him. Then The Prophet said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

1479- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The poor person is not the one who goes round the people and asks them for a mouthful or two (of food) or a date or two; but the poor is that who has not enough (money) to satisfy his needs, whose condition is not known to others, so that they may give him something in charity; and he does not beg people."

1480- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back to be sold so that he might get his food and give in charity (from his earning) rather than to ask a person for something to have."

[56] Estimating the dates

1481- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: We took part in the holy battle of Tabuk in the company of The Prophet "Allah's blessing and peace be upon him" and when we arrived at the Wadil'qura, there was a woman in her garden. The Prophet "Allah's blessing and peace be upon him" asked his companions to estimate the amount of the fruits in the garden, and Allah's Apostle "Allah's blessing and peace be upon him" estimated it at ten Wasaqs (One Wasaq = 60 Sas and 1 Sa = Approximately 3 kg). The Prophet "Allah's blessing and peace be upon him" said to that lady: "Check what your garden will yield." When we reached Tabuk, The Prophet

أنِ اكْتُبْ إلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، فَكَتَبَ إِلَيهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلاثاً: قِيلَ وَقالَ، وَإِضاعَةَ المَالِ، وَكَثْرَةَ السُّؤَالِ». [طرفه في: ٨٤٤].

١٤٧٨ ـ حدّثنا مُحمَّدُ بْنُ غُرَيرٍ الزُّهْرِيُّ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ ابْنِ كَيْسانَ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطاً وَأَنا جالِسٌ فِيهِمْ، قالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسارَرْتُهُ، فَقُلْتُ: مالَكَ عَنْ فُلانٍ، وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً؟ قالَ: «أَوْ مُسْلِماً». قالَ فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي ما أَعْلَمُ فِيهِ، فَقُلْتُ: يا رَسُولَ اللَّهِ، مالَكَ عَنْ فُلانٍ، وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً؟ قالَ: «أَوْ مُسْلِماً». قالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي ما أَعْلَمُ فِيهِ، فَقُلْتُ: يا رَسُولَ اللَّهِ، مالَكَ عَنْ فُلانٍ، وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً؟ قالَ: «أَوْ مُسْلِماً». يَعْنِي: فَقَالَ: «إِنِّي لأُعْطِي الرَّجُلَ، وَغَيرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ». وَعَنْ أَبِيهِ، عَنْ إِسْماعِيلَ بْنِ مُحَمَّدٍ أَنَّهُ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ هذا، فَقالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَجَمَعَ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قالَ: «أَقْبِلْ أَيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ». قالَ أَبُو عَبْدِ اللَّهِ: ﴿فَكُبْكِبُوا﴾ [الشعراء: ٩٤]. قُلِبُوا. ﴿مُكِبًّا﴾ [الملك: ٢٢]: أَكَبَّ الرَّجُلُ إِذَا كانَ فِعْلُهُ غَيرَ واقِعٍ عَلَى أَحَدٍ، فَإِذَا وَقَعَ الفِعْلُ، قُلْتَ: كَبَّهُ اللَّهُ لِوَجْهِهِ، وَكَبَبْتُهُ أَنا. [طرفه في: ٢٧].

١٤٧٩ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَيسَ المِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ، تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتانِ، وَالتَّمْرَةُ وَالتَّمْرَتانِ، وَلكِنِ المِسْكِينُ: الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ بِهِ، فَيُتَصَدَّقُ عَلَيهِ، وَلاَ يَقُومُ فَيَسْأَلُ النَّاسَ». [طرفه في: ١٤٧٦].

١٤٨٠ ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، ثُمَّ يَغْدُوَ ـ أَحْسِبُهُ قالَ ـ إِلَى الجَبَلِ، فَيَحْتَطِبَ، فَيَبِيعَ، فَيَأْكُلَ وَيَتَصَدَّقَ، خَيرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ». قالَ أَبُو عَبْدِ اللَّهِ: صَالِحُ بْنُ كَيْسانَ أَكْبَرُ مِنَ الزُّهْرِيِّ، وَهوَ قَدْ أَدْرَكَ ابْنَ عُمَرَ. [طرفه في: ١٤٧٠].

٥٦ ـ بابُ خَرْصِ التَّمْرِ

١٤٨١ ـ حدّثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنا وُهَيبٌ، عَنْ عَمْرِو بْنِ يَحْيى، عَنْ عَبَّاسٍ السَّاعِدِيِّ،

١٤٧٨ـ قوله: «أو مسلماً» أي بل مسلماً وهذا قوله ﷺ.

ـ قوله: «يعني فقال» قال الشارح وهاتان الكلمتان ساقطتان عند أبي ذر ا هـ.

١٤٧٩ـ قوله: «فيتصدق» بالرفع وكذا قوله فيسأل وبالنصب فيهما بأن مضمرة.

باب ٥٦ـ قوله: (خرص التمر) أي حزر ما على النخل وتخمينه.

١٤٨١ـ قوله رضي الله عنه: لم يوجد في بعض النسخ وهو من الشرح في نسخة الشارح.

ـ قوله: (ببحرهم) أي ببلدهم على البحر والمعنى أنه أقرّه عليهم بما التزموه من الجزية.

"Allah's blessing and peace be upon him" said: "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy. The King of Aila sent a white mule and a sheet for wearing to The Prophet "Allah's blessing and peace be upon him" as a present, and wrote to him that his people would stay in their place (and will pay the tribute). When The Prophet "Allah's blessing and peace be upon him" reached Wadil'qura he asked that woman how much her garden had yielded. She said: "Ten Wasaqs." and that was what Allah's Apostle "Allah's blessing and peace be upon him" had estimated.

Then The Prophet "Allah's blessing and peace be upon him" said: "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." When The Prophet "Allah's blessing and peace be upon him" saw Medina he said: "This is Taba." When he saw the mountain of Ohod, he said: "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied: "Yes, Allah's Apostle." He said: "The family of Banun'najjar, then the family of Abdul'ash'hal, and then the family of Banu'sa'ida or Banul'harith Ibn Al'khazraj. But there is goodness in all the families of Ansar."

1482- the same previous tradition.

[57] The compulsory charity is one-tenth on the land irrigated by rain or by natural water channels

1483- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On a land irrigated by rain water or by natural water channels or when the land is wet due to being a near by water channel, one-tenth is compulsory (as Zakah); and on the land irrigated by the well, one-twentieth is compulsory (as Zakah on the yield of the land)."

عَنْ أَبِي حُمَيدٍ السَّاعِدِيِّ قالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، فَلَمَّا جاءَ وَادِيَ القُرَى، إِذَا امْرَأَةٌ في حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ ﷺ لأَصْحَابِهِ: «اخْرُصُوا». وَخَرَصَ رَسُولُ اللَّهِ ﷺ عَشَرَةَ أَوْسُقٍ، فَقَالَ لَهَا: «أَحْصِي ما يَخْرُجُ مِنْهَا». فَلَمَّا أَتَينا تَبُوكَ قالَ: «أَما، إِنَّهَا سَتَهُبُّ اللَّيلَةَ رِيحٌ شَدِيدَةٌ، فَلاَ يَقُومَنَّ أَحَدٌ، وَمَنْ كانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ». فَعَقَلْنَاهَا، وَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ، فَأَلْقَتْهُ بِجَبَلِ طَيِّءٍ. وَأَهْدَى مَلِكُ أَيلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيضَاءَ، وَكَسَاهُ بُرْداً، وَكَتَبَ لَهُ بِبَحْرِهِمْ، فَلَمَّا أَتَى وَادِيَ القُرَى قالَ لِلمَرْأَةِ: «كَمْ جاءَ حَدِيقَتُكِ»؟ قالَتْ: عَشَرَةَ أَوْسُقٍ، خَرْصَ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى المَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». فَلَمَّا ـ قالَ ابْنُ بَكَّارٍ كَلِمَةً مَعْنَاهَا ـ أَشْرَفَ عَلَى المَدِينَةِ قالَ: «هذهِ طَابَةُ». فَلَمَّا رَأَى أُحُداً قالَ: «هذا جُبَيلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلاَ أُخْبِرُكُمْ بِخَيرِ دُورِ الأَنْصَارِ»؟ قالُوا: بَلَى، قالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ دُورُ بَنِي الحَارِثِ بْنِ الخَزْرَجِ، وَفي كُلِّ دُورِ الأَنْصَارِ ـ يَعْنِي ـ خَيراً».

[الحديث ١٤٨١ ـ أطرافه في: ١٨٧٢، ٣١٦١، ٣٧٩١، ٤٤٢٢].

١٤٨٢ ـ وَقالَ سُلَيمانُ بْنُ بِلاَلٍ: حَدَّثَنِي عَمْرٌو: «ثُمَّ دَارُ بَنِي الحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ». وَقالَ سُلَيمانُ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». قالَ أَبُو عَبْدِ اللَّهِ: كُلُّ بُسْتَانٍ عَلَيهِ حائِطٌ فَهُوَ حَدِيقَةٌ، وَما لَمْ يَكُنْ عَلَيهِ حائِطٌ لَمْ يُقَلْ حَدِيقَةٌ.

٥٧ ـ باب العُشْرِ فِيما يُسْقَى مِنْ ماءِ السَّمَاءِ، وَبِالمَاءِ الجَارِي

وَلَمْ يَرَ عُمَرُ بْنُ عَبْدِ العَزِيزِ في العَسَلِ شَيئاً.

١٤٨٣ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «فِيما سَقَتِ السَّمَاءُ وَالعُيُونُ، أَوْ كانَ عَثَرِيّاً، العُشْرُ، وَما سُقِيَ بِالنَّضْحِ نِصْفُ العُشْرِ». قالَ أَبُو عَبْدِ اللَّهِ: هذا تَفْسِيرُ الأَوَّلِ، لأَنَّهُ لَمْ يُوقِّتْ في الأَوَّلِ، يَعْنِي حَدِيثَ ابْنِ عُمَرَ: «وَفِيما سَقَتِ السَّمَاءُ العُشْرُ». وَبَيَّنَ في هذا وَوَقَّتَ، وَالزِّيَادَةُ مَقْبُولَةٌ، وَالمُفَسَّرُ يَقْضِي عَلَى المُبْهَمِ إِذَا رَوَاهُ أَهْلُ الثَّبَتِ، كما رَوَى الفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ في الكَعْبَةِ، وَقالَ بِلاَلٌ: قَدْ صَلَّى، فَأُخِذَ بِقَوْلِ بِلاَلٍ، وَتُرِكَ قَوْلُ الفَضْلِ.

= ـ قوله: «جبيل» مصغراً وللأربعة جبل (شارح).

١٤٨٣ـ قوله: «العثري»: ما يسقى بالسيل الجاري في حفر وتسمى الحفرة: عاثوراء لتعثر المار بها إذا لم يعلمها.

ـ قوله: «وما سقي بالنضح» يعني ما سقي من الآبار بالغرب أو بالسانية (شارح).

ـ قوله: (لم يوقت) بكسر القاف وفتحها وروي التحريك في الثبت انظر الشرح.

[58] There is no obligatory charity on less than five Wasaqs

1484- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " There is no Zakah on less than five Wasaqs. No Zakah is obligatory on less than five camels. No Zakah is compulsory on property equal to less than five ounces of silver. "

[59] The date's alms are to be given immediately after being plucked

1485- Abu'huraira "Allah be pleased with him" narrated: Dates used to be brought to Allah's Apostle "Allah's blessing and peace be upon him" immediately after being plucked. Different persons would bring their dates till a great heap was collected in front of The Prophet. Once Al'hasan and Al'husain were playing with these dates. One of them took a date and put it in his mouth. Allah's Apostle "Allah's blessing and peace be upon him" looked at him and took it out from his mouth and said: "Don't you know that Mohammad's offspring do not eat what is given in charity?"

[60] When one sells his fruits, date-palm trees, his land or its yields of which the one-tenth or the obligatory charity might, or might not become yet due

1486- Ibn Omar "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" The Prophet had forbidden the sale of dates till they were good (ripe). Being asked what it meant, the Prophet said: "Till there is no danger of blight."

1487- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet had forbidden the sale of fruits till they were ripe (and free from blight).

٥٨ ـ باب لَيسَ فيما دُونَ خَمْسَةِ أَوسُقٍ صَدَقةٌ

١٤٨٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يحيى: حدَّثنا مالِكٌ قال: حَدَّثَني مُحمَّدُ بنُ عَبدِ اللّهِ بنِ عَبدِ الرَّحمٰنِ بنِ أَبي صَعْصَعةَ، عَنْ أَبيهِ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قال: «لَيسَ فِيما أَقَلُّ مِن خَمسَةِ أَوْسُقٍ صَدَقَةٌ، ولاَ في أَقَلَّ مِنْ خَمسَةٍ مِنَ الإبلِ الذَّوْدِ صَدَقَةٌ، ولاَ في أَقلَّ مِن خَمسِ أَواقٍ مِنَ الوَرِقِ صَدقَةٌ». قالَ أَبو عَبدِ اللّهِ: هذا تَفسيرُ الأَوَّلِ إِذا قال: «لَيسَ فِيما دُونَ خَمسَةِ أَوسُقٍ صَدَقَةٌ». ويُؤْخَذُ أَبداً في العِلمِ بِما زادَ أَهْلُ الثَّبتِ أَوْ بَيَّنوا. [طرفه في: ١٤٠٥].

٥٩ ـ باب أَخْذِ صَدَقَةِ التَّمرِ عِنْدَ صِرامِ النَّخْلِ وَهَلْ يُترَكُ الصَّبيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ

١٤٨٥ ـ حدثنا عُمَرُ بنُ مُحَمَّدِ بنِ الحَسَنِ الأَسَديُّ: حَدَّثَنَا أَبِي: حَدَّثَنا إِبْراهيمُ بنُ طَهْمانَ، عَنْ مُحمَّدِ بنِ زِيادٍ، عَنْ أَبي هُرَيرةَ رَضِيَ اللّهُ عَنهُ قالَ: كانَ رَسُولُ اللّهِ ﷺ يُؤتى بالتَّمرِ عِندَ صِرامِ النَّخْلِ، فَيجِيءُ هذا بِتَمرِهِ وهذا مِنْ تَمرِهِ، حتى يَصيرَ عِندَهُ كَوماً مِنْ تَمرٍ، فَجعَلَ الحَسنُ والحُسينُ رَضِيَ اللّهُ عَنهُما يَلعَبانِ بِذلِكَ التَّمرِ. فَأَخَذَ أَحَدُهُما تَمرَةً فَجعَلَهُ في فِيهِ، فَنَظَرَ إِلَيهِ رَسُولُ اللّهِ ﷺ فَأَخْرَجَها مِنْ فِيهِ، فَقالَ: «أَما عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ ﷺ لاَ يَأْكُلُونَ الصَّدَقَةَ»؟!

[الحديث ١٤٨٥ ـ طرفاه في: ١٤٩١، ٣٠٧٢]

٦٠ ـ باب مَنْ باعَ ثِمارَهُ أَوْ نَخْلَهُ أَوْ أَرْضَهُ أَوْ زَرْعَهُ، وَقَدْ وَجَبَ فِيهِ العُشْرُ أَوِ الصَّدَقةُ، فَأَدَّى الزَّكاةَ مِنْ غَيرِهِ، أَوْ باعَ ثِمارَهُ وَلَمْ تَجِبْ فِيهِ الصَّدَقَةُ

وَقَوْلُ النَّبيِّ ﷺ: «لا تَبيعُوا الثَّمرَةَ حَتى يَبدُوَ صَلاحُها». فَلَمْ يَحظُرِ البَيعَ بَعْدَ الصَّلاحِ عَلَى أَحَدٍ، وَلَمْ يَخُصَّ مَنْ وَجَبَ عَلَيهِ الزَّكاةُ مِمَّنْ لَمْ تَجِبْ.

١٤٨٦ ـ حدثنا حَجّاجٌ: حَدَّثَنا شُعْبَةُ: أَخبَرَني عَبدُ اللّهِ بنُ دِينارٍ: سَمِعتُ ابنَ عُمَرَ رَضِيَ اللّهُ عَنهُما: نَهى النَّبيُّ ﷺ عَنْ بَيعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاحُهَا، وَكانَ إِذا سُئِلَ عَنْ صَلاحِها، قالَ: «حَتى تَذهَبَ عاهَتُهُ».

[الحديث ١٤٨٦ ـ أطرافه في: ٢١٨٣، ٢١٩٤، ٢١٩٩، ٢٢٤٧، ٢٢٤٩].

١٤٨٧ ـ حدثنا عَبدُ اللّهِ بنُ يُوسُفَ: حَدَّثني اللَّيثُ: حَدَّثني خالِدُ بنُ يَزيدَ، عَنْ عَطاءِ بنِ

١٤٨٤ـ قوله: «فيما أقل» ما زائدة وأقل مجرور بفي بالفتحة (شارح).

ـ قوله: (لكونه لم يبين) سقط في بعض النسخ.

باب ٥٩ـ قوله: (صرام النخل) أي قطع التمر عنه.

١٤٨٥ـ قوله: (كوماً) بفتح الكاف وروي ضمها وهو ما اجتمع كالبيدر.

قوله: (فجعله) أي المأخوذ وللكشميهني فجعلها أي التمرة هـ من الشرح.

١٤٨٦ـ قوله: (عاهته) أي آفته والتذكير باعتبار التمر (شارح).

1488- Anas Ibn Malik “Allah be pleased with him” narrated: Allah’s Apostle forbade the selling of fruits until they were ripe. The Messenger of Allah further said (explaining): “Until they become red.”

[61] Does one buy again what he gave in charity though it is possible that another person could buy it

1489- Abdullah Ibn Omar “Allah be pleased with both” reported: Omar Ibn Al’khattab “Allah be pleased with him” gave a horse in charity in Allah’s Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said: "Do not take back what you have given in charity." For this reason, Ibn Omar never purchased anything that he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

1490- Omar Ibn Al'khattab "Allah be pleased with him" narrated: Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked The Prophet "Allah's blessing and peace be upon him" about it. He said: "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

[62] What about the charity in relation to The Messenger of Allah

1491- Abu’huraira “Allah be pleased with him” narrated: Once Al’hasan Ibn Ali took a date of the dates given in charity and put it in his mouth. Allah's Apostle "Allah's blessing and peace be upon him" looked at him and took it out from his mouth and said: "Don't you know that Mohammad's offspring do not eat what is given in charity?"

[63] The charity given to the freed slaves of The Prophet's wives

1492- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Why Don't

أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلَاحُهَا.

[الحديث ١٤٨٧ ـ أطرافه في: ٢١٨٩، ٢١٩٦، ٢٣٨١].

١٤٨٨ ـ حدّثنا قُتَيبَةُ، عَنْ مالِكٍ، عَنْ حُمَيدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنْ بَيعِ الثِّمارِ حتَّى تُزْهِيَ. قالَ: حتَّى تَحْمارَّ.

[الحديث ١٤٨٨ ـ أطرافه في: ٢١٩٥، ٢١٩٧، ٢١٩٨، ٢٢٠٨].

٦١ ـ بابٌ هَل يَشْتَرِي صَدَقَتَهُ

وَلاَ بَأْسَ أَنْ يَشْتَرِيَ صَدَقَتَهُ غَيرُهُ، لأَنَّ النَّبِيَّ ﷺ إِنَّمَا نَهى المُتَصدِّقَ خاصَّةً عَنِ الشِّرَاءِ، وَلَمْ يَنْهَ غَيرَهُ.

١٤٨٩ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما كانَ يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ تَصَدَّقَ بِفَرَسٍ في سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ فَقالَ: «لاَ تَعُدْ في صَدَقَتِكَ»، فَبِذلِكَ كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما لا يَتْرُكُ أَنْ يَبْتاعَ شَيئاً تَصدَّقَ بِهِ إِلاَّ جَعَلَهُ صَدَقَةً.

[الحديث ١٤٨٩ ـ أطرافه في: ٢٧٧٥، ٢٩٧١، ٣٠٠٢].

١٤٩٠ ـ حدّثنا عَبدُ اللَّهِ بْنُ يُوسُفَ: أَخبرَنَا مالِكُ بْنُ أَنَسٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ في سَبِيلِ اللَّهِ، فَأَضاعَهُ الَّذِي كانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقالَ: «لاَ تَشْتَرِي، وَلاَ تَعُدْ في صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ العَائِدَ في صَدَقَتِهِ كَالعَائِدِ في قَيئِهِ».

[الحديث ١٤٩٠ ـ أطرافه في: ٢٦٢٣، ٢٦٣٦، ٢٩٧٠، ٣٠٠٣].

٦٢ ـ بابُ ما يُذْكَرُ في الصَّدَقَةِ لِلنَّبِيِّ ﷺ

١٤٩١ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَخَذَ الحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنهُما تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا في فِيهِ، فَقالَ النَّبِيُّ ﷺ: «كِخٍ كِخٍ». لِيَطْرَحَها، ثُمَّ قالَ: «أَمَا شَعَرْتَ أَنَّا لا نَأْكُلُ الصَّدَقَةَ»؟ [طرفه في: ١٤٨٥].

٦٣ ـ بابُ الصَّدَقَةِ عَلَى مَوَالِي أَزْوَاجِ النَّبِيِّ ﷺ

١٤٩٢ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي

١٤٩١ـ **قوله:** كخ كخ بفتح الكاف وكسرها وبسكون الخاء مثقلاً ومخففاً وبكسرها منونة وغير منونة فهي ست لغات وهي كلمة تقال عند زجر الصبي عن تناول شيء وعند التقذر من شيء (شارح).

you get the benefit of its skin?" They said: "It is dead." He replied: "Only to eat (its meat) is illegal."

1493- A'isha "Allah be pleased with her" was reported to have intended to buy Barira in order to manumit her but her masters wanted to put the condition that her loyalty would be for them. A'isha mentioned that to the Prophet who said to her: "Buy her, as the loyalty is for the one who manumitted." The sub-narrator added: Once some meat was presented to the Prophet and A'isha said to him: "This (meat) was given in charity to Barira." He said: "It is an object of charity for Barira but a gift for us."

[64] Shifting the charity

1494- Ommu'atiyya Al'ansariya "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" asked A'isha for something to eat. She replied that there was nothing except some meat of what Nusaiba Al'ansariya had sent in charity (to Barira) of that sheep. The Prophet "Allah's blessing and peace be upon him" said to her: "Bring it as it has reached its place."

1495- Anas "Allah be pleased with him" narrated: Some meat was presented to The Prophet "Allah's blessing and peace be upon him" and it had been given to Barira (the freed slave-girl of A'isha) in charity. He said: "This meat is as charity for Barira but it is a gift for us."

[65] Taking the charity from the rich and giving it to the poor people

1496- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh Ibn Jabal "Allah be pleased with him" when he sent him to Yemen: "You will go to the people of the Scripture. So, when you reach there, invite them to testify that there is no God but Allah, and that Mohammad is His Apostle. If they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. If they obey you in that, tell them that Allah has made it obligatory on them to pay the Zakah, which will be taken from the rich among them, and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: وَجدَ النَّبيُّ ﷺ شاةً مَيْتَةً، أُعْطِيَتْهَا مَوْلاةٌ لِمَيمُونَةَ مِنَ الصَّدَقَةِ، قالَ النَّبيُّ ﷺ: «هَلاَّ انْتَفَعْتُمْ بِجِلدِهَا». قالُوا: إِنَّهَا مَيتَةٌ؟ قالَ: «إِنَّمَا حَرُمَ أَكْلُهَا».

[الحديث ١٤٩٢ ـ أطرافه في: ٢٢٢١، ٥٥٣١، ٥٥٣٢].

١٤٩٣ ـ حدَّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ إِبراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلعِتْقِ، وَأَرَادَ مَوَالِيهَا أَنْ يَشْتَرِطُوا وَلاءَهَا، فَذَكَرَتْ عائِشَةُ لِلنَّبيِّ ﷺ، فَقالَ لَهَا النَّبيُّ ﷺ: «اشْتَرِيهَا، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». قالَتْ: وَأُتِيَ النَّبيُّ ﷺ بِلَحْمٍ، فَقُلتُ: هذا ما تُصُدِّقَ به عَلَى بَرِيرَةَ، فَقَالَ: «هوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[طرفه في: ٤٥٦].

٦٤ ـ بابٌ إِذا تَحوَّلَتِ الصَّدقة

١٤٩٤ ـ حدَّثنا عَلِيُّ بْنُ عَبدِ اللَّهِ: حَدَّثَنَا يَزيدُ بْنُ زُرَيعٍ: حَدَّثَنَا خالِدٌ، عَنْ حَفصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دَخَلَ النَّبيُّ ﷺ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنهَا، فَقالَ: «هَل عِنْدَكُمْ شَيءٌ». فَقالَتْ: لاَ، إِلاَّ شَيءٌ بَعَثَتْ بِهِ إِلَينا نُسَيبَةُ، مِنَ الشَّاةِ الَّتِي بَعَثْتَ بِهَا مِنَ الصَّدَقةِ، فقالَ: «إِنهَا قد بلغتْ مَحِلَّها».

[طرفه في: ١٤٤٦].

١٤٩٥ ـ حدثنا يَحيى بن موسى: حَدثنا وَكِيعٌ: حَدَّثَنا شعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عنهُ: أنَّ النَّبيَّ ﷺ أتِيَ بِلَحمٍ، تُصدِّقَ بهِ عَلَى بَرِيرَةَ، فَقالَ: «هُوَ عَلَيهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ». وقالَ أَبو داوُدَ: أَنبَأنَا شُعْبَةُ، عَنْ قَتادَةَ: سمِعَ أَنَساً، عَنِ النَّبيِّ ﷺ.

[الحديث ١٣٩٥ ـ طرفه في: ٢٥٧٧].

٦٥ ـ بابُ أَخْذِ الصَّدَقةِ مِنَ الأَغْنِياءِ، وتُرَدُّ في الفُقَراءِ حَيثُ كانُوا

١٤٩٦ ـ حدَّثنا مُحمَّدٌ: أخبَرَنا عبدُ اللهِ: أخبَرنا زكرِيَّاءُ بن إِسحاق، عَنْ يَحيى بن عبدِ اللهِ ابن صَيفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قال رَسُولُ اللَّهِ ﷺ لِمَعاذِ بْنِ جَبَلٍ، حِينَ بَعَثَهُ إِلى اليَمَنِ: «إِنَّكَ سَتأْتِي قَوْماً أَهْلَ كِتابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى: أَنْ يَشْهَدُوا أَنْ لا إِلهَ إِلاَّ اللهُ، وأَنَّ مُحَمَّداً رسُولُ اللهِ، فَإِنْ هُمْ أَطاعُوا لكَ بِذلِكَ، فَأَخبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ خَمسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيلَةٍ، فَإِنْ هُمْ أَطاعُوا لَكَ بِذلِك، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطاعُوا لَكَ بِذلِك فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّهُ لَيسَ بَينَهُ وَبَينَ اللَّهِ حِجَابٌ». [طرفه في: ١٣٩٥].

١٤٩٦ـ قوله: فإنه ليس بينه أي المظلوم ولأبي ذر عن الكشميهني فإنها ليس بينها أي دعوة المظلوم (شارح).

[66] The imam's praying and invoking Allah for the almsgiver

Allah almighty said: “Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth.” (The Repentance “At’tawba” 103)

1497- Ibn Abu'awfa "Allah be pleased with both" reported: Whenever a person came to The Prophet "Allah's blessing and peace be upon him" with his alms, The Prophet "Allah's blessing and peace be upon him" would say: "O Allah! Send your Blessings upon so and so." My father went with his alms to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Send your blessings upon the offspring of Abu'awfa."

[67] What one could find in the sea

1498- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man from Israelites asked for a loan of one thousand Dinars from another who gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat. so he took a piece of wood, which he bored, and put 1000 Dinars in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." The Prophet "Allah's blessing and peace be upon him" narrated the tradition and said: "When he sawed the wood, he found his money."

[68] One-fifth the buried things (as metals) is compulsory as charity

Indeed, Muslims scholars are different as to consider metals of those buried things that one could find, whose one-fifth is obligatory.

1499- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for one killed or

٦٦ ـ بابُ صَلاةِ الإمَامِ، وَدُعَائه لِصَاحِبِ الصَّدَقَة

وَقَوْلِهِ: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَّهُمْ﴾ [التوبة: ١٠٣].

١٤٩٧ ـ حدّثنا حفصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قالَ: كانَ النبيُّ ﷺ إذا أتاه قومٌ بصدقتِهِم، قال: «اللَّهُمَّ صَلِّ على آلِ فُلانٍ»، فأتاه أبي بصدقته، فقال: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أَوْفَى»

[الحديث ١٤٩٧ ـ أطرافه في: ٤١٦٦، ٦٣٣٢، ٦٣٥٩].

٦٧ ـ بابُ ما يُسْتَخْرَجُ مِنَ البَحْرِ

وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: لَيسَ العَنْبَرُ بِرِكازٍ، هُوَ شَيءٌ دَسَرَهُ البَحْرُ. وَقالَ الحسَنُ: في العَنبرِ واللُّؤلُؤِ الخُمسُ، فإنّما جعلَ النبيُّ ﷺ في الرِّكازِ الخُمسَ، ليسَ في الذي يُصابُ في الماءِ.

١٤٩٨ ـ وَقالَ اللَّيثُ: حَدَّثَني جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً مِن بَنِي إِسرائِيلَ، سَأَلَ بعضَ بَنِي إِسرائِيلَ بِأَنْ يُسلِفَهُ أَلفَ دِينارٍ، فَدَفَعَها إِلَيهِ، فَخَرَجَ في البَحْرِ فَلَمْ يَجِدْ مَرْكَباً، فَأَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلفَ دِينارٍ، فَرَمى بِهَا في البَحْرِ، فَخَرَجَ الرَّجُلُ الَّذي كانَ أَسْلَفَهُ، فَإِذا بِالخَشَبَةِ، فَأَخَذَهَا لأَهْلِه حَطَباً ـ فَذَكَرَ الحَديثَ ـ فَلَمَّا نَشَرَهَا وَجَدَ المَالَ».

[الحديث ١٤٩٨ ـ أطرافه في: ٢٠٦٣، ٢٢٩١، ٢٤٠٤، ٢٤٣٠، ٢٧٣٤، ٦٢٦١].

٦٨ ـ بابٌ في الرِّكازِ الخُمُسُ

وَقالَ مالِكٌ وابنُ إدريسَ: الرِّكازُ دِفنُ الجاهِلِيَّةِ، في قَليلِهِ وكَثيرِهِ الخُمسُ، ولَيسَ المَعْدِنُ بركازٍ، وقَد قالَ النَّبيُّ ﷺ في المَعْدِنِ: «جُبارٌ، وفي الرِّكازِ الخُمسُ». وأَخَذَ عُمَرُ بنُ عَبْدِ العَزيزِ مِنَ المَعادِنِ، مِن كُلِّ مِئَتَينِ خَمْسَةً. وَقالَ الحَسَنُ: ما كانَ مِنْ رِكازٍ في أَرْضِ الحَرْبِ فَفِيهِ الخُمُسُ، وما كانَ مِنْ أَرْضِ السِّلْمِ فَفِيهِ الزَّكاةُ، وإِنْ وُجِدَتِ اللُّقَطَةُ في أَرْضِ العَدُوِّ فَعَرِّفْها، وإِنْ كانَتْ مِنَ العَدُوِّ فَفِيها الخُمُسُ. وَقَالَ بَعْضُ النَّاسِ: المَعْدِنُ رِكازٌ مِثْلُ دِفنِ الجاهِلِيَّةِ، لأَنَّهُ يُقالُ: أَرْكَزَ المَعْدِنُ إِذا خَرَجَ مِنْهُ شَيءٌ، قِيلَ لَهُ: قَدْ يُقالُ لِمَنْ وُهِبَ لَهُ شَيءٌ. أَوْ رَبِحَ رِبْحاً كَثِيراً، أَوْ

باب ٦٦ ـ قوله: صلواتك وفي بعض الأصول صلاتك بالإفراد كقراءة حمزة والكسائي وحفص (شارح).

باب ٦٧ ـ قوله: (دسره) أي دفعه ورمى به إلى الساحل (شارح).

باب ٦٨ ـ قوله: (دفن) بكسر الدال وسكون الفاء أي الشيء المدفون كذبح بمعنى مذبوح وبالفتح مصدر أريد به المفعول كما في الشارح.

ـ قوله: (وجدت) بضم الواو مبنياً للمفعول وفي الفرع كأصله وإن وجدت بفتح الواو مبنياً للفاعل اللقطة مفعول (شارح).

wounded by an animal or by falling in a well, or because of working in mines. But one-fifth is compulsory on the buried things."

[69] Allah's saying: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (The Repentance "At'tawba" 60)

1500- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiya, from the tribe of Al'azd to collect Zakah from Banu'sulaim. When he returned, The Prophet "Allah's blessing and peace be upon him" checked the account (of the collected Zakah) with him.

[70] Using the given-in-charity camels and their milk for the benefit of the wayfarers

1501- Anas "Allah be pleased with him" narrated: "Some people of Oraina tribe came to Medina and its climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered them to go to the herd of milch camels which were given in charity and to drink their milk and urine (as a medicine). They went as directed and after they became healthy, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" early in the morning and he sent (some men) in their pursuit. They (those of Oraina) were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al'harra and when they asked for water, no water was given to them."

[71] Branding the camels given in charity by the imam

1502- Anas Ibn Malik "Allah be pleased with him" narrated: I took Abdullah Ibn Abu'talha to Allah's Apostle "Allah's blessing and peace be upon him" to put his saliva, mixed with a chewed date in the child's mouth. I saw The Prophet "Allah's blessing and peace be upon him" having an instrument for branding in his hands and was branding the camels of Zakah.

كَثُرَ ثَمَرُهُ: أَرْكَزْتَ. ثُمَّ نَاقَضَ، وَقَالَ: لا بَأْسَ أَنْ يَكْتُمَهُ فَلاَ يُؤَدِّيَ الخُمُسَ.

١٤٩٩ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، وعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «العَجْماءُ جُبَارٌ، والبِئْرُ جُبَارٌ، والمَعْدِنُ جُبَارٌ، وفي الرِّكازِ الخُمُسُ».

[الحديث ١٤٩٩ - أطرافه في: ٢٣٥٥، ٦٩١٢، ٦٩١٣]

٦٩ - بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَالعَامِلِينَ عَلَيهَا﴾ [التوبة: ٦٠] وَمُحَاسَبَةِ المُصَدِّقِينَ مَعَ الإمامِ

١٥٠٠ - حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنَ الأَسْدِ عَلَى صَدَقاتِ بَنِي سُلَيمٍ، يُدْعى ابْنَ اللُّتْبِيَّةِ، فَلَمَّا جاءَ حاسَبَهُ.

[طرفه في: ٩٢٥].

٧٠ - بابُ اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ وَأَلبَانِهَا لأَبْنَاءِ السَّبِيلِ

١٥٠١ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاساً مِنْ عُرَيْنَةَ، اجْتَوَوُا المَدِينَةَ، فَرَخَّصَ لَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَلبانِها وأَبوالِها، فقَتَلُوا الرَّاعِيَ واسْتاقُوا الذَّوْدَ، فأَرْسَلَ رَسُولُ اللهِ ﷺ، فَأُتِيَ بِهِم، فَقَطَّعَ أَيدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، وَتَرَكَهُمْ بِالحَرَّةِ يَعَضُّونَ الحِجارَةَ. تَابَعَهُ أَبُو قِلابَةَ، وَحُمَيدٌ، وَثَابِتٌ، عَنْ أَنَسٍ.

[طرفه في: ٢٣٣].

٧١ - بابُ وَسْمِ الإمامِ إِبِلَ الصَّدَقَةِ بِيَدِهِ

١٥٠٢ - حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا الوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ: حَدَّثَنِي إِسْحاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: غَدَوْتُ إِلَى رَسُولِ

١٤٩٩- قوله: «العجماء جبار» أي البهيمة جرحها هدر كما هو المعروف.

١٥٠٠- قوله: من الأسد بفتح الهمزة وسكون السين ويقال الأزد بالزاي (شارح).

١٥٠١- قوله: اجتووا المدينة أي كرهوا المقام بها.

- وقوله: (فشربوا) في بعض النسخ فيشربوا.

- قوله: (فقطّع) بتشديد الطاء وفي نسخة بتخفيفها (شارح).

باب ٧١ - قوله: الوسم: جعل السمة وهي العلامة واسم الآلة التي يكوى بها ويعلم.

١٥٠٢- قوله: ميسم بكسر الميم والتحنيك هو أن يمضغ التمرة ويجعلها في حنك الصبي أي سقف فمه، والموافاة: المجيء.

[72] The obligation of Al'fitr charity (Zakah)

1503- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle enjoined the payment of one Sa of dates or one Sa of barley as the Zakah of breaking fast (Al'fitr) on every Muslim, slave or free he might be, male or female, young or old. He ordered that it must be paid before the people go out to offer the prayer of The Breaking fast Feast. (One Sa = about 3 Kilograms).

[73] The charity of Al'fitr is obligatory on the slave as well as any person of Muslims

1504- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle enjoined the payment of one Sa of dates or one Sa of barley as the Zakah of breaking fast (Al'fitr) on every Muslim, slave or free he might be, male or female, young or old. He ordered that it must be paid before the people go out to offer the prayer of The Breaking fast Feast.

[74] Giving one Sa of parley as the charity of the breaking fast

1505- Abu'sa'eed "Allah be pleased with him" told: we used to give a Sa of parley as the charity of breaking fast (Al'fitr).

[75] Giving a Sa of meal as the charity of Al'fitr

1506- Abu'sa'eed "Allah be pleased with him" narrated: We used to give one Sa of meal or one Sa of barley or one Sa of dates, or one Sa of cottage cheese or one Sa of Raisins (dried grapes) as the charity of Al'fitr.

[76] Giving one Sa of dates as the charity of Al'fitr

1507- Abdullah "Allah be pleased with him" told: The Prophet ordered (Muslims) to give one Sa of dates or one Sa of barley as the charity of Al'fitr. People rewarded two Mudds of wheat as equal to that.

اللَّهِ ﷺ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ لِيُحَنِّكَهُ، فَوَافَيْتُهُ فِي يَدِهِ المِيسَمُ، يَسِمُ إِبِلَ الصَّدَقَةِ.

٧٢ ـ بابُ فَرْضِ صَدَقَةِ الفِطْرِ

وَرَأَى أَبُو العَالِيَةِ، وَعَطَاءٌ، وَابْنُ سِيرِينَ: صَدَقَةَ الفِطْرِ فَرِيضَةً.

١٥٠٣ ـ حدّثنا يحيى بنُ مُحمَّدِ بنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بنُ جَهْضَمٍ: حَدَّثَنَا إِسماعِيلُ بنُ جَعْفَرٍ، عَنْ عُمَرَ بنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكاةَ الفِطْرِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَى العَبْدِ وَالحُرِّ، وَالذَّكَرِ وَالأُنثَى، وَالصَّغِيرِ وَالكَبِيرِ، مِنَ المُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاةِ. [الحديث ١٥٠٣ ـ أطرافه في: ١٥٠٤، ١٥٠٧، ١٥٠٩، ١٥١١، ١٥١٢].

٧٣ ـ بابُ صَدَقَةِ الفِطْرِ عَلَى العَبْدِ وَغَيْرِهِ مِنَ المُسْلِمِينَ

١٥٠٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكاةَ الفِطْرِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنثَى، مِنَ المُسْلِمِينَ.

[طرفه في: ١٥٠٣].

٧٤ ـ بابٌ صَدَقَةُ الفِطْرِ صَاعٌ مِنْ شَعِيرٍ

١٥٠٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعاً مِنْ شَعِيرٍ.

[الحديث ١٥٠٥ ـ أطرافه في: ١٥٠٦، ١٥٠٨، ١٥١٠].

٧٥ ـ بابُ صَدَقَةِ الفِطْرِ صَاعاً مِنْ طَعَامٍ

١٥٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ العَامِرِيِّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زَكاةَ الفِطْرِ، صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ أَقِطٍ، أَوْ صَاعاً مِنْ زَبِيبٍ.

[طرفه في: ١٥٠٥].

٧٦ ـ بابُ صَدَقَةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ

١٥٠٧ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قالَ: أَمَرَ النَّبِيُّ ﷺ

باب ٧٤ ـ قوله: صاع برفع صاع خبر مبتدأ محذوف أي هي صاع ولغير أبي ذر باب صاع من شعير وفي بعض الأصول صاعاً بالنصب خبر كان محذوفة انظر الشارح.

١٥٠٦ـ قوله: الأقط: هو لبن جامد فيه زبدة (شارح).

[77] (Giving as the charity of Al'fitr) one Sa of raisins

1508- Abu'sa'eed "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give one Sa of food or one Sa of barley or one Sa of dates, or one Sa of Raisins (as the charity of Al'fitr). But when Mo'awiya became the Caliph and the wheat was available (in abundance) he said: "I think that one Mudd (of wheat) equals two Mudds of (any of) those mentioned above)."

[78] The charity (of Al'fitr) is to be given before the feast

1509- Ibn Omar "Allah be pleased with both" told: The Prophet ordered that the charity of Al'fitr should be given before going to the feast prayer.

1510- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: In the lifetime of Allah's Apostle, we used to give one Sa of food as The Charity of Breaking fast after Ramadan (to the poor). Our food used to be either of barley, raisins, cottage cheese or dates.

[79] The Breaking fast charity is obligatory on free as well as the slave

1511- Ibn Omar "Allah be pleased with both" told: "The Prophet made incumbent on every male or female, free man or slave, the payment of one Sa of dates or barley as The charity (Zakah) of Breaking fast (Al'fitr)after Ramadan."

people then substituted half Sa of wheat for that. Ibn Omar used to give dates (as the charity of Al'fitr). Once there was scarcity of dates in Medina and Ibn Omar gave barley. Ibn Omar used to give the charity of breaking fast for every young and old person. He even used to give on behalf of my (the sub-narrator Nafi) children. Ibn Omar used to give the charity of Al'fitr to those who had been officially appointed for collecting it. People used to give the charity of Al'fitr (even) a day or two before the feast.

بِزَكاةِ الفِطْرِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ. قالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[طرفه في: ١٥٠٣].

٧٧ ـ بابُ صَاعٍ مِنْ زَبِيبٍ

١٥٠٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ العَدَنِيَّ: حَدَّثَنَا سُفيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قالَ: حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُعْطِيهَا فِي زَمانِ النَّبِيِّ ﷺ صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ زَبِيبٍ، فَلَمَّا جاءَ مُعَاوِيَةُ، وَجاءَتِ السَّمْرَاءُ، قالَ: أُرَى مُدّاً مِنْ هذا يَعْدِلُ مُدَّيْنِ.

[طرفه في: ١٥٠٥].

٧٨ ـ بابُ الصَّدَقَةِ قَبْلَ العِيدِ

١٥٠٩ ـ حدّثنا آدَمُ: حَدَّثَنَا حَفصُ بْنُ مَيسَرَةَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِزَكاةِ الفِطْرِ، قَبْلَ خُرُوجِ النَّاسِ إِلى الصَّلاَةِ.

[طرفه في: ١٥٠٣].

١٥١٠ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا أَبُو عُمَرَ، عَنْ زَيدٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ الفِطْرِ صَاعاً مِنْ طَعَامٍ. وَقالَ أَبُو سَعِيدٍ: وَكانَ طَعَامَنَا الشَّعِيرُ وَالزَّبِيبُ، وَالأَقِطُ وَالتَّمْرُ.

[طرفه في: ١٥٠٥].

٧٩ ـ بابُ صَدَقَةِ الفِطْرِ عَلَى الحُرِّ وَالمَمْلُوكِ

وَقالَ الزُّهْرِيُّ، فِي المَمْلُوكِينَ لِلتِّجَارَةِ: يُزَكَّى فِي التِّجَارَةِ، وَيُزَكَّى فِي الفِطْرِ.

١٥١١ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الفِطْرِ، أَوْ قالَ: رَمَضَانَ، عَلَى الذَّكَرِ وَالأُنْثَى، وَالحُرِّ وَالمَمْلُوكِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ، فَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلُ المَدِينَةِ مِنَ التَّمْرِ، فَأَعْطَى شَعِيراً. فَكانَ ابْنُ عُمَرَ: يُعْطِي عَنِ الصَّغِيرِ وَالكَبِيرِ، حَتَّى إِنْ كانَ يُعْطِي عَنْ بَنِيَّ. وَكانَ ابْنُ عمَرَ رَضِيَ اللَّهُ عَنْهُمَا:

١٥١٠ـ قوله: (الشعير) بالنصب خبر كان، وفي رواية غير أبي ذرّ: طعامنا الشعير: بنصب الطعام ورفع الشعير اسم كان مؤخراً (شارح).

باب ٧٩ ـ قوله: (يزكى) بفتح الكاف أو بكسرها أي يؤدي الزكاة (شارح).

١٥١١ـ قوله: (فأعوز) أي احتاج ولأبي ذرّ: (فأعوز) بضم الهمزة وكسر الواو (شارح).

ـ قوله: (حتى إن كان يعطي) هكذا بإن المخففة بدون اللام في الخبر.

[80] The charity of Al'fitr is (obligatory) on the old as well as the young (man or woman)

1512- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle enjoined the payment of one Sa of dates or one Sa of barley as the Zakah of breaking fast (Al'fitr) on every Muslim, slave or free he might be, male or female, young or old.

يعْطِيهَا الَّذِينَ يَقْبَلُونَهَا، وَكانُوا يُعْطُونَ قَبْلَ الفِطْرِ بِيَوْمٍ أَوْ يَوْمَينِ.

[طرفه في: ١٥٠٣].

٨٠ ـ بابُ صَدَقَةِ الفِطْرِ عَلَى الصَّغِيرِ وَالكَبِيرِ

١٥١٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ عُبَيدِ اللَّه قالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الفِطْرِ، صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، عَلَى الصَّغِيرِ وَالكَبِيرِ، وَالحُرِّ وَالمَمْلُوكِ.

[طرفه في: ١٥٠٣].

(25) The Book of Pilgrimage The Greater (Hajj)

[1] The obligation and virtue of Hajj

Allah almighty said: “pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny Faith, Allah stands not in need of any of his creatures.” (Al Imran 97)

1513- Ibn Abbas "Allah be pleased with both" narrated: Al'fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al'fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al'fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the last pilgrimage (Hajj) (of The Prophet "Allah's blessing and peace be upon him").

[2] Allah's saying: "And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) On every kind of camel, lean on account of journeys through deep and distant mountain highways; that they may witness the benefits (provided) for them, and celebrate the name Of Allah, through the Days Appointed, over the cattle which he has provided for them (for sacrifice): then eat ye Thereof and feed the distressed Ones in want." (Pilgrimage (Hajj) 27:28)

1514- Abdullah Ibn Omar "Allah be pleased with both" reported: I saw that Allah's Apostle "Allah's blessing and peace be upon him" used to ride on his Mount at Dhul'hulaifa and used to start saying: "I am responding to your call" when the Mount stood upright.

1515- Jaber Ibn Abdullah “Allah be pleased with both” narrated that The Messenger of Allah’s responding to Allah’s call for Hajj was at Dhul’hulaifa when the Mount stood upright.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٢٥ ـ كتابُ الحجّ

١ ـ بابُ وُجُوبِ الحَجِّ وَفَضْلِهِ

﴿وَلِلَّهِ عَلَى النَّاسِ حَجُّ البَيتِ مَنِ اسْتَطَاعَ إِلَيهِ سَبِيلاً، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ العَالَمِينَ﴾ [آل عمران: ٩٧].

١٥١٣ ـ حدّثنا عَبْدُ اللَّهِ بنُ يوسفَ: أَخبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَن سُلَيمانَ بنِ يَسارٍ، عَن عَبْدِ اللَّهِ بنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قال: كانَ الفَضلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجاءَتْ امْرَأَةٌ مِن خَثْعَمَ، فَجَعلَ الفَضلُ يَنظُرُ إِلَيها وَتَنظُرُ إِلَيه، وَجَعَلَ النَّبيُّ ﷺ يَصرِفُ وَجهَ الفَضلِ إِلَى الشِّقِّ الآخَرِ، فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلى عِبادِهِ في الحَجِّ أَدْرَكَتْ أَبي شَيخاً كَبِيراً، لا يَثبُتُ عَلى الرَّاحِلَةِ، أَفَأَحُجُّ عَنهُ؟ قالَ: «نَعَمْ». وَذلِكَ في حَجَّةِ الوَداعِ. [الحديث ١٥١٣ ـ أطرافه في: ١٨٥٤، ١٨٥٥، ٤٣٩٩، ٦٢٢٨].

٢ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَأْتُوكَ رِجالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنافِعَ لَهُمْ﴾

[الحج: ٢٧ ـ ٢٨]

﴿فِجاجاً﴾ [نوح: ٢٠]: الطُّرُقُ الواسِعَةُ.

١٥١٤ ـ حدّثنا أَحْمَدُ بنُ عِيسى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَني يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَالِمَ ابنَ عَبدِ اللَّهِ أَخبَرَهُ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما قال: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَركَبُ رَاحِلَتَهُ بِذِي الحُلَيفَةِ، ثُمَّ يُهِلُّ حَتَّى تَسْتَوِيَ بِهِ قائِمَةً.

[طرفه في: ١٦٦].

١٥١٥ ـ حدّثنا إِبْرَاهِيمُ: أَخْبَرَنَا الوَلِيدُ: حَدَّثَنَا الأَوْزَاعِيُّ: سَمِعَ عَطاءً يُحَدِّثُ عَن جابِرِ بنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ إِهلالَ رَسُولِ اللَّهِ ﷺ مِن ذي الحُلَيفَةِ، حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ.

رَوَاهُ أَنَسٌ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمْ.

باب ٢ ـ قوله: (الفجاج): جمع فج

١٥١٥ـ قوله: (الإهلال): رفع الصوت بالتلبية.

[3] Performing Hajj on a mount

1516- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had sent Abdur'rahman, her brother to make her offer the Umra from At'tan'im. He made her ride on a back saddle of a she-camel. On the other hand, Omar "Allah be pleased with him" was reported to have said: "Prepare your mounts (and set out) to perform Hajj. Indeed, it is one of the two (sorts of) Jihad."

1517- Thumama narrated that Anas Ibn Malik "Allah be pleased with him" had offered Hajj on a back saddle though he was not miser. That was because Anas narrated: Allah's Apostle "Allah's blessing and peace be upon him" performed Hajj on a packsaddle and the same Mount was carrying his baggage too.

1518- Al'qasim Ibn Mohammad reported that A'isha "Allah be pleased with her" had said to The Messenger of Allah: "O Allah's Apostle! You performed Umra but I did not." He said, "O Abdur'rahman! Go along with your sister and let her perform Umra from Tan'im." Abdur'rahman made her ride over the packsaddle of a she-camel and she performed Umra.

[4] The virtue of the Hajj, which is accepted (by Allah)

1519- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle was asked: "What is the best deed?" He replied: "To believe in Allah and His Apostle (Mohammad)." The questioner then asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." The questioner again asked: "What is the next (in goodness)?" He replied: "To perform the greater Pilgrimage (Hajj), (which is to be) accepted by Allah."

1520- A'isha "Allah be pleased with her" (the mother of the faithful believers) narrated: I said: "O Allah's Apostle! We consider Jihad as the best deed. Wouldn't we take part in Jihad?" The Prophet "Allah's blessing and peace be upon him" said: "The best Jihad (for women) is the Hajj which is admittedly accepted (by Allah). "

1521- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife (during the Hajj days), and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

٣ ـ بابُ الحَجِّ عَلَى الرَّحْلِ

١٥١٦ ـ وَقال أَبَانُ: حَدَّثَنَا مالِكُ بْنُ دِينار، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ النَّبيَّ ﷺ بعث معها أخاها عبد الرَّحمٰن، فأعمرها من التَّنعيم، وحملها على قتب. وقال عُمَرُ رضيَ اللَّهُ عَنْهُ: شُدُّوا الرِّحالَ في الحَجِّ، فَإِنَّهُ أَحَدُ الجِهَادَين. [طرفه في: ٢٩٤]

١٥١٧ ـ وَقالَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا يَزِيدُ بْنُ زُرَيع: حَدَّثَنا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ ثُمامَةَ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ قالَ: حَجَّ أَنَسٌ عَلى رَحْلٍ، وَلَمْ يَكُنْ شَحِيحاً، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ حَجَّ عَلَى رَحْلٍ، وَكَانَتْ زَامِلَتَهُ.

١٥١٨ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا أَبُو عاصِم: حَدَّثَنَا أَيمَنُ بْنُ نَابِلٍ: حَدَّثَنَا القَاسِمُ بْنُ محَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ، اعْتَمَرْتُمْ وَلَمْ أَعْتَمِرْ، فَقالَ: «يَا عَبْدَ الرَّحْمٰنِ، اذْهَبْ بِأُخْتِكَ، فَأَعْمِرْهَا مِنَ التَّنْعِيمِ». فَأَحْقَبَهَا عَلَى نَاقَةٍ، فَاعْتَمَرَتْ. [طرفه في: ٢٩٤].

٤ ـ بابُ فَضْلِ الحَجِّ المَبْرُورِ

١٥١٩ ـ حدثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللَّه: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُ الأَعْمَالِ أَفضلُ؟ قالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». قِيلَ: ثُمَّ ماذَا؟ قالَ: «جِهَادٌ في سَبِيلِ اللَّهِ». قِيلَ: ثُمَّ ماذَا؟ قالَ: «حجٌّ مَبْرُورٌ».

[طرفه في: ٢٦].

١٥٢٠ ـ حدثنا عَبْدُ الرَّحمٰنِ بْنُ المُبَارَكِ: حَدَّثَنَا خالِدٌ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنها أَنَّها قالَتْ: يا رَسُولَ اللَّهِ، نَرَى الجِهَادَ أَفضَلَ العَمَلِ، أَفَلاَ نُجَاهِدُ؟ قالَ: «لا، لكِنَّ أَفضَلَ الجِهَادِ حَجٌّ مَبرُورٌ».

[الحديث ١٥٢٠ ـ أطرافه في: ١٨٦١، ٢٧٨٤، ٢٨٧٥، ٢٨٧٦].

١٥٢١ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ أَبُو الحَكَمِ قالَ: سَمِعْتُ أَبَا حازِمٍ قالَ:

١٥١٦ـ قوله: (الإعمار): الحمل على العمرة.

ـ (التنعيم): موضع عند طرف حرم مكة من جهة المدينة المنورة منه يعتمر.

ـ (القتب): بفتح المثناة الفوقية: هو خشب الرحل وقيل: القتب للجمل بمنزلة الاكاف للحمار (شارح).

١٥١٧ـ قوله: (وكانت) أي الرحلة التي ركبها. (زاملته) أي حاملته وحاملة متاعه (شارح)

١٥١٨ـ قوله: (فأحقبها) أي عبد الرحمٰن بهذا الضبط أي حملها على حقيبة الرحل وأردفها خلفه وفي رواية بكسر القاف وسكون الموحدة من الشارح، والحقيبة هي الزيادة التي تجعل في مؤخر القتب.

١٥٢٠ـ قوله: «لكن أفضل الجهاد» جملة مركبة من مبتدأ وخبر وفي رواية بكسر الكاف مع تشديد النون بلفظ الاستدراك فأفضل منصوب على أنه اسمها وفي رواية بسكون النون مخففة فأفضل مرفوع بالابتداء انظر الشارح.

١٥٢١ـ قوله: كيوم فيه الجر والفتح.

[5] Fixing the places (Miqat) wherefrom people might assume Ihram

1522- Zaid Ibn Jubair reported: I went to Ibn Omar at his house which contained many tents made of cotton cloth and these were encircled with a part of the tent. I asked him from where, should one assume Ihram for Umra. He said: "Allah's Apostle had fixed as a place of assuming Ihram: Qarn for the people of Najd, Dhul'hulaifa for the people of Medina, and Al'juhfa for people of Sham."

[6] Allah's saying: "And take provisions (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise." (The Heifer 197)

1523- Ibn Abbas "Allah be pleased with both" narrated: The people of Yemen used to come for Hajj without bringing enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed: " And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise." (The Heifer 197)

[7] The place (Miqat) from which people of Mecca could assume Ihram

1524- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Al'juhfa for the people of Sham; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

[8] The place of assuming Ihram for people of Medina

1525- Abdullah Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul'hulaifa; people of Sham from Al'juhfa; and people of Najd from Qarn." Abdullah added: "I was informed that Allah's Apostle had said: people of Yemen should assume Ihram from Yalamlam. "

سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ لِلَّهِ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

[الحديث ١٥٢١ ـ طرفاه في: ١٨١٩، ١٨٢٠].

٥ ـ بابُ فَرْضِ مَوَاقِيتِ الحَجِّ وَالعُمْرَةِ

١٥٢٢ ـ حدّثنا مالكُ بنُ إسماعيل: حدَّثنا زهيرٌ قال: حدّثني زيدُ بنُ جُبير: أنَّه أتى عبدَ اللهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا في مَنْزِلِهِ، وَلَهُ فُسْطَاطٌ وَسُرَادِقٌ، فَسَأَلْتُهُ: مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ؟ قالَ: فَرَضَهَا رَسُولُ اللَّهِ ﷺ لأَهْلِ نَجْدٍ قَرْناً، وَلأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ الشَّأْمِ الجُحْفَةَ.

[طرفه في: ١٣٣].

٦ ـ بابُ قَوْلِ اللَّهِ تَعالى: ﴿وتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾ [البقرة: ١٩٧]

١٥٢٣ ـ حدّثنا يَحيى بنُ بِشْرٍ: حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقاءَ، عَنْ عَمْرِو بنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: كانَ أَهْلُ اليَمَنِ يَحُجُّونَ ولا يَتَزَوَّدُونَ، وَيَقُولُونَ: نَحْنُ المُتَوَكِّلُونَ، فإذا قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ، فأَنْزَلَ اللَّهُ تَعالى: ﴿وتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾.

رَوَاهُ ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ: مُرْسَلاً.

٧ ـ بابُ مُهَلِّ أَهْلِ مَكَّةَ لِلحَجِّ وَالعُمْرَةِ

١٥٢٤ ـ حدّثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: إِنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، ولأَهْلِ الشَّأْمِ الجُحْفَةَ، ولأَهْلِ نَجْدٍ قَرْنَ المَنَازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الحَجَّ وَالعُمْرَةَ، وَمَنْ كانَ دُونَ ذٰلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

[الحديث ١٥٢٤ ـ أطرافه في: ١٥٢٦، ١٥٢٩، ١٥٣٠، ١٨٤٥].

٨ ـ بابُ مِيقَاتِ أَهْلِ المَدِينَةِ، وَلا يُهِلُّوا قَبْلَ ذِي الحُلَيفَةِ

١٥٢٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يُهِلُّ أَهْلُ المَدِينَةِ مِنْ ذِي الحُلَيفَةِ، وَأَهْلُ الشَّأْمِ مِنَ الجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ». قالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «وَيُهِلُّ أَهْلُ اليَمَنِ مِنْ يَلَمْلَمَ».

[طرفه في: ١٣٣]

باب ٧ ـ قوله: (مهل أهل مكة): أي موضع إهلالهم وإحرامهم.

١٥٢٤ـ قوله: (هنّ لهنّ) كذا في بعض الروايات وفي بعضها: (هنّ لأهلهن) وفي بعضها: (هنّ لهم) انظر الشارح.

[9] The place of assuming Ihram for people of Sham

1526- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Al'juhfa for the people of Sham; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

[10] The place of assuming Ihram for people of Najd

1527- Salim Ibn Abdullah Ibn Omar narrated from his father: The same as tradition 1525 and the following tradition 1528.

1528- Salim narrated from his father: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The place of assuming Ihram for people of Medina is Dhul'hulaifa; for people of Sham is Mahia'a; (which is Al'juhfa); and for people of Najd is Qarn. Ibn Omar further said: They claim, but I did not hear personally, that the Prophet said: "The place of assuming Ihram for people of Yemen is Yalamlam."

[11] The place of assuming Ihram for those living within the boundaries of the fixed places of Ihram

1529- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for people of Medina; Al'juhfa for people of Sham; Yalamlam for people of Yemen; and Qarn for people of Najd. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

[12] The place of assuming Ihram for people of Yemen

1530- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Al'juhfa for the people of Sham; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

٩ ـ بابُ مُهَلِّ أَهْلِ الشَّأْمِ

١٥٢٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ الشَّأْمِ الجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ المَنَازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، فَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيهِنَّ مِنْ غَيرِ أَهْلِهِنَّ لِمَنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ، فَمَنْ كانَ دُونَهُنَّ فَمُهَلُّهُ مِنْ أَهْلِهِ، وَكَذَاكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا. [طرفه في: ١٥٢٤].

١٠ ـ بابُ مُهَلِّ أَهْلِ نَجْدٍ

١٥٢٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيَانُ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: وَقَّتَ النَّبِيُّ ﷺ.

[طرفه في: ١٣٣].

١٥٢٨ ـ حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ المَدِينَةِ ذُو الحُلَيفَةِ، وَمُهَلُّ أَهْلِ الشَّأْمِ مَهْيَعَةُ وَهِيَ الجُحْفَةُ، وَأَهْلِ نَجْدٍ قَرْنٌ». قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: زَعَمُوا أَنَّ النَّبِيَّ ﷺ قالَ: وَلَمْ أَسْمَعْهُ: «وَمُهَلُّ أَهْلِ اليَمَنِ يَلَمْلَمُ».

[طرفه في: ١٣٣].

١١ ـ باب مُهَلِّ مَنْ كانَ دُونَ المَوَاقِيتِ

١٥٢٩ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهما: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهلِ الشَّأمِ الجُحفَةَ، وَلأَهلِ اليَمَنِ يَلَمْلَمَ، وَلأَهلِ نَجْدٍ قَرْناً، فَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيهِنَّ مِن غَيرِ أَهْلِهِنَّ، مِمَّنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ، فَمَنْ كانَ دُونَهُنَّ فَمِنْ أَهلِه، حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهِلُّونَ مِنهَا.

[طرفه في: ١٥٢٤].

١٢ ـ باب مُهَلِّ أَهْلِ اليَمَنِ

١٥٣٠ ـ حدّثنا مُعَلَّى بنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ الشَّأمِ الجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ المَنَازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، هُنَّ لأَهْلِهِنَّ، وَلِكُلِّ آتٍ أَتَى عَلَيهِنَّ مِنْ غَيرِهِمْ، مِمَّنْ أَرادَ الحجَّ والعُمرةَ، فَمن كانَ دونَ ذلكَ فَمِنْ حَيثُ أَنشأَ، حَتَّى أَهلُ مَكَّةَ مِنْ مَكَّةَ.

[طرفه في: ١٥٢٤].

١٥٢٨ـ قوله: (مهيعة) بهذا الضبط وضبطها بعضهم بكسر الهاء وسكون الياء كجميلة من الشارح.

[13] Dhatu'irq is (the place of assuming Ihram) for people of Iraq

1531- Ibn Omar "Allah be pleased with both" narrated: When these two towns (Basra and Kufa) were captured, people went to Omar and said: "O Commander of Believers! The Prophet fixed Qarn as the place of assuming Ihram for people of Najd which is beyond our way; and it is difficult for us to pass through it." He said: "Take as your location of assuming Ihram a place situated opposite to Qarn on your usual way." So, he fixed Dhatu'irq (as their place of assuming Ihram).

[14]

1532- Abdullah Ibn Omar "Allah be pleased with both" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" made his camel sit (to dismount) at Al'batha in Dhul'hulaifa where he offered the prayer." The sub-narrator Nafi said that Abdullah Ibn Omar had used to do the same.

[15] The Prophet's going through the way of ash'shajara

1533- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to go (for Hajj) via Ash'shajara way and return via Mu'arras way. No doubt, whenever Allah's Apostle "Allah's blessing and peace be upon him" went to Mecca, he used to offer the prayer in the Mosque of Ash'shajara; and on his return, he used to offer the prayer at Dhul'hulaifa in the middle of the valley, where he would pass the night till morning.

[16] The Prophet's saying: "The Valley of Al'aqiq is a blessed one"

1534- Ibn Abbas narrated that Omar "Allah be pleased with him" had told: In the valley of Al'aqiq I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and Umra together. "

١٣ ـ باب ذَاتُ عِرْقٍ لأَهْلِ العِرَاقِ

١٥٣١ ـ حدّثني عَلِيُّ بنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بنُ نُمَيرٍ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ عمرَ رَضِيَ اللَّهُ عنهما قال: لَمَّا فُتِحَ هذانِ المِصْرانِ، أتَوا عُمَرَ، فَقالُوا: يا أميرَ المُؤْمِنِينَ، إنَّ رَسُولَ اللَّهِ ﷺ حَدَّ لأَهْلِ نَجْدٍ قَرْناً، وَهُوَ جَوْرٌ عَنْ طَرِيقِنَا، وَإنَّا إنْ أرَدْنا قَرْناً شَقَّ عَلَينَا. قالَ: فَانْظُرُوا حَذْوَهَا مِنْ طَرِيقِكُمْ، فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

١٤ ـ باب

١٥٣٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما: أنَّ رَسُولَ اللَّهِ ﷺ أنَاخَ بِالبَطْحاءِ بِذِي الحُلَيفَةِ، فَصَلَّى بِهَا، وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَفعَلُ ذٰلِكَ.

[طرفه في: ٤٨٤].

١٥ ـ باب خُرُوجِ النَّبِيِّ ﷺ عَلَى طَرِيقِ الشَّجَرَةِ

١٥٣٣ ـ حدّثنا إبْراهِيمُ بنُ المُنْذِرِ: حَدَّثَنَا أنَسُ بنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أنَّ رَسُولَ اللَّهِ ﷺ كانَ يَخْرُجُ من طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ المُعَرَّسِ، وَأنَّ رَسُولَ اللَّهِ ﷺ كانَ إذا خَرَجَ إلَى مَكَّةَ يُصَلِّي في مَسْجِدِ الشَّجَرَةِ، وَإذَا رَجَعَ صَلَّى بِذِي الحُلَيفَةِ، بِبَطْنِ الوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

[طرفه في: ٤٨٤].

١٦ ـ باب قَوْلِ النَّبِيِّ ﷺ: «العَقِيقُ وادٍ مُبَارَكٌ»

١٥٣٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا الوَلِيدُ، وَبِشْرُ بْنُ بَكْرٍ التِّنِّيسِيُّ قالا: حَدَّثَنَا الأَوْزَاعِيُّ قالَ: حَدَّثَنِي يَحْيى قالَ: حَدَّثَنِي عِكْرِمَةُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: إنَّهُ سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ بِوادي العَقِيقِ يَقُولُ: «أتَانِي اللَّيلَةَ آتٍ مِنْ رَبِّي فَقالَ: صَلِّ في هذا الوَادِي المُبَارَكِ، وَقُلْ: عُمْرَةً في حَجَّةٍ».

[الحديث: ١٥٣٤ ـ طرفاه في: ٢٣٣٧، ٧٣٤٣].

١٥٣١ـ قوله: (المصران): البصرة والكوفة ا هـ.

ـ قوله: (وهو جور) أي مائل عن طريقنا.

ـ وقوله: (حذوها) أي محاذيها (شارح).

١٥٣٣ـ قوله: (المعرّس): موضع نزول المسافر آخر الليل أو مطلقاً ا هـ. من الشارح.

١٥٣٤ـ قوله: (عمرة في حجة) بنصب عمرة لأبي ذرّ أي قل: جعلتها عمرة ولغير أبي ذرّ عمرة بالرفع خبر مبتدأ محذوف أي هذه عمرة انظر الشارح.

1535- Moosa Ibn Uqba narrated that Abdullah Ibn Omar "Allah be pleased with both" had told: "The Prophet "Allah's blessing and peace be upon him" said that while resting in the bottom of the valley at Mu'arras in Dhul'hulaifa, he had been addressed in a dream: You are verily in a blessed valley. " the narrator added: Salim made us to dismount from our camels at the place where Abdullah used to dismount, aiming at the place where Allah's Apostle had rested. It was below the Mosque situated in the middle of the valley in between them (the residence) and the road.

[17] Washing the perfume off one's clothes thrice

1536- Ya'li Ibn Omaiyya "Allah be pleased with him" narrated: I said to Omar "Allah be pleased with him": "Show me The Prophet "Allah's blessing and peace be upon him" when he is being revealed." He added: While The Prophet "Allah's blessing and peace be upon him" was at Al'ji'rana with many of his companions, one came and asked him: "O Messenger of Allah! What do you see in a man who assumed Ihram, intending to perform pilgrimage the lesser (Umra) as he was scented?" The Prophet "Allah's blessing and peace be upon him" kept silent for a while after which the revelation came to him. Omar "Allah be pleased with him" gestured to me. I came and saw The Prophet "Allah's blessing and peace be upon him" shaded by a garment on his head, into which I entered mine and found him as red-faced and snoring. A while later, he was released and asked: "Where is the man who asked of Umra?" he was brought to him, to whom The Prophet "Allah's blessing and peace be upon him" said: "You should wash the scent off your garment thrice and then put the garment off . then do in your Umra the same as you used to do in your Hajj."

[18] What about using the perfume when assuming Ihram; and what one could wear when assuming Ihram

1537- Sa'eed Ibn Jubair narrated: Ibn Omar used to oil his hair. I told that to Ibrahim who said: "What do you think about this statement (which Aswad narrated from A'isha):

1538- Aswad narrated from A'isha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet while he was Muhrim?"

١٥٣٥ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ حَدَّثَنا فُضَيلُ بْنُ سُلَيمانَ : حَدَّثَنا مُوسى بْنُ عُقْبَةَ قالَ : حَدَّثَني سالِمُ بْنُ عَبْدِ اللَّهِ ، عَنْ أَبِيه رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ : أَنَّهُ رُئِيَ وَهُوَ في مُعَرَّسٍ بِذِي الحُلَيفَةِ ، بِبَطْنِ الوادِي ، قِيلَ لَهُ : إِنَّكَ بِبَطْحاءَ مُبارَكَةٍ . وَقَدْ أَناخَ بِنا سالِمٌ ، يَتَوَخَّى بِالمُناخِ الَّذِي كانَ عَبْدُ اللَّهِ يُنِيخُ ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ ﷺ ، وَهُوَ أَسْفَلُ مِنَ المَسْجِدِ الَّذِي بِبَطْنِ الوَادِي ، بَينَهُمْ وَبَينَ الطَّرِيقِ ، وَسَطٌ مِنْ ذلِكَ .

[طرفه في : ٤٨٣].

١٧ ـ باب غَسْلِ الخَلُوقِ ثَلاثَ مَرَّاتٍ مِنَ الثِّيابِ

١٥٣٦ ـ قالَ أَبُو عاصِمٍ : أَخْبَرَنا ابْنُ جُرَيجٍ : أَخْبَرَنِي عَطاءٌ : أَنَّ صَفوانَ بْنَ يَعْلَى أَخْبَرَهُ : أَنَّ يَعْلَى قالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ : أَرِنِي النَّبِيَّ ﷺ حِينَ يُوحى إِلَيهِ . قالَ : فَبَينَما النَّبِيُّ ﷺ بِالجِعْرانَةِ ، وَمَعَهُ نَفَرٌ مِنْ أَصْحابِهِ ، جاءَهُ رَجُلٌ فَقالَ : يا رَسُولَ اللَّهِ ، كَيفَ تَرَى في رَجُلٍ أَحْرَمَ بِعُمْرَةٍ ، وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ ساعَةً ، فَجاءَهُ الوَحْيُ ، فَأَشارَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِلَى يَعْلَى ، فَجاءَ يَعْلَى ، وَعَلَى رَسُولِ اللَّهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ ، فَأَدْخَلَ رَأْسَهُ ، فَإِذا رَسُولُ اللَّهِ ﷺ مُحْمَرُّ الوَجْهِ ، وَهُوَ يَغِطُّ ، ثُمَّ سُرِّيَ عَنْهُ ، فَقالَ : «أَينَ الَّذِي سَأَلَ عَنِ العُمْرَةِ»؟ فَأُتِيَ بِرَجُلٍ ، فَقالَ : «اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلاثَ مَرَّاتٍ ، وَانْزِعْ عَنْكَ الجُبَّةَ ، وَاصْنَعْ في عُمْرَتِكَ كَما تَصْنَعُ في حَجَّتِكَ» . قُلتُ لِعَطاءٍ : أَرادَ الإِنْقاءَ ، حِينَ أَمَرَهُ أَنْ يَغْسِلَ ثَلاثَ مَرَّاتٍ؟ قالَ : نَعَمْ .

[الحديث ١٥٣٦ ـ أطرافه في : ١٧٨٩ ، ١٨٤٧ ، ٤٣٢٩ ، ٤٩٨٥].

١٨ ـ باب الطِّيبِ عِنْدَ الإِحْرامِ وَما يَلبَسُ إِذا أَرادَ أَنْ يُحْرِمَ ، وَيَتَرَجَّلَ وَيَدَّهِنَ

وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما : يَشَمُّ المُحْرِمُ الرَّيحانَ ، وَيَنْظُرُ في المِرآةِ ، وَيَتَداوَى بِما يَأْكُلُ : الزَّيتِ وَالسَّمْنِ . وَقالَ عَطاءٌ : يَتَخَتَّمُ وَيَلبَسُ الهِمْيانَ . وَطافَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما

١٥٣٥ـ قوله : (التعريس) : نزول المسافر ليستريح .

ـ (والتوخي) : القصد . (والمناخ) : موضع الإناخة وارتفاع وسط على أنه خبر ثالث .

باب ١٧ ـ قوله : (الخلوق) : ضرب من الطيب .

١٥٣٦ـ قوله : (الجعرانة) : موضع ويضبط بتشديد الراء مع كسر العين .

ـ (المتضمخ) : المتلطخ .

ـ (الغطيط) : هو صوت النفس المتردد من النائم .

باب ١٨ ـ قوله : (ويترجل) بالرفع عطفاً على قوله : وما يلبس وبالنصب بأن مقدرة وهو الذي في اليونينية لا غير كقوله : وليس عباءة وتقر عيني . أي ويسرح شعره بالمشط .

ـ قوله : (الزيت والسمن) : بالجر فيهما وصحح عليه ابن مالك بدلاً من الموصول المجرور بالباء وبالنصب وهو المشهور انظر الشارح .

ـ الهميان كيس يشبه تكة السراويل تجعل فيه الدنانير ويشد على الوسط والتبان شبه السراويل ويلبسه الملاحون قصير يستر العورة المغلظة فقط .

1539- A'isha "Allah be pleased with her" The wife of The Prophet "Allah's blessing and peace be upon him" and The Mother of Believers, narrated: I used to scent Allah's Apostle "Allah's blessing and peace be upon him" when he wanted to assume Ihram and also on finishing Ihram before (Ifada) circumambulation.

[19] What about one's Assuming Ihram with his hair matted together

1540- Ibn Omar "Allah be pleased with both" reported: I heard that Allah's Apostle "Allah's blessing and peace be upon him" assumed Ihram with his hair matted together.

[20] Assuming Ihram at Dhul'hulaifa

1541- Ibn Omar "Allah be pleased with both" narrated: Never did Allah's Apostle "Allah's blessing and peace be upon him" assume Ihram except at the Mosque, that is, at the Mosque of Dhul'hulaifa.

[21] What the Muhrim is forbidden to wear of clothes

1542- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?" He replied: "He should not wear a shirt, a turban, trousers, a head cloak. If he has no slippers , then he can use socks (made from thick fabric or leather; and we will use this word to stand for the Arabic "Khuff" as there is no good equivalent term to the Arabic word) but the socks should be cut short so as to make the ankles bare. He should not also wear a garment scented with saffron or Wars (kinds of perfume)."

وَهُوَ مُحْرِمٌ، وَقَدْ حَزَمَ عَلَى بَطْنِهِ بِثَوْبٍ، وَلَمْ تَرَ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا بِالتُّبَّانِ بَأْساً، لِلَّذِين يَرْحَلُونَ هَوْدَجَها.

١٥٣٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَدَّهِنُ بِالزَّيتِ، فَذَكَرْتُهُ لإِبْرَاهِيمَ، قالَ: ما تَصْنَعُ بِقَولِه.

١٥٣٨ ـ حَدَّثَنِي الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

[طرفه في: ٢٧١].

١٥٣٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالبَيتِ.

[الحديث ١٥٣٩ ـ أطرافه في: ١٧٥٤، ٥٩٢٢، ٥٩٢٨، ٥٩٣٠].

١٩ ـ بابُ مَنْ أَهَلَّ مُلَبِّداً

١٥٤٠ ـ حدّثنا أَصْبَغُ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عنهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهِلُّ مُلَبِّداً.

[الحديث ١٥٤٠ ـ أطرافه في: ١٥٤٩، ٥٩١٤، ٥٩١٥].

٢٠ ـ بابُ الإِهْلالِ عِنْدَ مَسْجِدِ ذِي الحُلَيفَةِ

١٥٤١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: ما أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلاَّ مِنْ عِنْدِ المَسْجِدِ، يَعْنِي: مَسْجِدَ ذِي الحُلَيفَةِ.

٢١ ـ بابُ ما لاَ يَلبَسُ المُحْرِمُ مِنَ الثِّيَابِ

١٥٤٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ

١٥٣٨ـ قوله: (وبيص الطيب): بريق أثره.

ـ (المفرق) هو وسط الرأس جمع تعميماً لجوانبه التي يفرق فيها.

باب ١٩ ـ قوله: (التلبيد): هو إلزاق الشيء بعضه ببعض حتى يصير كاللبد فمعنى ملبداً: ملزقاً شعر رأسه بنحو الصمغ بضم الشعر الملتصق بعضه ببعض احترازاً من تمعطه وتقمله بفعله من يطول مكثه في الإحرام ضبطه الشرح بفتح الباء وكسرها في الأول.

١٥٤٢ـ قوله: الورس: نبت أصفر مثل نبات السمسم طيب الرائحة يصبغ به بين الصفرة والحمرة أشهر طيب في بلاد اليمن ا هـ من الشارح.

[22] One's riding behind another during the pilgrimage

1543- Ibn Abbas "Allah be pleased with both" narrated: "Usama rode behind Allah's Apostle "Allah's blessing and peace be upon him" from Arafat to Al'muzdalifa; and then Al'fadl rode behind Allah's Apostle "Allah's blessing and peace be upon him" from Al'muzdalifa to Mina." Ibn Abbas added: "Both of them said: The Prophet "Allah's blessing and peace be upon him" kept on reciting Talbiya till he stoned the Jamra of Al'aqaba.

1544- Ibn Abbas narrated: The same previous tradition.

[23] What one in the state of Ihram could wear of garments

1545- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" with his companions started from Medina after combing and oiling his hair, and putting on two sheets of Ihram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave the scent on the skin. So in the early morning, The Prophet "Allah's blessing and peace be upon him" rode his Mount while in Dhul'hulaifa and set out till they reached Al'baida, where he and his companions recited Talbiya, and then they garlanded the sacrificing animals. All that happened on the twenty-fifth of Dhul'qa'da. When he reached Mecca on the fourth of Dhul'hijja he circumambulated Ka'ba and compassed Safa and Marwa round. As he had a sacrificing animal, which he garlanded, he did not finish his Ihram. He proceeded towards the highest places of Mecca near Al'hajun and he was assuming the Ihram for Hajj and did not go near Ka'ba after he circumambulated it till he returned from Arafat. Then he ordered his companions to circumambulate Ka'ba and then compass Safa and Marwa round, and to cut short the hair of their heads and to finish their Ihram. That was only for those people who had not garlanded the animals of sacrifice. Those who had their wives with them were permitted to contact them (have sexual intercourse), as well as perfume and (ordinary) clothes were permissible for them.

اللَّهُ عَنهُمَا: أَنَّ رَجُلاً قالَ: يَا رَسُولَ اللَّهِ، ما يَلبَسُ المُحرِمُ مِنَ الثِّيَابِ؟ قالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَلبَسُ القُمُصَ وَلاَ العَمَائِمَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ البَرَانِسَ، وَلاَ الخِفَافَ، إلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَينِ، فَليَلبَسْ خُفَّينِ، وَليَقْطَعْهُمَا أَسفَلَ مِنَ الكَعْبَينِ، وَلاَ تَلبَسوا مِنَ الثِّيَابِ شَيئاً مَسَّهُ الزَّعْفَرَانُ، أَوْ وَرْسٌ».

[طرفه في: ١٣٤].

٢٢ ـ بابُ الرُّكُوبِ وَالارْتِدَافِ في الحَجِّ

١٥٤٣، ١٥٤٤ ـ حدثنا عبدُ اللَّهِ بنُ محمّدٍ: حدَّثنا وهبُ بنُ جرير: حدَّثنا أَبي، عَن يونسَ الأيليِّ، عَن الزهريِّ، عَن عبيدِ اللَّهِ بنِ عبدِ اللَّهِ، عَن ابنِ عبّاسٍ رَضِيَ اللَّهُ عنهُما: أنّ أسامةَ رَضِيَ اللَّهُ عنه كانَ ردفَ النبيِّ ﷺ، مِن عرفةَ إلى المُزدلِفةِ، ثُمَّ أَردفَ الفضلَ، مِنَ المزدلِفةِ إلى مِنًى، قالَ: فكِلاهُما قالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمى جَمْرَةَ العَقَبَةِ.

[الحديث ١٥٤٣ طرفه في: ١٦٨٦].

[الحديث ١٥٤٤ ـ أطرافه في: ١٦٧٠، ١٦٨٥، ١٦٨٧].

٢٣ ـ بابُ ما يَلبَسُ المُحْرِمُ مِنَ الثِّيَابِ وَالأَرْدِيَةِ وَالأُزُرِ

وَلَبِسَتْ عائِشَةُ رَضِيَ اللَّهُ عَنهَا الثِّيَابَ المُعَصْفَرَةَ وَهْيَ مُحْرِمَةٌ، وَقالَتْ: لا تَلَثَّمْ، وَلاَ تَتَبَرْقَعْ، وَلاَ تَلبَسْ ثَوباً بِوَرْسٍ، وَلاَ زَعفَرانٍ. وَقالَ جابِرٌ: لاَ أَرَى المُعَصْفَرَ طِيباً. وَلَمْ تَرَ عائِشَةُ بَأْساً بِالحُلِيِّ، وَالثَّوْبِ الأَسْوَدِ، وَالمُوَرَّدِ، وَالخُفِّ لِلمَرْأَةِ. وَقالَ إِبْرَاهِيمُ: لاَ بَأْسَ أَن يُبْدِلَ ثِيَابَهُ.

١٥٤٥ ـ حدثنا محمّدُ بنُ أبي بكرٍ المُقدَّميّ: حدَّثنا فُضيلُ بنُ سليمانَ قال: حَدَّثَني مُوسى ابنُ عُقْبَةَ قالَ: أَخْبَرَنِي كُرَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: انْطَلَقَ النَّبيُّ ﷺ مِنَ المَدِينَةِ، بعدَ ما ترجّلَ وادَّهنَ، ولبسَ إزارَه ورداءَه، هُوَ وأَصحابُه، فلَمْ يَنهَ عَن شَيءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلبَسُ، إلا المُزَعفَرَةَ التي تَرْدَعُ على الجِلدِ، فأَصبحَ بذي الحُلَيفَةِ، رَكِبَ راحِلَتَه، حَتَّى اسْتَوَى عَلَى البَيداءِ أَهَلَّ هُوَ وَأَصْحابُهُ، وَقَلَّدَ بَدَنَتَهُ، وَذلكَ لِخَمْسٍ بَقِينَ مِنْ ذي القَعْدَةِ، فَقَدِمَ مَكَّةَ لأَرْبعِ لَيَالٍ خَلَوْنَ مِنْ ذي الحَجَّةِ، فَطافَ بالبَيتِ وَسَعى بَينَ الصَّفَا وَالمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ بُدْنِهِ، لأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الحَجُونِ، وَهُوَ مُهِلٌّ بِالحَجِّ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ، وَأَمَرَ أَصْحَابَهُ أَنْ يَطَّوَّفُوا بِالبَيْتِ وَبَينَ الصَّفَا وَالمَرْوَةِ، ثُمَّ

باب ٢٣ ـ قوله: (والأزر): بضم الزاي وإسكانها جمع إزار كخمر وخمار وهو للصنف الأسفل (والأردية): جمع رداء وهو للنصف الأعلى (شارح).

١٥٤٥ـ قوله: (من أجل بدنه): بسكون الدال (شارح). وهو تخفيف والأصل في جمع بدنة البدن بضمتين كأنه جمع بدين تقديراً مثل نذير ونذر وهي الابل سميت بذلك لعظم بدنها ويأتي في باب التحميد جمعها على بدنات مثل قصبة وقصبات

ـ قوله: (الحجون): وزان رسول: جبل مشرف بمكة متبرة أهلها.

[24] What about passing the night in Dhul'hulaifa till it was morning

1546- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed four Rak'as in Medina, and then two Rak'as in Dhul'hulaifa, wherein he passed the night till it was morning. When he rode his mount and it stood up, he started reciting Talbiya.

1547- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed Dhuhr prayer as four Rak'as in Medina, and then Asr prayer as two Rak'as in Dhul'hulaifa, wherein (Anas thought) he passed the night till it was morning.

[25] Reciting Talbiya loudly

1548- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed Dhuhr prayer as four Rak'as in Medina, and then Asr prayer as two Rak'as in Dhul'hulaifa. Anas said: I heard them (the companions of The Prophet)reciting Talbiya loudly to the point of shouting.

[26] The Prophet's Talbiya (the call response of pilgrimage)

1549- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet's Talbiya (Supplication during pilgrimage) was: "I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partners with you." (LabbaikAllahomma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan'ni'mata laka walmulk. La sharika laka labbaik).

1550- A'isha "Allah be pleased with her" told: I know how was The Prophet's Talbiya (Supplication during pilgrimage): "I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be to You." (LabbaikAllahomma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan'ni'mata laka).

يُقَصِّرُوا مِنْ رُؤُسِهِمْ ثُمَّ يَحِلُّوا، وَذلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا، وَمَنْ كَانَتْ مَعَهُ امْرَأَتُهُ فَهِيَ لَهُ حَلاَلٌ، وَالطِّيبُ وَالثِّيَابُ.

[الحديث ١٥٤٥ ـ طرفاه في: ١٦٢٥، ١٧٣١].

٢٤ ـ بابُ مَنْ بَاتَ بِذِي الحُلَيفَةِ حَتَّى أَصْبَحَ

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٥٤٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ جُرَيجٍ: حَدَّثَنَا مُحَمَّدُ بْنُ المُنْكَدِرِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ بِالمَدِينَةِ أَرْبَعاً، وَبِذِي الحُلَيفَةِ رَكْعَتَينِ، ثُمَّ بَاتَ حَتَّى أَصْبَحَ بِذِي الحُلَيفَةِ، فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أَهَلَّ.

[طرفه في: ١٠٨٩].

١٥٤٧ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِالمَدِينَةِ أَرْبَعاً، وَصَلَّى العَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، قَالَ: وَأَحْسِبُهُ بَاتَ بِهَا حَتَّى أَصْبَحَ. [طرفه في: ١٠٨٩].

٢٥ ـ بابُ رَفْعِ الصَّوْتِ بِالإِهْلاَلِ

١٥٤٨ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ بِالمَدِينَةِ الظُّهْرَ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعاً.

[طرفه في: ١٠٨٩].

٢٦ ـ بابُ التَّلْبِيَةِ

١٥٤٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيكَ اللَّهُمَّ لَبَّيكَ، لَبَّيكَ لاَ شَرِيكَ لَكَ لَبَّيكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ».

[طرفه في: ٥٩١٥].

١٥٥٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنِّي لأَعْلَمُ كَيفَ كَانَ النَّبِيُّ ﷺ يُلَبِّي: «لَبَّيكَ اللَّهُمَّ لَبَّيكَ، لَبَّيكَ لاَ شَرِيكَ لَكَ لَبَّيكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ». تَابَعَهُ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. وَقَالَ شُعْبَةُ: أَخْبَرَنَا سُلَيمَانُ: سَمِعْتُ خَيثَمَةَ، عَنْ أَبِي عَطِيَّةَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

١٥٤٨ـ قوله: (يصرخون بهما) أي يرفعون أصواتهم بالحج والعمرة جميعاً ا هـ من الشرح

١٥٤٩ـ قوله: (ان الحمد) بفتح الهمزة وكسرها انظر الشارح

[27] Praising, glorifying and magnifying Allah almighty before assuming Ihram (by reciting Talbiya)

1551- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" offered four Rak'as of Dhuhr prayer at Medina and we were in his company, and two Rak'as of Asr prayer at Dhul'hulaifa, where he passed the night till it was dawn; then he rode, and when he reached Al'baida, he praised and glorified Allah and said: "Glory be to Allah! Praise be to Allah! Allah is greater!" Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached (Mecca) he ordered us (especially those who had no sacrificing animals with them) to finish Ihram (after performing the Umra) till the day of Tarwiya that is eighth of Dhul'hijja when they assumed Ihram for Hajj. The Prophet "Allah's blessing and peace be upon him" sacrificed many camels (slaughtering them) with his own hands while standing. While Allah's Apostle "Allah's blessing and peace be upon him" was in Medina he sacrificed two horned black and white rams in the Name of Allah.

[28] What about one's assuming Ihram (by reciting Talbiya) when his mount got upright

1552- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram when his mount got upright.

[29] Assuming Ihram (by reciting Talbiya) as facing the Qiblah

1553- Nafi reported: Abdullah Ibn Omar "Allah be pleased with both" used, after performing Isha prayer in Dhul'hulaifa, to order that his mount should be prepared for him . Whenever he rode it and it stood up straight, he would face the Qiblah and perform Talbiya. But, he would stop at his arrival in The sanctuary. Reached Dhi'tuwa, he used to pass the night there till it was morning and finish his Ihram by washing himself following The Isha prayer. He pretended that The Prophet "Allah's blessing and peace be upon him" had done the same.

1554- Nafi narrated: Whenever Ibn Omar intended to go to Mecca he used to lubricate himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al'hulaifa and offer the prayer, and then ride. When he mounted well on his Mount and it stood up straight, he would proclaim the intention of assuming Ihram. He used to say that he had seen the Prophet doing the same.

٢٧ ـ بابُ التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ، قَبْلَ الإِهْلالِ، عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ

١٥٥١ ـ حدّثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عنهُ قال: صَلَّى رَسُولُ اللهِ ﷺ، وَنَحْنُ مَعَهُ، بِالمَدِينَةِ الظُّهْرَ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى البَيْدَاءِ، حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَّ النَّاسُ بِهِمَا، فَلَمَّا قَدِمْنَا، أَمَرَ النَّاسَ فَحَلُّوا، حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالحَجِّ. قال: وَنَحَرَ النَّبِيُّ ﷺ بَدَناتٍ بِيَدِهِ قِياماً، وَذَبَحَ رَسُولُ اللَّهِ ﷺ بِالمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ. قالَ أَبُو عَبْدِ اللَّهِ: قالَ بَعْضُهُمْ: هذا عَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ أَنَسٍ.

[طرفه في: ١٠٨٩].

٢٨ ـ بابُ مَنْ أَهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ

١٥٥٢ ـ حدّثنا أَبُو عاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيجٍ قال: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَهَلَّ النَّبِيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً.

[طرفه في: ١٦٦].

٢٩ ـ بابُ الإِهْلالِ مُسْتَقْبِلَ القِبْلَةِ

١٥٥٣ ـ وَقالَ أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ نَافِعٍ قالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا صَلَّى بِالغَدَاةِ بِذِي الحُلَيفَةِ، أَمَرَ بِرَاحِلَتِهِ فَرُحِلَتْ، ثُمَّ رَكِبَ، فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ القِبْلَةَ قائماً، ثُمَّ يُلَبِّي حَتَّى يَبْلُغَ المَحْرَمَ، ثُمَّ يُمْسِكُ، حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ بِهِ حَتَّى يُصْبِحَ، فَإِذَا صَلَّى الغَدَاةَ اغْتَسَلَ، وَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذالِكَ. تَابَعَهُ إِسْماعِيلُ، عَنْ أَيُّوبَ: في الغَسْلِ.

[الحديث ١٥٥٣ ـ أطرافه في: ١٥٥٤، ١٥٧٣، ١٥٧٤].

١٥٥٤ ـ حدّثنا سُلَيْمانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنا فُلَيحٌ، عَنْ نَافِعٍ قالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا أَرَادَ الخُرُوجَ إِلَى مَكَّةَ ادَّهَنَ بِدُهْنٍ لَيسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يَأْتِي مَسْجِدَ الحُلَيفَةِ فَيُصَلِّي، ثُمَّ يَرْكَبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَحْرَمَ، ثُمَّ قالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُ.

[طرفه في: ١٥٥٣].

٣٠ ـ بابُ التَّلْبِيَةِ إِذَا انْحَدَرَ في الوادِي

١٥٥٥ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قال: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ

١٥٥٣ـ قوله: (ذا طوى) بضم الطاء مقصوراً منونا ولأبي ذرّ: (طوى) بكسر الطاء غير منصرف انظر الشارح وهو واد معروف بقرب مكة.

١٥٥٥ـ قوله: (كأني أنظر إليه) هكذا بحذف الفاء من جواب أمّا. وقوله: (إذا انحدر) بإثبات الألف بعد الذال =

[30] Performing Talbiya at entering the valley

1555- Mujahid narrated: I was in the company of Ibn Abbas. People were talking of The Charlatan (Ad'dajjal) of whom they said: "The Charlatan (Ad'dajjal) would come with the word "Non-believer) written in between his eyes." Abdullah Ibn Abbas said: "I did not hear this. But The Prophet "Allah's blessing and peace be upon him" said: "As if I saw Moses just now entering the valley reciting Talbiya.""

[31] How could the menstruating woman assume Ihram

1556- A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in his last Hajj and we assumed Ihram for Umra. The Prophet then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated Ka'ba nor compassed Safa and Marwa round. I complained about that to the Prophet on which he replied: "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." I did so. When we had performed the Hajj, the Prophet sent me with (my brother) Abdur'rahman Ibn Abu'bakr to Tan'im. So I performed the Umra. The Prophet said to me: "This Umra is instead of your missed one." Those who had assumed Ihram for Umra (Hajj At'tamattu) circumambulated Ka'ba and compassed Safa and Marwa round and then finished their Ihram. After returning from Mina, they compassed again (between Safa and Marwa). Those who had assumed Ihram for Hajj and Umra together (Hajj Al'qiran) compassed only once (between Safa and Marwa).

[32] What about he who, during the lifetime of The Messenger of Allah, Assumed Ihram in the same intention as The Prophet had

1557- Jaber "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had ordered Ali to keep on assuming Ihram. (the narrator mentioned the narration of Suraqa).

1558- Anas "Allah be pleased with him" narrated: Ali came to the Prophet "Allah's blessing and peace be upon him" from Yemen (to Mecca). The Prophet asked Ali: "With what intention have you assumed Ihram?" Ali replied: "I have assumed Ihram with the same intention as that of the Prophet." The Prophet said: "If I had not the sacrificial animal with me I would have finished the Ihram." Mohammad Ibn Bakr narrated from Ibn Juraij: "The Prophet said to Ali: "With what intention have you assumed the Ihram, O Ali?" He replied: "With the same as that of the Prophet." The Prophet said: "Have a sacrificing animal and keep your Ihram as it is."

قال: كُنَّا عِندَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، فَذَكَرُوا الدَّجَّالَ: أَنَّهُ قالَ: «مَكْتُوبٌ بَينَ عَينَيهِ كافِرٌ». فقالَ ابنُ عبّاس: لَم أَسمَعْهُ، ولكِنَّهُ قالَ: «أَمَّا مُوسى: كَأَنِّي أَنْظُرُ إِلَيهِ، إِذِ انحدَرَ في الوَادِي يُلَبِّي».

[الحديث ١٥٥٥ ـ طرفاه في: ٣٣٥٥، ٥٩١٣].

٣١ ـ بابٌ كيفَ تُهِلُّ الحائِضُ والنُّفَساءُ

أَهَلَّ: تَكَلَّمَ بِهِ، واستَهلَلنا وأَهْلَلْنا الهِلالَ، كُلُّهُ مِنَ الظُّهُورِ، وَاسْتَهَلَّ المَطَرُ: خَرَجَ مِنَ السحاب. ﴿وما أُهِلَّ لِغَيرِ اللهِ بِه﴾ [المائدة: ٣]. وهُوَ مِنِ استِهلالِ الصَّبِيِّ.

١٥٥٦ ـ حدثنا عبدُ اللَّهِ بنُ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَن عُروَةَ بنِ الزُّبَيرِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها، زَوجِ النَّبِيِّ ﷺ، قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَداعِ، فَأَهْلَلنا بِعُمرةٍ، ثُمَّ قالَ النَّبِيُّ ﷺ: «مَن كانَ مَعهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ مَعَ العُمرةِ، ثُمَّ لا يَحِلَّ حَتَّى يَحِلَّ مِنهُما جَمِيعاً» فَقَدِمتُ مَكَّةَ وأَنا حائِضٌ، ولَم أَطُفْ بالبَيتِ ولا بَينَ الصَّفا والمَروةِ، فَشَكَوْتُ ذلكَ إلى النَّبِيِّ ﷺ فَقالَ: «انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وأَهِلِّي بالحَجِّ، وَدَعِي العُمْرَةَ». فَفَعَلْتُ، فَلَمَّا قَضَينا الحَجَّ، أَرسَلَنِي النَّبِيُّ ﷺ مَعَ عَبدِ الرَّحمٰنِ بنِ أَبِي بَكرٍ إِلَى التَّنعِيمِ، فَاعْتَمَرْتُ، فَقالَ: «هذه مَكانُ عُمْرَتِك» قالَتْ: فَطافَ الَّذِينَ كانُوا أَهَلُّوا بِالعُمْرَةِ بالبَيتِ، وَبَينَ الصَّفَا وَالمَروَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوافاً واحِداً بَعدَ أَن رَجَعُوا مِن مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا الحَجَّ وَالعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافاً واحِداً.

[طرفه في: ٢٩٤].

٣٢ ـ بابُ مَنْ أَهَلَّ في زمنِ النَّبِيِّ ﷺ كإهْلالِ النَّبِيِّ ﷺ

قالَهُ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ.

١٥٥٧ ـ حدّثنا المَكِّيُّ بنُ إبراهِيمَ، عَنِ ابنِ جُرَيجٍ، قالَ عَطاءٌ: قالَ جابِرٌ رَضِيَ اللَّهُ عَنهُ: أَمَرَ النبيُّ ﷺ عَلِيّاً رَضِيَ اللَّهُ عَنهُ أَن يُقِيمَ على إِحْرامِهِ. وذَكَرَ قَولَ سُراقَةَ.

[الحديث ١٥٥٧ ـ أطرافه في: ١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٥٠٦، ٤٣٥٢، ٧٢٣٠، ٧٣٦٧].

١٥٥٨ ـ حدّثنا الحَسَنُ بنُ عَلِيٍّ الخَلاَّلُ الهُذَلِيُّ: حَدَّثَنا عَبدُ الصَّمَدِ: حَدَّثَنا سَلِيمُ بنُ حَيَّانَ قالَ: سَمِعتُ مَروانَ الأَصْفَرَ، عَن أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: قَدِمَ عَلِيٌّ رَضِيَ اللَّهُ عَنهُ، على النَّبِيِّ ﷺ مِنَ اليَمَنِ، فَقالَ: «بِمَا أَهْلَلْتَ»؟ قالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، فَقالَ: «لَوْلا أَنَّ

= وبحذفها انظر الشارح.

١٥٥٦ـ قوله (مكان) برفعه خبراً لقوله هذه أو بالنصب وهو الذي في اليونينية لا غير على الظرفية وعامله المحذوف هو الخبر أي كائنة أو مجعولة مكان عمرتك اهـ من الشارح.

١٥ـ قوله (بما أهللت) بالألف ولأبي ذر بم بحذفها (شارح).

1559- Abu'moosa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to some people in Yemen and when I returned, I found him at Al'batha. He asked me: "With what intention have you assumed Ihram (For Hajj or for Umra or for both)?" I replied: "I have assumed Ihram with an intention like that of The Prophet." He asked: "Have you an animal for sacrifice with you?" I replied : "No, Apostle of Allah." He ordered me to circumambulate Ka'ba and compass round Safa and Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when Omar came (as Caliph) he said: "If we follow Allah's Book, it orders us to complete Hajj and Umra as Allah says: "Perform Hajj and Umra in the service of Allah." (Heifer 196). If we follow the tradition of The Prophet "Allah's blessing and peace be upon him", he did not finish his Ihram till he did his sacrifice."

[33] Allah's saying: **"For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise." (Heifer "Al'baqara 197)**

Allah also said in the same Sura: "They ask thee concerning the new moons. Say: They are but Signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (The Heifer 189)

Ibn Omar was reported to have said: "The months of Hajj are: Shawwal, Dhul'qa'da and the first ten days of Dhul'hijja."

1560- A'isha "Allah be pleased with her" narrated: "We set out with Allah's Apostle in the months of Hajj, in the nights of Hajj, at the time and places of Hajj, and in a state of Hajj. We dismounted at Sarif (a village ten miles from Mecca). The Prophet "Allah's blessing and peace be upon him" then addressed his companions and said: "Anyone who has not got the sacrificing animal and likes to do Umra instead of Hajj may do so (Hajj of Tamattu) and anyone who has got the sacrificing animal should not finish the Ihram after performing Umra (Hajj of Qiran)."" A'isha added: "The companions of The Prophet "Allah's blessing and peace be upon him" obeyed. Some of them (Who did not have sacrifice) finished their Ihram after Umra." Allah's Apostle "Allah's blessing and peace be upon him" and some of his companions were resourceful and had the Sacrifice with them. They could not perform Umra (alone) (but had to perform both Hajj and Umra with one Ihram)." A'isha added: "Allah's Apostle "Allah's blessing and peace be upon him" came to me and saw me weeping and said: "What makes you weep, O naïve (woman)?" I replied: "I have heard your conversation with your companions and I cannot perform the Umra." He asked: "What is wrong with you?" I replied: "I do not offer the prayers (as I have my menses)." He said: "It will not harm

معي الهَدْيَ لأحْلَلْتُ». وَزَادَ مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ لَهُ النَّبيُّ ﷺ: «بِمَا أَهْلَلْتَ يَا عَلِيُّ»؟ قالَ بِما أَهَلَّ بِهِ النَّبيُّ ﷺ، قالَ: «فَأَهْدِ، وَامْكُثْ حَراماً كما أَنْتَ».

١٥٥٩ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ قَيسِ بْنِ مُسْلِم، عَنْ طَارِقِ بْنِ شِهابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَنِي النَّبيُّ ﷺ إِلَى قَوْمٍ بِاليَمَنِ، فَجِئْتُ وَهُوَ بِالبَطْحاءِ، فَقالَ: «بِما أَهْلَلْتَ»؟ قُلْتُ: أَهْلَلْتُ كإِهْلالِ النَّبيِّ ﷺ، قالَ: «هَل مَعَكَ مِنْ هَدْيٍ»؟ قُلْتُ: لا، فَأَمَرَنِي فَطُفْتُ بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ، ثُمَّ أَمَرَنِي فَأَحْلَلْتُ، فَأَتَيتُ امْرَأَةً مِنْ قَوْمِي، فَمَشَطَتْنِي، أَوْ غَسَلَتْ رَأْسي، فَقَدِمَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقالَ: إِنْ نَأْخُذْ بِكِتابِ اللَّهِ فَإِنَّهُ يَأْمُرُنا بِالتَّمامِ، قالَ اللَّهُ: ﴿وَأَتِمُّوا الحَجَّ وَالعُمْرَةَ لِلَّهِ﴾. [البقرة: ١٩٦] وَإِنْ نَأْخُذْ بِسُنَّةِ النَّبيِّ ﷺ، فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الهَدْيَ.

[الحديث ١٥٥٩ ـ أطرافه في: ١٥٦٥، ١٧٢٤، ١٧٩٥، ٤٣٤٦، ٤٣٩٧].

٣٣ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿الحَجُّ أَشْهُرٌ مَعْلُوماتٌ فَمَنْ فَرَضَ فِيهِنَّ الحَجَّ فَلا رَفَثَ وَلا فُسُوقَ وَلا جِدالَ في الحَجِّ﴾ [البقرة: ١٩٧]

﴿يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالحَجِّ﴾. [البقرة: ١٨٩]. وَقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَشْهُرُ الحَجِّ: شَوَّالٌ، وَذُو القَعْدَةِ، وَعَشْرٌ مِنْ ذِي الحَجَّةِ. وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مِنَ السُّنَّةِ أَنْ لا يُحْرِمَ بِالحَجِّ إِلاَّ في أَشْهُرِ الحَجِّ، وَكَرِهَ عُثْمانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ مِنْ خُرَاسانَ أَوْ كِرْمانَ.

١٥٦٠ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حَدَّثَنِي أَبُو بَكْرٍ الحَنَفِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيدٍ: سَمِعْتُ القَاسِمَ بْنَ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في أَشْهُرِ الحَجِّ، وَلَيالِي الحَجِّ، وَحُرُمِ الحَجِّ، فَنَزَلْنا بِسَرِفَ، قالَتْ: فَخَرَجَ إِلى أَصْحابِهِ فَقالَ: «مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ، فَأَحَبَّ أَنْ يَجْعَلَها عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كانَ مَعَهُ الهَدْيُ فَلا». قالَتْ: فالآخِذُ بِها وَالتَّارِكُ لَها مِنْ أَصْحابِهِ، قالَتْ: فَأَمَّا رَسُولُ اللَّهِ ﷺ وَرِجالٌ مِنْ أَصْحابِهِ، فَكانُوا أَهْلَ قُوَّةٍ، وَكانَ مَعَهُمُ الهَدْيُ، فَلَمْ يَقْدِرُوا عَلَى العُمْرَةِ، قالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنا أَبْكِي، فَقالَ: «ما يُبْكِيكِ يا هَنْتاهُ»؟ قُلتُ: سَمِعْتُ قَوْلَكَ لأَصْحابِكَ، فَمُنِعْتُ العُمْرَةَ قالَ: «وَما شَأْنُكِ»؟ قلت: لا أُصَلِّي، قالَ: «فَلا يَضِيرُكِ، إِنَّما أَنْتِ امْرَأَةٌ مِنْ بَناتِ آدَمَ، كَتَبَ اللَّهُ عَلَيْكِ ما

باب ٣٣ ـ قوله: (كرمان) بفتح الكاف وكسرها.

١٥٦٠ـ قوله: (وحرم الحج) بهذا الضبط أي أزمنته وأمكنته وحالاته وروي: وحرم الحج بفتح الراء جمع حرمة أي ممنوعات الحج ومحرماته.

ـ (سرف) اسم بقعة على عشرة أميال من مكة. قاله الشارح.

ـ **قوله:** (ياهنتاه) بهذا الضبط وبفتح النون وضم الهاء الأخيرة والسكون فيها ومعناه يا بلهاء كأنها نسبت إلى قلة المعرفة بمكائد الناس أو المعنى يا هذه اهـ من الشرح.

you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allah may reward you that."" A'isha further added: "Then we proceeded for Hajj till we reached Mina and I became clean from my menses.

Then I went out from Mina and circumambulated Ka'ba." A'isha added: "I went along with The Prophet "Allah's blessing and peace be upon him" in his final departure (from Hajj) till he dismounted at Al'muhassab (a valley outside Mecca), and we too, dismounted with him. He called Abdur'rahman Ibn Abu'bakr and said to him: "Take your sister outside the sanctuary of Mecca and let her assume Ihram for Umra, and when you had finished Umra, return to this place and I will wait for you both till you return to me."" A'isha added: " So we went out of the sanctuary of Mecca and after finishing from Umra and circumambulation we returned to The Prophet "Allah's blessing and peace be upon him" at dawn. He said: "Have you performed the Umra?" We replied : "Yes, Messenger of Allah." So he announced the departure for his companions. People set out for the journey, and The Prophet too left for Medina."

[34] What about the various types of Hajj: Tamattu, Qiran, and Ifrad; and what about finishing one's Ihram (after performing Umra and before performing Hajj) in case of having no sacrifice

1561- Al'aswad narrated: A'isha said: We went out with the Prophet (from Medina) with the intention of performing Hajj only. When we reached Mecca we circumambulated Ka'ba and then the Prophet ordered those who had not driven the sacrificial animals along with them to finish their Ihram. So the people who had not driven the sacrificing animals along with them finished their Ihram. The Prophet's wives, too, had not driven the sacrifices with them, so they too, finished their Ihram." A'isha added: "I got my menses and could not circumambulate Ka'ba. So when it was the night of Hasba (when we stopped at Al'muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umra but I am returning after performing Hajj only. " He said: Didn't you circumambulate Ka'ba at the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umra. Then come back to such and such a place." On that Safiyya said: "I feel that I will detain you all." The Prophet said: "O Aqra Halqa! Didn't you circumambulate Ka'ba on the day of sacrifice?" Safiyya replied in the affirmative. He said (to Safiyya): "There is no harm for you to proceed on with us."

A'isha added: "(after returning from Umra), the Prophet met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

1562- A'isha "Allah be pleased with her" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for Umra only, some for both Hajj and Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and Umra did not finish the Ihram till the day of sacrifice.

1563- Marwan Ibn Al'hakam reported: Othman "Allah be pleased with him" used to forbid people to perform Hajj of Tamattu and Hajj of Qiran (assuming Ihram for Hajj

كَتَبَ عَلَيهِنَّ، فَكُونِي في حَجَّتِكِ، فَعَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا». قالَتْ: فَخَرَجْنا في حَجَّتِهِ حَتَّى قَدِمنا مِنىً، فطَهرتُ، ثم خَرَجْتُ من مِنىً، فأَفَضْتُ بالبيت، قالَتْ: ثمّ خرجتُ معهُ في النفرِ الآخِرِ حتَّى نَزَلَ المُحَصَّبَ، وَنَزَلْنَا مَعَهُ، فَدَعَا عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَقَالَ: «اخْرُجْ بِأُخْتِكَ مِنَ الحَرَمِ، فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ افرُغا، ثُمَّ ائتِيَا هَا هُنَا، فَإِنِّي أَنْظُرُكُما حَتَّى تَأْتِيَانِي». قالَتْ: فخَرَجْنا، حتى إذا فرَغْتُ، وفرَغتُ من الطَّوافِ، ثُمّ جِئْتُهُ بِسَحَرٍ، فَقَالَ: «هل فرَغْتُم»؟ فقلتُ: نَعَم، فَآذَنَ بالرَّحِيلِ في أَصحابِهِ، فارتَحلَ النَّاسُ، فَمرَّ مُتَوجِّهاً إلَى المَدِينَةِ. ضَيرِ: مِنْ ضَارَ يَضِيرُ ضَيراً، ويُقالُ: ضَارَ يَضُورُ ضَوراً، وضَرَّ يَضُرُّ ضَرّاً.

[طرفه في: ٢٩٤]

٣٤ ـ بابُ التَّمَتُّعِ وَالإِقْرانِ وَالإِفرادِ بالحَجِّ، وفَسْخِ الْحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ

١٥٦١ ـ حدثنا عُثمانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عن الأَسْوَدِ، عَنْ عائشةَ رضِيَ اللَّهُ عنها: خَرَجْنا مَعَ النَّبيِّ ﷺ ولا نرى إلاّ أنَّه الحجّ، فلمّا قدِمْنا تطوَّفنا بالبيتِ، فأمرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ، وَنِسَاؤُهُ لَمْ يَسُقْنَ فَأَحْلَلْنَ، قالتْ عائشةُ رضِيَ اللَّهُ عنها: فحِضتُ، فلَم أطُف بالبيت، فلمّا كانت ليلةُ الحصبةِ، قالَتْ: يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ، وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قالَ: «وَما طُفتِ لَيَالِيَ قَدِمْنَا مَكَّةَ»؟ قُلتُ: لاَ، قالَ: «فَاذهَبِي مَعَ أَخِيكِ إِلَى التَّنعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ كَذَا وَكَذَا». قالَتْ صَفِيَّةُ: ما أُرَانِي إِلاَّ حابِسَتَهُمْ، قالَ: «عَقْرَى حَلْقَى، أَوَما طُفتِ يَوْمَ النَّحْرِ»؟ قالَتْ: قُلتُ: بَلَى، قالَ: «لا بَأْسَ انفِرِي». قالَتْ عائشةُ رضِيَ اللَّهُ عنها: فلقِيَني النَّبِيُّ ﷺ، وهُوَ مُصْعِدٌ مِن مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا، أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا.

[طرفه في: ٢٩٤]

١٥٦٢ ـ حدثنا عَبْدُ اللَّهِ بنُ يوسفَ: أَخبَرَنا مالكٌ، عَنْ أَبِي الأَسْوَدِ، مُحمدِ بنِ عبدِ الرَّحْمنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَنَّهَا قالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، ومِنَّا مَنْ أَهَلَّ بِالحَجِّ، وَأَهَلَّ رَسُولُ اللَّهِ ﷺ بِالحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِالحَجِّ، أَوْ جَمَعَ الحَجَّ وَالعُمْرَةَ، لَمْ يَحِلُّوا حَتَّى كانَ يومُ النَّحرِ.

[طرفه في: ٢٩٤]

١٥٦٣ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ عَلِيِّ بْنِ

ـ قوله: بسحر أي قبيل الفجر الصادق قال الزركشي وغيره بفتح الراء أي من ذلك اليوم فلا ينصرف للعلمية والعدل ذكره الشارح.

١٥٦١ـ قوله: (عقرا حلقا) بفتح الأول وسكون الثاني فيهما وألفهما مقصورة للتأنيث فلا ينونان ويكتبان بالألف هكذا يرويه المحدثون حتى لا يكاد يعرف غيره انظر الشارح.

and Umra together). When Ali saw (this act of Othman), he assumed Ihram for Hajj and Umra together saying: " I respond to your call for Umra and Hajj." He said: "I am not to leave the tradition of The Prophet "Allah's blessing and peace be upon him" on the saying of somebody."

1564- Ibn Abbas "Allah be pleased with both" reported: The people (of the Pre-Islamic Period) used to think that to perform Umra during the months of Hajj was one of the major sins on earth. Also they used to consider the month of Safar as a forbidden (Sacred) month and they used to say: "When the wounds of the camel's back heal up (after they return from Hajj), the signs of those wounds vanish, and the month of Safar passes away by then Umra is permissible for the one who wishes to perform it." In the morning of the fourth of Dhul'hijja, The Prophet "Allah's blessing and peace be upon him" and his companions reached Mecca, assuming Ihram for Hajj. But he ordered his companions to make their intentions of the Ihram for Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said: "O Allah's Apostle! What kind (of finishing) Ihram is allowed?" The Prophet "Allah's blessing and peace be upon him" replied: "Finish the Ihram completely like a non-Muhrim (who is allowed everything)."

1565- Abu'moosa "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" who ordered me (to assume Ihram with the intention) of Hajj.

1566- Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

1567- Abu'jamra told: "I intended to perform Hajj of Tamattu and the people advised me not to do so. I asked Ibn Abbas regarding it and he ordered me to perform Hajj At'tamattu. Later I saw in a dream someone saying to me: accepted Hajj it is! And an accepted Umra it is! So I told that dream to Ibn Abbas. He said: This is the tradition of Abul'qasim."

He added: Ibn Abbas said to me: "Stay with me (for sometime) so that I might give you a share of my wealth." Sho'ba asked: "Why?" I said: "For the dream I had seen."

1568- Ibn Shehab reported: I left for Mecca for Hajj At'tamattu assuming Ihram for Umra. I reached Mecca three days before the day of Tarwiya (eighth of Dhul'hijja). Some people of Mecca said to me: "Your Hajj will be like the Hajj performed by Meccans. So I went to Ata asking him his view about it. He said: Jaber Ibn Abdullah "Allah be pleased with both" reported: I performed Hajj with Allah's Apostle "Allah's blessing and peace be upon him" on the day when he drove camels with him. The people had assumed Ihram for Hajj of Ifrad. The Prophet "Allah's blessing and peace be upon him" ordered them to finish their Ihram after circumambulating Ka'ba, and between Safa and Marwa and to cut short their hair. Then they would stay there (in Mecca) as non-Muhrim till the day of Tarwiya (eighth of Dhul'hijja) when they would

حُسَين، عَنْ مَرْوَانَ بنِ الحَكَمِ قالَ: شَهِدتُ عُثْمانَ وَعَلِيّاً رَضِيَ اللَّهُ عَنهُمَا وعُثْمانُ يَنهى عَنِ المُتعَةِ، وأَنْ يُجمعَ بينَهُما، فلمّا رَأى عليٌّ أهَلَّ بهما: لَبَّيكَ بعُمرَةٍ وحجَّةٍ، قال: ما كُنتُ لأدَعَ سُنَّةَ النَّبيِّ ﷺ لِقَوْلِ أحَدٍ.

[الحديث ١٥٦٣ ـ طرفه في: ١٥٦٩]

١٥٦٤ ـ حدّثنا موسى بنُ إسماعيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا ابنُ طاوُسٍ، عَنْ أَبيه، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانُوا يَرَوْنَ أنَّ العُمْرَةَ في أشهُرِ الحَجِّ مِنْ أفْجَرِ الفُجُورِ في الأرْضِ، ويَجعَلُونَ المحرَّمَ صَفَراً، ويقُولُونَ: إذا بَرَا الدَّبَرْ، وعَفا الأثَرْ، وانسَلَخَ صَفَرْ، حَلَّتِ العُمرَةُ لِمَنِ اعتَمرْ. قَدِمَ النَّبيُّ ﷺ وأصحابُهُ صَبيحةَ رابِعَةٍ مُهِلِّينَ بِالحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً. فَتَعَاظَمَ ذلِكَ عِندَهُمْ، فَقَالوا: يَا رَسُولَ اللهِ، أيُّ الحِلِّ؟ قالَ: «حِلٌّ كُلُّهُ».

[طرفه في: ١٠٨٥]

١٥٦٥ ـ حدّثنا مُحمَّدُ بنُ المُثَنَّى: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعبَةُ، عَنْ قَيسِ بنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أبي موسى رَضِيَ اللهُ عَنهُ قالَ: قَدِمتُ على النَّبيِّ ﷺ فَأَمَرَهُ بِالحِلِّ.

[طرفه في: ١٥٥٩].

١٥٦٦ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عنِ ابنِ عُمَرَ، عَنْ حَفصَةَ رَضِيَ اللَّهُ عَنهُم، زَوجِ النَّبيِّ ﷺ، أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوا بِعُمرَةٍ، ولَمْ تَحلِلْ أنتَ مِن عُمرَتِكَ؟ قالَ «إِنِّي لبَّدْتُ رَأْسِي، وقَلَّدْتُ هَدْيِي، فلا أَحِلُّ حَتَّى أَنْحرَ».

[الحديث ١٥٦٦ ـ أطرافه في: ١٦٩٧، ١٧٢٥، ٤٣٩٨، ٥٩١٦].

١٥٦٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: أَخبَرَنَا أَبُو جَمرَةَ، نَصْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ قالَ: تَمَتَّعْتُ، فَنَهَانِي نَاسٌ، فَسَأَلتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما، فأَمَرَنِي، فَرَأَيتُ في المَنَامِ: كَأَنَّ رَجُلاً يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرتُ ابْنَ عَبَّاسٍ، فَقَالَ: سُنَّةَ النَّبِيِّ ﷺ، فَقَالَ لِي: أَقِمْ عِندِي فأَجْعَلُ لَكَ سَهْماً مِنْ مالِي، قالَ شُعْبَةُ: فقُلْتُ: لِمَ؟ فَقالَ: لِلرُّؤْيا الَّتِي رَأَيتُ.

[الحديث ١٥٦٧ ـ طرفه في: ١٦٨٨]

١٥٦٨ ـ حدّثنا أبُو نُعَيم: حَدَّثَنَا أَبُو شِهَابٍ: قالَ: قَدِمتُ مُتَمَتِّعاً مَكَّةَ بِعُمْرَةٍ، فَدَخَلْنَا قَبْلَ التَّرْوِيَةِ بِثَلاثَةِ أَيَّامٍ، فَقَالَ لِي أُنَاسٌ مِنْ أَهْلِ مَكَّةَ: تَصِيرُ الآنَ حَجَّتُكَ مَكِّيَّةً، فَدَخَلتُ على عَطاءٍ أَستَفتِيهِ، فَقَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّهُ حَجَّ مَعَ النَّبِيِّ ﷺ يَومَ سَاقَ البُدْنَ

١٥٦٤ـ قوله: (الدبر) الخ بالسكون في الأربعة.

ـ قوله: أي الحل أي هل هو الحل العام لكل ما حرم بالإحرام حتى الجماع أو حل خاص (شارح).

١٥٦٧ـ قوله: سنة أي هذه سنة ويجوز نصب سنة وقوله: فأجعل بالرفع والنصب (شارح).

assume Ihram for Hajj. They were ordered to make the Ihram with which they had come as for Umra only. They asked: "How can we make it Umra (Tamattu) as we have intended to perform Hajj?" The Prophet "Allah's blessing and peace be upon him" said: "Do what I have ordered you. Had I not brought the Sacrifice with me, I would have done the same, but I cannot finish my Ihram till the Sacrifice reaches its destination (by being slaughtered)." So, they did (what he ordered them to do).

1569- Sa'eed Ibn Al'musaiyyab narrated: Ali and Othman went on dispute regarding Hajj At'tamattu while they were at Usfan (a familiar place near Mecca). Ali said: "I see you want to forbid people to do a thing that the Prophet did." When Ali saw that, he assumed Ihram for both Hajj and Umra.

[35] What about responding to (Allah's) call for Hajj

1570- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We came with Allah's Apostle (to Mecca) and we were saying: "We are responding to your call" (Labbaika Allahomma Labbaik) for Hajj. Allah's Apostle ordered us to perform Umra with that Ihram (instead of Hajj).

[36] What about Tamattu

1571- Imran "Allah be pleased with him" narrated: We performed Hajj of Tamattu in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Then the Qur'an was revealed (regarding Hajj of Tamattu) and somebody said what he wished (regarding Hajj of Tamattu) according to his own opinion.

[37] Allah's saying: "This is for those whose household is not in (the precincts of) the Sacred Mosque." (The Heifer "Al'baqara" 196)

1572- Ibn Abbas "Allah be pleased with both" was reported to have been asked about Hajj of Tamattu. He said: "The Immigrants, Ansar and The Prophet's wives assumed Ihram in (the year of) the last pilgrimage of The Messenger of Allah. When we reached Mecca, The Prophet "Allah's blessing and peace be upon him" said: "Change your Ihram for Hajj into that for Umra except he, who garlanded the sacrifice." We circumambulated Ka'ba and compassed Safa and Marwa round . We also practised sexual intercourse with our women, and wore the clothes (other than those of Ihram). He (The Prophet) said: "He, who garlanded the sacrifice is not permissible to do so till the sacrifice reaches its destination." At the night of Tarwiya, he (The Prophet) ordered us to assume Ihram for Hajj. After we had finished all of the ceremonies, we circumambulated Ka'ba and compassed Safa and Marwa round. In this

مَعَهُ، وَقَدْ أَهَلُّوا بِالحَجِّ مُفرداً، فَقَالَ لَهُمْ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ، بِطَوَافِ البَيْتِ وَبَيْنَ الصَّفَا وَالمَرْوَةِ، وَقَصِّرُوا ثُمَّ أَقِيمُوا حَلالاً، حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِالحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً». فَقَالُوا: كَيفَ نَجْعَلُهَا مُتْعَةً، وقَدْ سَمَّينَا الحَجَّ؟ فَقَالَ: «افعَلُوا ما أَمَرْتُكُمْ، فَلَوْلا أَنِّي سُقْتُ الهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ، ولكِنْ لا يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ». فَفَعَلُوا. قال أَبُو عَبدِ اللهِ: أَبُو شِهَابٍ لَيسَ لَهُ مُسْنَدٌ إِلا هذا.

[طرفه في: ١٥٥٧].

١٥٦٩ ـ حدثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجُ بنُ مُحَمَّدٍ الأَعْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قال: اخْتَلَفَ عَلِيٌّ وَعُثْمانُ رَضِيَ اللَّهُ عَنْهُمَا، وَهُما بِعُسْفَانَ، في المُتْعَةِ، فَقَالَ عَلِيٌّ: ما تُرِيدُ إِلاَّ أَنْ تَنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأَى ذلِكَ عَلِيٌّ أَهَلَّ بِهِمَا جَمِيعاً.

[طرفه في: ١٥٦٣].

٣٥ ـ بابُ مَنْ لَبَّى بِالحَجِّ وَسَمَّاهُ

١٥٧٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ قالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَنَا جابِرُ بْنُ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيكَ اللَّهُمَّ لَبَّيكَ بِالحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ فَجَعَلْنَاهَا عُمْرَةً.

[طرفه في: ١٥٥٧].

٣٦ ـ بابُ التَّمَتُّعِ

١٥٧١ ـ حدثنا مُوسى بْنُ إِسماعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قالَ: حَدَّثَنِي مُطَرِّفٌ، عَنْ عِمْرَانَ رَضِيَ اللَّهُ عَنْهُ قالَ: تَمَتَّعْنَا عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَنَزَلَ القُرْآنُ، قالَ رَجُلٌ بِرَأْيِهِ ما شَاءَ.

[الحديث ١٥٧١ ـ طرفه في: ٤٥١٨].

٣٧ ـ باب قَوْلِ اللهِ تعالى: ﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٩٦]

١٥٧٢ ـ وَقالَ أَبُو كامِلٍ فُضَيلُ بْنُ حُسَينٍ البَصْرِيُّ: حَدَّثَنَا أَبُو مَعْشَرٍ: حَدَّثَنَا عُثْمانُ بْنُ غِيَاثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الحَجِّ؟ فَقَالَ: أَهَلَّ المُهَاجِرُونَ وَالأَنْصارُ وَأَزْوَاجُ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ وَأَهْلَلْنَا، فَلَمَّا قَدِمْنَا مَكَّةَ، قالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا إِهْلالَكُمْ بِالْحَجِّ عُمْرَةً، إِلاَّ مَنْ قَلَّدَ الْهَدْيَ». طُفْنَا بِالبَيتِ وَبِالصَّفَا وَالمَرْوَةِ، وَأَتَينَا النِّسَاءَ، وَلَبِسْنَا الثِّيَابَ، وَقالَ: «مَنْ قَلَّدَ الْهَدْيَ فَإِنَّهُ لاَ يَحِلُّ لَهُ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ». ثُمَّ أَمَرَنَا

١٥٦٩ـ قوله: (إلى ما تنهى) أي ما تريد إرادة منتهية إلى النهي أو ضمن الإرادة معنى الميل وللكشميهني: (إلا أن تنهى) بحرف الاستثناء (شارح).

way our Hajj was complete, but we had to give sacrifice according to Allah's saying: "And complete the Hajj or Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice; and when ye are in peaceful condition (again), if any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah, is strict in punishment." (The Heifer "Al'baqara" 196) so, both of Hajj and Umra were done (for Muslims) in one year. This was what Allah revealed in his Holy Book and became the tradition of The Prophet. But it was just for those living outside Mecca as shown in the previous verse. The months of Hajj are: Shawwal, Dhul'qa'da and Dhul'hijja. Whoever offered Tamattu in them should give a sacrifice or, if it is not available, to observe fast, according to the Qur'anic verse.

[38] Taking a bath when entering Mecca

1573- Nafi narrated: On reaching the sanctuary of Mecca, Ibn Omar "Allah be pleased with both" used to stop reciting Talbiya and then he would pass the night at Dhi'tuwa and then offer the Fajr prayer and take a bath. He said that the Prophet used to do the same.

[39] Entering Mecca by day or at night

1574- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" slept in Dhi'tuwa till it was morning when he entered Mecca. Nafi told that Ibn Omar had used to do the same.

[40] From where could one enter Mecca

1575- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya.

[41] From where could one get out from Mecca

1576- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to enter Mecca from Qada of the high Thaniya which is at Al'batha and used to leave Mecca from the low Thaniya.

عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهِلَّ بِالحَجِّ، فَإِذَا فَرَغْنَا مِنَ المَنَاسِكِ، جِئْنَا فَطُفْنَا بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الْهَدْيُ كما قالَ اللَّهُ تَعَالَى ﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾ [البقرة: ١٩٦]. إِلَى أَمْصَارِكُمْ، الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَيْنِ فِي عَامٍ، بَيْنَ الحَجِّ وَالعُمْرَةِ، فَإِنَّ اللَّهَ تَعَالَى أَنْزَلَهُ فِي كِتَابِهِ، وَسَنَّهُ نَبِيُّهُ ﷺ، وَأَبَاحَهُ لِلنَّاسِ غَيْرَ أَهْلِ مَكَّةَ، قَالَ اللَّهُ: ﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الحَرَامِ﴾. وَأَشْهُرُ الحَجِّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى: شَوَّالٌ، وَذُو القَعْدَةِ، وَذُو الحَجَّةِ، فَمَنْ تَمَتَّعَ فِي هٰذِهِ الأَشْهُرِ، فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ، وَالرَّفَثُ: الجِمَاعُ، وَالفُسُوقُ: المَعَاصِي، وَالجِدَالُ: المِرَاءُ.

٣٨ ـ بابُ الاغْتِسَالِ عِنْدَ دُخُولِ مَكَّةَ

١٥٧٣ ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، إِذَا دَخَلَ أَدْنَى الحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ يَبِيتُ بِذِي طِوًى، ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

[طرفه في ١٥٥٣]

٣٩ ـ باب دُخُولِ مَكَّةَ نَهاراً أَوْ لَيلاً

بَاتَ النَّبِيُّ ﷺ بِذِي طِوًى حَتَّى أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ.

١٥٧٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَاتَ النَّبِيُّ ﷺ بِذِي طِوًى حَتَّى أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ.

[طرفه في: ١٥٥٣].

٤٠ ـ بابٌ مِنْ أَيْنَ يَدْخُلُ مَكَّةَ

١٥٧٥ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ مِنَ الثَّنِيَّةِ العُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

[الحديث ١٥٧٥ ـ طرفه في ١٥٧٦].

٤١ ـ بابٌ مِنْ أَيْنَ يَخْرُجُ مِنْ مَكَّةَ

١٥٧٦ ـ حدّثنا مُسَدَّدُ بْنُ مُسَرْهَدٍ البَصْرِيُّ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ

١٥٧٣ـ قوله: طوى بكسر الطاء ولأبي ذرّ بضمها ويجوز فتحها والتنوين وعدمه ا هـ من الشارح.

١٥٧٥ـ قوله: يدخل مكة لم يوجد في بعض النسخ لفظ مكة.

1577- A'isha "Allah be pleased with her" narrated: When the Prophet came to Mecca he entered from its higher side and left from its lower side.

1578- A'isha "Allah be pleased with her" narrated: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada and left Mecca from Kuda, from the higher part of Mecca.

1579- A'isha "Allah be pleased with her" narrated: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada at the higher place of Mecca. (Hesham, a sub-narrator said: " Urwa used to enter (Mecca) from both Kada and Kuda though he often entered through Kada which was nearer to his house)."

1580- Urwa narrated: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada at the higher place of Mecca. (The sub-narrator said): Urwa used to enter (Mecca) through Kada which was nearer to his house."

1581- Hesham narrated from his father: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada at the higher place of Mecca. Urwa used to enter (Mecca) from both (Kada and Kuda) though he often entered through Kada which was nearer to his house)"

[42] The superiority of Mecca and its buildings

and Allah's saying: "Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer). And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits - such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith - for a while will I grant them their pleasure, but soon drive them to the torment of Fire - an evil destination (indeed)!" And remember Abraham and Ishmael raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for Thou art the All-Hearing, the All-Knowing. "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ، مِنَ الثَّنِيَّةِ العُلْيَا الَّتِي بِالبَطْحَاءِ، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. قالَ أَبُو عَبْدِ اللَّه: كانَ يُقَالُ: هُوَ مُسَدَّدٌ كاسْمِه، قالَ أَبُو عَبْدِ اللَّه: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: لَوْ أَنَّ مُسَدَّداً أَتَيْتُهُ فِي بَيْتِهِ فَحَدَّثْتُهُ لاسْتَحَقَّ ذٰلِكَ، وما أُبَالِي، كُتُبِي كانَتْ عِنْدِي أَوْ عِنْدَ مُسَدَّدٍ.

[طرفه في: ١٥٧٥].

١٥٧٧ ـ حدّثنا الحُمَيْدِيُّ وَمُحَمَّدُ بْنُ المُثَنَّى قالاَ: حَدَّثَنَا سُفيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ لَمَّا جاءَ إِلَى مَكَّةَ، دَخَلَ مِنْ أَعْلاَهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

[الحديث ١٥٧٧ ـ أطرافه في: ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ٤٢٩٠، ٤٢٩١].

١٥٧٨ ـ حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ المَرْوَزِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ وَخَرَجَ مِنْ كُدًا مِنْ أَعْلَى مَكَّةَ.

[طرفه في: ١٥٧٧].

١٥٧٩ ـ حدّثنا أحمدُ، حدّثنا ابْنُ وَهْبٍ أَخْبَرَنَا عَمْرٌو عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ أَعْلَى مَكَّةَ، قالَ هِشَامٌ: وَكَانَ عُرْوَةُ يَدْخُلُ عَلَى كِلْتَيْهِما مِنْ كَدَاءٍ وَكُدًا، وَأَكْثَرُ ما يَدْخُلُ مِنْ كَدَاءٍ، وَكانَتْ أَقْرَبَهُمَا إِلَى مَنْزِله.

[طرفه في: ١٥٧٧].

١٥٨٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حاتِمٌ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ، مِنْ أَعْلَى مَكَّةَ. وَكانَ عُرْوَةُ أَكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ، وَكانَ أَقْرَبَهُمَا إِلَى مَنْزِله.

[طرفه في: ١٥٧٧].

١٥٨١ ـ حدّثنا مُوسى: حدّثنا وُهَيْبٌ: حدّثنا هِشَامٌ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ، وَكانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلَيْهِمَا، وَأَكْثَرُ ما يَدْخُلُ مِنْ كَدَاءٍ، أَقْرَبِهِمَا إِلَى مَنْزِله. قالَ أَبُو عَبْدِ اللَّه: كَدَاءٌ وَكُداً مَوْضِعَانِ.

[طرفه في: ١٥٧٧].

٤٢ ـ بابُ فَضْلِ مَكَّةَ وَبُنْيَانِهَا

وَقَوْلِهِ تَعَالَى: ﴿وَإِذْ جَعَلْنَا البَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْناً وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ * وَإِذْ قالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَاليَوْمِ الآخِرِ قالَ وَمَنْ

1582- Jaber Ibn Abdullah “Allah be pleased with both” narrated: When Ka’ba was built, the Prophet and Abbas went to bring stones (for its construction). Al’abbas said to the Prophet: "Take off your waist sheet and put it on your neck." (When the Prophet did) he fell on the ground with his eyes open towards the sky and said: "Give me my waist sheet" with which he covered himself.

1583- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to her: "Do you know that when your people (Quraish) rebuilt the Ka’ba, they decreased it from its original foundation laid by Abraham?" I said: "O Allah’s Apostle! Why Don’t you rebuild it on its original foundation laid by Abraham?" He replied: "Had it not been for the fact that your people are close to the Pre-Islamic Period of ignorance (because they have recently embraced Islam) I would have done so." The sub-narrator Abdullah (Ibn Omar) stated: A’isha must have heard this from Allah’s Apostle for in my opinion Allah’s Apostle had not placed his hand over the two corners of the Ka’ba opposite Al’hijr only because the Ka’ba was not rebuilt on its original foundations laid by Abraham.

1584- A’isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet "Allah's blessing and peace be upon him" replied in the affirmative. I further said: "What is wrong with them? Why have they not included it in the building of the Ka'ba?" He said: "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked: "What about its gate? Why is it so high?" He replied: "Your people did so as to admit into it whomever they liked and prevent whomever they liked. Had not your people been close to the Pre-Islamic Period of ignorance and had not I been afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground."

1585- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Had your people not been close to the Pre-Islamic period of ignorance, I would have demolished Ka’ba and would have rebuilt it on its original foundations laid by Abraham. I would have also built a back door (too)."

كفر فأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ * وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ * رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾ [البقرة: ١٢٥ ـ ١٢٨].

١٥٨٢ ـ حدثنا عبدُ اللَّهِ بنُ مُحمَّدٍ: حَدَّثنا أبو عاصِم قال: أخبرَني ابنُ جُريج قال: أخبرَني عَمرُو بنُ دينار قال: سَمِعْتُ جابرَ بنَ عبدِ اللَّهِ رَضِيَ اللَّهُ عنهُما قال: لَمَّا بُنِيَتِ الكَعْبَةُ، ذَهبَ النبيُّ ﷺ وعبَّاسٌ ينقُلانِ الحِجارةَ، فقالَ العبَّاسُ للنبيِّ ﷺ: اجعَلْ إزارَكَ على رقَبتِكَ، فخرَّ إلى الأرضِ، وطمحتْ عيناهُ إلى السَّماءِ، فقالَ: «أرِني إزاري». فشدَّهُ عليه.

[طرفه في: ٣٦٤].

١٥٨٣ ـ حدثنا عبدُ اللَّهِ بنُ مَسْلمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عبدِ اللَّهِ: أنَّ عبدَ اللَّهِ بنَ مُحمَّدِ بنِ أبي بَكْرٍ: أخبرَ عبدَ اللَّهِ بنَ عُمرَ، عَنْ عائشةَ رَضِيَ اللَّهُ عنهُم، زوجِ النبيِّ ﷺ: أنَّ رسولَ اللَّهِ ﷺ قالَ لها: «أَلَمْ تَرَي أنَّ قومَكِ لمَّا بنَوُا الكعبةَ، اقتَصَروا عَنْ قَواعِدِ إبراهيم»؟ فقلتُ: يا رسولَ اللَّهِ، ألا تَرُدُّها على قواعِدِ إبراهيم؟ قال: «لولا حِدْثانُ قومِكِ بالكفرِ لفعلتُ». فقالَ عبدُ اللَّهِ رَضِيَ اللَّهُ عنه: لئِنْ كانتْ عائشةُ رَضِيَ اللَّهُ عنها سمعتْ هذا مِنْ رسولِ اللَّهِ ﷺ، ما أرَى رسولَ اللَّهِ ﷺ تركَ استلامَ الرُّكنينِ اللَّذينِ يَليانِ الحِجْرَ، إلاَّ أنَّ البيتَ لم يُتَمَّمْ على قَواعِدِ إبراهيمَ.

[طرفه في: ١٢٦].

١٥٨٤ ـ حدثنا مُسدَّدٌ: حدَّثنا أبو الأحوَصِ: حدَّثنا أشعثُ، عَنِ الأسودِ بنِ يزيدَ، عَنْ عائشةَ رَضِيَ اللَّهُ عنها قالتْ: سألتُ النبيَّ ﷺ عَنِ الجَدْرِ، أمِنَ البيتِ هُوَ؟ قال: «نعم». قلتُ: فما لَهُمْ لم يُدخِلُوهُ في البيتِ؟ قال: «إنَّ قومَكِ قَصَّرتْ بِهِمُ النَّفقَةُ». قلتُ: فما شأنُ بابِهِ مُرتفِعاً؟ قالَ: «فعلَ ذلكَ قومُكِ، ليُدخِلوا مَنْ شاؤوا ويَمنَعوا مَنْ شاؤوا، ولولا أنَّ قومَكِ حديثٌ عهدُهُم بالجاهليَّةِ، فأخافُ أنْ تُنكِرَ قلوبُهُمْ، أنْ أُدخِلَ الجَدْرَ في البيتِ، وأنْ أُلصِقَ بابَهُ بالأرضِ».

[طرفه في: ١٢٦].

١٥٨٥ ـ حدثنا عُبيدُ بنُ إسماعيلَ: حدَّثنا أبو أسامةَ، عَنْ هِشامٍ، عَنْ أبيهِ عَنْ عائشةَ رَضِيَ اللَّهُ عنها قالتْ: قالَ لي رسولُ اللَّهِ ﷺ: «لولا حَداثَةُ قومِكِ بالكفرِ، لنقَضْتُ البيتَ، ثمَّ لبنيتُهُ على أساسِ إبراهيمَ عليهِ السَّلامُ، فإنَّ قُريشاً استقصرتْ بناءَهُ، وجعلتُ لهُ خَلْفاً». قالَ أبو مُعاويةَ: حدَّثنا هِشامٌ: خَلْفاً، يَعني: باباً. [طرفه في: ١٢٦].

١٥٨٢ـ قوله: وطمحت عيناه أي شخصتا فصار ينظر إلى فوق وروي قوله: وطفحت بالفاء أيضاً انظر الشارح.

١٥٨٣ـ قوله: اقتصروا عن قواعد كذا في المتن الذي عليه الشرح وهو الصواب بخلاف ما في بعض النسخ من وقوع على بدل عن فإنه غلط.

ـ (الحجر) بالكسر الحطيم وكذلك الجدر بفتح الجيم.

1586- Yazid Ibn Ruman narrated from Urwa: A'isha told: the Prophet said to her: "O A'isha! Had your nation not been close to the Pre-Islamic Period of Ignorance, I would have had Ka'ba demolished and would have included in it the portion which had been left. Then I would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west. By doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn Az'zubair to demolish Ka'ba. Yazid said: "I saw Ibn Az'zubair when he demolished and rebuilt the Ka'ba and included in it a portion of Al'hijr (the unroofed portion of Ka'ba which is at present in the form of a compound towards the northwest of Ka'ba). I saw the original foundations of Abraham which were of stones resembling the humps of camels." So Jarir asked Yazid: "Where was the place of those stones?" Yazid said: "I will just now show it to you." So Jarir accompanied Yazid and entered Al'hijr, and Yazid pointed to a place and said: "Here it is." Jarir said: "It appeared to me about six cubits or so from Al'hijr."

[43] The virtue of the sanctuary

and Allah's saying: "For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will." (The Ants "An'naml" 91) he also said: "Have We not established for them a secure Sanctuary, to which are brought as tribute fruits of all kinds, a provision from Ourselves? but most of them understand not." (The Narrations "Al'qasas" 57)

1587- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt this city has been made by Allah as sanctuary. It is not allowed to uproot its thorny shrubs, to chase its game, or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly)."

[44] Inheriting and purchasing Mecca buildings

and people in The Sacred Mosque (Ka'ba) are to be equal according to Allah's saying: "As to who have rejected (Allah), and would keep back (men) from the way of Allah, and From the Sacred Mosque, which We have made (open) to (all) men Equal is the dweller there and the visitor from the country and any whose purpose therein Is profanity or wrong doing them will we cause to taste Of a most grievous penalty." (The Pilgrimage "Al'hajj" 25)

1588- Usama "Allah be pleased with him" narrated: I asked The Prophet: "O Allah's Apostle! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied: "Has Aqil left any property or house?" Aqil along with Talib had inherited the property of Abu'talib. Ja'far and Ali did not inherit anything as they were Muslims and the other two were unbelievers. Omar Ibn Al'khattab used to say: "A believer cannot inherit (anything from) a disbeliever." Ibn Shehab, (a sub-narrator) said: "They (Omar and others) derived the above verdict from Allah's Statement: "Those who believed, and adopted exile, and fought for the Faith, with their property

١٥٨٦ ـ حدّثنا بَيَانُ بْنُ عَمْرٍو: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا يَزِيدُ بْنُ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «يَا عَائِشَةُ، لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، لأَمَرْتُ بِالبَيْتِ فَهُدِمَ فَأَدْخَلْتُ فِيهِ ما أُخْرِجَ مِنْهُ وَأَلْزَقْتُهُ بِالأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ: بَاباً شَرْقِيّاً وَبَاباً غَرْبِيّاً، فَبَلَغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ». فَذلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا عَلَى هَدْمِهِ. قَالَ يَزِيدُ: وَشَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ، وَأَدْخَلَ فِيهِ مِنَ الحِجْرِ، وَقَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ، حِجَارَةً كَأَسْنِمَةِ الإِبِلِ. قَالَ جَرِيرٌ: فَقُلْتُ لَهُ: أَيْنَ مَوْضِعُهُ؟ قَالَ: أُرِيكَهُ الآنَ، فَدَخَلْتُ مَعَهُ الحِجْرَ، فَأَشَارَ إِلَى مَكَانٍ، فَقَالَ: هَا هُنَا، قَالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الحِجْرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا. [طرفه في: ١٢٦].

٤٣ ـ بابُ فَضْلِ الحَرَمِ

وَقَوْلِهِ تَعَالَى: ﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هذهِ البَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ المُسْلِمِينَ﴾ [النمل: ٩١]. وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَماً آمِناً يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقاً مِنْ لَدُنَّا وَلكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ﴾ [القصص: ٥٧].

١٥٨٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هذا البَلَدَ حَرَّمَهُ اللَّهُ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا». [طرفه في: ١٣٤٩].

٤٤ ـ بابُ تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا وَأَنَّ النَّاسَ فِي مَسْجِدِ الحَرَامِ سَوَاءٌ خَاصَّةً

لِقَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالمَسْجِدِ الحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً العَاكِفُ فِيهِ وَالبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾ [الحج: ٢٥]. البَادِي الطَّارِي. ﴿مَعْكُوفاً﴾ [الفتح: ٢٥]: مَحْبُوساً.

١٥٨٨ ـ حدّثنا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ، أَوْ دُورٍ»؟! وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ، هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُمَا شَيْئاً، لأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ، فَكَانَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لاَ يَرِثُ المُؤْمِنُ الكَافِرَ. قَالَ ابْنُ شِهَابٍ: وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

١٥٨٦ـ **قوله:** (الحزر): التقدير.

باب ٤٤ ـ **قوله:** (سواء) رفع على أنه خبر مقدم و(العاكف والباد): مبتدأ مؤخر. قاله الشارح والقراءة عندنا سواء بالنصب على أنه مفعول ثان (لجعل).

١٥٨٨ـ **قوله:** «من رباع»: بكسر الراء جمع ربع المحلة أو المنزل المشتمل على أبيات (شرح).

and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, and of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. (The Spoils of War "Al'anfal" 72)

[45j The Prophet's entering and stay in Mecca

1589- Abu'huraira "Allah be pleased with him" narrated: Wanted to enter into Mecca, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall stay at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)."

1590- Abu'huraira "Allah be pleased with him" narrated: On the day of slaughtering, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall stay at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)." He meant (by that place) Al'muhassab where the Quraish tribe and Banu'kinana concluded a contract against Banu'hashim and Banu Abdul'muttalib or Banul'muttalib that they would not intermarry, or deal with them in business until they handed over The Prophet "Allah's blessing and peace be upon him" to them.

[46] Allah's saying: "Remember Abraham said: O my Lord make this city one of peace and security: and preserve me and my sons from worshipping idols. O my Lord they have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me, but thou art indeed Oft-Forgiving, Most Merciful. O our Lord I have made some of my offspring to dwell in a valley without cultivation, by thy Sacred house; in order, O our Lord, that they may establish regular prayer: so fill the hearts to some among men with love towards them, and feed them with fruits: so that they may give thanks." (Abraham 35:37)

[47] Allah's saying: "Allah made the Ka'ba, the sacred house, an asylum of security of men as also the sacred months, the animals for offerings, and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things." (The Repast "Al'ma'ida" 97)

1591- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man with two lean legs from Ethiopia will demolish Ka'ba."

في سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ [الأنفال: ٧٢]. الآيَةَ.

٤٥ ـ بابُ نُزُولِ النَّبِيِّ ﷺ مَكَّةَ

١٥٨٩ ـ حدّثنا أَبو اليمانِ: أخبرَنا شعيبٌ، عن الزهريِّ قال: حدّثني أبو سلمةَ: أنَّ أبا هُرَيرةَ رَضيَ اللَّهُ عنهُ قال: قال رسولُ اللَّهِ ﷺ، حينَ أرادَ قُدومَ مكَّةَ: «مَنزِلُنا غداً، إنْ شاءَ اللَّهُ، بِخَيفِ بَنِي كِنَانَةَ، حَيثُ تَقَاسَمُوا عَلَى الكُفرِ».

[الحديث ١٥٨٩ ـ أطرافه في: ١٥٩٠، ٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩].

١٥٩٠ ـ حدّثنا الحُمَيديُّ: حَدَّثَنَا الوَليدُ: حَدَّثَنَا الأوزاعيُّ قالَ: حَدَّثَني الزُّهريُّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هريرةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبيُّ ﷺ، مِنَ الغَدِ يَوْمَ النَّحْرِ، وَهُوَ بِمِنًى: «نَحْنُ نَازِلونَ غَداً بِخَيفِ بَنِي كِنَانَةَ، حَيثُ تَقَاسَمُوا عَلَى الكُفرِ». يَعْني ذلكَ المُحَصَّبَ، وَذلكَ أَنَّ قُرَيشاً وَكِنَانَةَ، تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ المُطَّلِبِ، أَوْبَنِي المُطَّلِبِ: أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ، حَتَّى يُسْلِمُوا إِلَيهِمُ النَّبِيَّ ﷺ. وَقالَ سَلاَمَةُ: عَنْ عُقَيلٍ وَيَحْيى بْنُ الضَّحَّاكِ، عَنِ الأَوْزَاعِيِّ: أَخْبَرَنِي ابْنُ شِهَابٍ: وَقالاَ: بَنِي هَاشِمٍ وَبَنِي المُطَّلِبِ. قالَ أَبُو عَبْدِ اللَّهِ: بَنِي المُطَّلِبِ أَشْبَهُ.

[طرفه في: ١٥٨٩].

٤٦ ـ بابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وإذْ قالَ إبراهيمُ رَبِّ اجعَلْ هذا البَلَدَ آمِناً واجنُبْنِي وبَنِيَّ أنْ نَعبُدَ الأصنامَ * رَبِّ إنَّهُنَّ أضْلَلْنَ كَثيراً مِنَ النَّاسِ فَمَنْ تَبِعَنِي فإنَّهُ مِنِّي وَمَنْ عَصانِي فإنَّكَ غَفُورٌ رَحيمٌ * رَبَّنا إنِّي أسكَنتُ مِنْ ذُرِّيَّتِي بِوادٍ غَيرِ ذِي زَرْعٍ عِنْدَ بَيتِكَ المُحَرَّمِ رَبَّنا لِيُقِيمُوا الصَّلاةَ فاجعَلْ أفئِدَةً مِنَ النَّاسِ تَهوِي إلَيهِم﴾ [إبراهيم: ٣٥ ـ ٣٧] الآيَةَ.

٤٧ ـ بابُ قَوْلِ اللَّهِ تَعَالَى:

﴿جَعَلَ اللَّهُ الكَعْبَةَ البَيتَ الحَرَامَ قِيَاماً لِلنَّاسِ وَالشَّهْرَ الحَرَامَ وَالهَدْيَ وَالقَلاَئِدَ ذلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ ما فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [المائدة: ٩٧].

١٥٩١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا زِيادُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يُخَرِّبُ الكَعْبَةَ ذُو

١٥٨٩ـ قوله: (الخيف): بفتح الخاء المعجمة ما انحدر من الجبل وارتفع عن المسيل والمراد به المحصب. قاله الشارح.

ـ معنى: «تقاسموا» تحالفوا كما سيظهر.

١٥٩١ـ قوله: (ساق الرجل) مؤنثة تصغيرها: سويقة كرجيلة، وفي سيقان الحبشة من الدقة ما يليق بالتصغير.

1592- A'isha "Allah be pleased with her" narrated: People used to fast on the tenth day of Muharram before the fasting of Ramadan was made obligatory. On that day the Ka'ba used to be wrapped with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever wishes to fast on the tenth day of Muharram may do so; and whoever wishes to leave it can do so."

1593- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will continue performing Hajj and Umra to Ka'ba even after the appearance of Gog and Magog." On the other hand, Sho'ba narrated another tradition, in which: "The Hour (Day of Judgment) will not be established till the Hajj (to the Ka'ba) is abandoned." But the first narration is more adequate.

[48] Ka'ba's treasure

1594- Abu'wa'il reported: Once I sat along with Shaiba on the chair inside Ka'ba. He (Shaiba) said: No doubt, Omar sat at this place and said: "I intended not to leave any yellow (gold) or white (silver) (inside Ka'ba) without distributing it." I said: "But your two companions (The Prophet and Abu'bakr) did not do so." Omar said: "They are the two persons whom I always follow. "

[49] Ruining Ka'ba

A'isha "Allah be pleased with her" was reported to have said: "An army will invade Ka'ba; but this army will sink down the earth."

1595- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "As if I were looking at him, a black person with thin legs plucking the stones of Ka'ba one after another. "

السُّوَيقَتين مِنَ الحَبَشَةِ».

[الحديث ١٥٩١ ـ طرفه في: ١٥٩٦].

١٥٩٢ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا. وَحدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ قالَ: أَخْبَرَنِي عَبْدُ اللَّهِ، هُوَ ابْنُ المبارَكِ، قالَ: أَخْبَرَنا مُحَمَّدُ بْنُ أَبِي حَفصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهِ عَنهَا قالَتْ: كانُوا يَصُومُونَ عاشُوراءَ قَبلَ أنْ يُفرضَ رَمضانُ، وكانَ يَوماً تُستَرُ فِيهِ الكَعْبَةُ، فلمَّا فَرَضَ اللَّهُ رَمضانَ، قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شاءَ أنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شاءَ أنْ يَترُكَهُ فَلْيَترُكْهُ».

[الحديث ١٥٩٢ ـ أطرافه في: ١٨٩٣، ٢٠٠١، ٢٠٠٢، ٣٨٣١، ٤٥٠٢، ٤٥٠٤].

١٥٩٣ ـ حدّثنا أَحْمَدُ: حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الحَجَّاجِ بْنِ حَجَّاجٍ، عَنْ قَتادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيُحَجَّنَّ البَيتُ، وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ». تابَعَهُ أَبانُ وَعِمْرَانُ، عَنْ قَتادَةَ. وَقالَ عَبْدُ الرَّحْمٰنِ، عَنْ شُعْبَةَ قالَ: «لا تَقُومُ السَّاعَةُ حتى لا يُحَجَّ البيتُ». والأَوَّلُ أكثَرُ، سَمِعَ قتادةُ عَبْدَ اللَّهِ، وعبدُ اللَّهِ أبا سَعيدٍ.

٤٨ ـ بابُ كِسْوَةِ الكَعْبَةِ

١٥٩٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا خالِدُ بْنُ الحَارِثِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ قالَ: جِئْتُ إِلَى شَيبَةَ. وَحَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ قالَ: جَلَسْتُ مَعَ شَيبَةَ عَلَى الكُرْسِيِّ في الكَعْبَةِ، فَقالَ: لَقَدْ جَلَسَ هذا المَجْلِسَ عُمَرُ رَضِيَ اللَّهُ عنهُ، فقالَ: لَقدْ هَمَمْتُ أنْ لا أدَعَ فيها صَفراءَ ولا بَيضاءَ إلا قَسمتُهُ. قُلتُ: إنَّ صاحِبَيكَ لم يَفعَلا! قالَ: هُما المَرْآنِ أَقْتَدِي بِهِمَا

[الحديث ١٥٩٤ ـ طرفه في: ٧٢٧٥].

٤٩ ـ بابُ هَدْمِ الكَعْبَةِ

قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: قالَ النَّبِيُّ ﷺ: «يَغزُو جَيشٌ الكَعْبَةَ، فَيُخْسَفُ بِهِمْ».

١٥٩٥ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ الأَخْنَسِ: حَدَّثَنِي ابْنُ أَبِي مُلَيكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «كَأَنِّي بِهِ أَسْوَدَ

١٥٩٣ـ قوله (عن الحجاج بن حجاج) هكذا في المتن الذي عليه شرح القسطلاني وفي نسخة اخرى: الحجاج بن الحجاج.

١٥٩٤ـ قوله: (صفراء ولا بيضاء) أي ذهباً ولا فضة من الكنز الذي بها وهو ما كان يهدى إليها وكانوا يطرحونه في صندوق في البيت فاراد سيدنا عمر أن يقسمه بين المسلمين.

باب ٤٩ـ قوله: روي: جيش بدل «جيش».

١٥٩٥ـ قوله (أفحج): من فحج في مشيته كمنع إذا تدانى صدور قدميه وتباعد عقباه كما في القاموس.

1596- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man with two lean legs from Ethiopia will demolish Ka'ba."

[50] What was mentioned regarding The Black Stone

1597- Omar "Allah be pleased with him" was reported to have come near The Black Stone and kissed it saying: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you."

[51] Closing Ka'ba's door; and one might pray wherever he wants inside Ka'ba

1598- Abdullah Ibn Omar "Allah be pleased with both" narrated: "Allah's Apostle, Usama Ibn Zaid, Bilal, and Othman Ibn Abu'talha entered Ka'ba and then closed its door. When they opened the door I was the first person to enter (Ka'ba). I met Bilal and asked him: "Did Allah's Apostle perform a prayer inside (Ka'ba)?" Bilal replied: "Yes, in between the two right pillars."

[52] Performing the prayer in Ka'ba

1599- Nafi narrated: Whenever Ibn Omar entered Ka'ba he used to walk straight, letting the door at his back on entering, and used to proceed on till about three cubits from the wall in front of him, wherein he would offer the prayer aiming at the place where Allah's Apostle prayed, as Bilal had told him. There is no harm for any person to offer the prayer at any place inside the Ka'ba.

[53] One might not enter into Ka'ba

Ibn Omar "Allah be pleased with both" was reported to have performed Hajj so many times, in most of which, he did not enter into Ka'ba.

1600- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" performed Umra. He circumambulated Ka'ba and offered two Rak'as behind Abraham's station and was accompanied by those who were screening him from the people." Somebody asked Abdullah: "Did Allah's Apostle "Allah's blessing and peace be upon him" enter the Ka'ba?" Abdullah replied : "No."

أفحَجَ، يَقْلَعُهَا حَجَراً حَجَراً».

١٥٩٦ ـ حدّثنا يَحيى بْنُ بُكَير: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَاب، عَنْ سَعِيدِ بْنِ المُسَيَّب: أنّ أبَا هُريرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللّهِ ﷺ: «يُخرِّبُ الكَعْبَةَ ذُو السُّوَيقَتَينِ مِنَ الحَبَشَةِ».

[طرفه في: ١٥٩١]

٥٠ ـ بابُ ما ذُكرَ في الحَجَرِ الأسْوَد

١٥٩٧ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ رَضِيَ اللّهُ عَنْهُ: أنَّهُ جاءَ إلَى الحَجَرِ الأسْوَدِ فَقبَّلَهُ، فَقَالَ: إنِّي أعْلَمُ أنَّكَ حَجَرٌ، لا تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أنِّي رَأيتُ النَّبيَّ ﷺ يُقَبِّلُكَ ما قَبَّلْتُكَ.

[الحديث ١٥٩٧ ـ طرفاه في: ١٦٠٥، ١٦١٠].

٥١ ـ بابُ إغْلاَقِ البَيتِ، وَيُصَلي في أيِّ نَوَاحِي البَيتِ شاءَ

١٥٩٨ ـ حدّثنا قُتيبةُ بْنُ سَعِيدٍ: حَدّثنَا اللَّيثُ عَنِ ابْنِ شِهَابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ أنَّهُ قالَ: دَخَلَ رَسُولُ اللّهِ ﷺ البَيتَ، هُوَ وأُسَامَةُ بْنُ زَيدٍ وبلالٌ وعُثمانُ بْنُ طَلْحَةَ، فأغْلَقُوا عَلَيهِمْ، فلَمَّا فَتَحُوا، كُنْتُ أوَّلَ مَنْ وَلَجَ، فَلَقِيتُ بِلالاً، فَسَألْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللّهِ ﷺ؟ قالَ: نَعَمْ، بَينَ العَمُودَينِ اليَمانِيَينِ.

[طرفه في: ٣٩٧].

٥٢ ـ بابُ الصَّلاَةِ في الكَعْبَةِ

١٥٩٩ ـ حدّثنا أحْمدُ بْنُ مُحمَّدٍ: أخبَرَنا عَبْدُ اللّهِ: أخبَرَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: أنَّهُ كانَ إذَا دَخَلَ الكَعْبَةَ، مَشَى قِبَلَ الوَجْهِ حِينَ يَدْخُلُ، وَيَجْعَلُ البَابَ قِبَلَ الظَّهْرِ، يَمْشِي حَتَّى يَكُونَ بَينَهُ وَبَينَ الجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاَثِ أذْرُعٍ، فَيُصَلِّي، يَتَوخَّى المَكانَ الَّذِي أخبَرَهُ بِلالٌ: أنَّ رَسُولَ اللّهِ ﷺ صَلَّى فِيهِ، ولَيسَ على أحَدٍ بأسٌ أنْ يُصَلِّيَ في أيِّ نَواحِي البَيتِ شاءَ.

[طرفه في: ٣٩٧]

٥٣ ـ بابُ مَنْ لَمْ يَدْخُلِ الكَعْبَةَ

وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَحجُّ كَثِيراً وَلاَ يَدْخُلُ.

١٦٠٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا خالِدُ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا إسْماعِيلُ بْنُ أَبي خالِدٍ، عَنْ عَبْدِ اللّهِ بْنِ أبِي أوْفى قالَ: اعْتَمَرَ رَسُولُ اللّهِ ﷺ، فَطَافَ بالبَيتِ، وَصَلَّى خَلفَ المَقَامِ رَكْعَتَينِ،

١٥٩٩ـ قوله: (يتوخى) أي يقصد (شرح).

[54] Magnifying Allah at Ka'ba's corners

1601- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" came to Mecca, he refused to enter the Ka'ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding the division arrows in their hands. Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah curse these people. By Allah, both Abraham and Ishmael never used them in division." Then he entered Ka'ba and nagnified Allah (Allah is greater "Allaho Akbar") at its corners but did not offer the prayer in it.

[55] The beginning of Ramal (to walk fast with moving one's shoulders)

1602- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast with moving their shoulders in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet "Allah's blessing and peace be upon him" did not order them to walk fast with moving the shoulders in all the rounds of circumambulation out of pity for them.

[56] Kissing the black stone corner first while circumambulating at one's arrival in Mecca; and walking fast with moving one's shoulders in the first three of the seven rounds

1603- Ibn Omar "Allah be pleased with both" narrated: I saw Allah's Apostle "Allah's blessing and peace be upon him" arriving at Mecca. He kissed the Black Stone Corner first while circumambulating, and walked fast with moving his shoulders in the first three of the seven rounds (of circumambulation).

[57] Walking fast with moving one's shoulders in pilgrimage the greater (Hajj) and the lesser (Umra)

1604- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet walked fast with moving his shoulders in (first) three rounds (of circumambulation), and walked (normally) in the remaining four, in Hajj and Umra.

وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقَالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللَّهِ ﷺ الكَعْبَةَ؟ قَالَ: لاَ.

[الحديث ١٦٠٠ - أطرافه في: ١٧٩١، ٤١٨٨، ٤٢٥٥]

٥٤ - بابُ مَنْ كَبَّرَ في نَوَاحِي الكَعْبَةِ

١٦٠١ - حدّثنا أبو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ، أَبَى أَنْ يَدْخُلَ البَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ في أَيْدِيهِمَا الأَزْلاَمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ قَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِما بِهَا قَطُّ»! فَدَخَلَ البَيْتَ، فَكَبَّرَ في نَوَاحِيهِ، وَلَمْ يُصَلِّ فِيهِ.

[طرفه في: ٣٩٨].

٥٥ - بابٌ كَيفَ كانَ بَدْءُ الرَّمَلِ

١٦٠٢ - حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَقَالَ المُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيكُمْ وَقَدْ وَهَنَهُمْ حُمَّى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا ما بَينَ الرُّكْنَينِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيهِمْ.

[الحديث ١٦٠٢ - طرفه في: ٤٢٥٦].

٥٦ - بابُ اسْتِلاَمِ الحَجَرِ الأَسْوَدِ حِينَ يَقْدَمُ مَكَّةَ أَوَّلَ ما يَطُوفُ، وَيَرْمُلُ ثَلاَثاً

١٦٠٣ - حدّثنا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ، أَوَّلَ ما يَطُوفُ: يَخُبُّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

[الحديث ١٦٠٣ - أطرافه في: ١٦٠٤، ١٦١٦، ١٦١٧، ١٦٤٤].

٥٧ - بابُ الرَّمَلِ في الحَجِّ وَالعُمْرَةِ

١٦٠٤ - حدّثني مُحَمَّدٌ: حَدَّثَنَا سُرَيجُ بْنُ النُّعْمَانِ: حَدَّثَنَا فُلَيحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَعى النَّبِيُّ ﷺ ثَلاَثَةَ أَشْوَاطٍ، وَمَشى أَرْبَعَةً، في الحَجِّ وَالعُمْرَةِ. تَابَعَهُ

باب ٥٥ - **قوله**: (الرمل في الطواف) هو أن يهز كتفيه في مشيه كالمتبختر بين الصفين.

١٦٠٢- **قوله**: (وقد وهنهم) بالقاف ولابن السكن قد بحذف حرف العطف ولأبي ذرّ وفد بالفاء والرفع فاعل يقدم أي جماعة ومعنى وهنهم: أضعفهم.

- ويثرب: اسم المدينة المنورة في الجاهلية ا هـ من الشارح.

- **قوله**: (إلا الإبقاء عليهم) أي الرفق بهم.

١٦٠٣- **قوله**: (يخب) من الخبب مثل الرمل وزناً ومعنى وهو في الأصل ضرب من العدو وزان العفو.

1605- Omar "Allah be pleased with him" was reported to have come near The Black Stone and kissed it saying: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you." Then he added: "What does relate us with walking fast moving one's shoulders? It was something we had done to show off before the disbelievers who perished by virtue of Allah almighty." Then he (Omar) added: "But, it is something made by The Prophet "Allah's blessing and peace be upon him" which we dislike to leave."

1606- Obaidullah reported from Nafi: Ibn Omar "Allah be pleased with both" said: "I have never missed touching these two stones of Ka'ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw The Prophet "Allah's blessing and peace be upon him" touching them." I asked Nafi : "Did Ibn Omar use to walk between the two Corners?" Nafi replied: "He used to walk in order that it might be easy for him to touch it (the black Stone)."

[58] Pointing at the corner (Black Stone) with a bent-headed stick

1607- Ibn Abbas "Allah be pleased with both" narrated: In his Last Hajj The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'ba riding a camel and pointed at the Corner (Black Stone) with bent-headed stick.

[59] What about he, who did not touch but the two Yemenite corners

1608- Abusha'tha reported: "One should not keep from touching anything (of corners) in Ka'ba. Mo'awiya used to touch all the corners until Ibn Abbas said to him: "It is only the two (Yemenite) corners that one could touch." But Mo'awiya replied: "There is nothing in Ka'ba which one could not touch." On the other hand, Ibn Az'zubair used to touch all of them."

اللَّيثُ قالَ: حَدَّثَني كَثيرُ بنُ فَرْقَدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنْهُمَا، عَنِ النَّبيِّ ﷺ.

[طرفه في: ١٦٠٣].

١٦٠٥ ـ حدثنا سَعيدُ بنُ أَبي مَريَمَ: أَخْبَرَنَا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبَرَني زَيدُ بنُ أَسْلَمَ، عَنْ أَبيهِ: أَنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللَّهُ عَنهُ قالَ لِلرُّكْنِ: أَمَا وَاللَّهِ، إِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ، لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيتُ النَّبيَّ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ، فَاسْتَلَمَهُ، ثُمَّ قالَ: فَمَا لَنَا وَلِلرَّمَلِ، إِنَّمَا كُنَّا رَاءَينَا بِهِ المُشْرِكِينَ، وَقَدْ أَهْلَكَهُمُ اللَّهُ، ثُمَّ قالَ: شَيءٌ صَنَعَهُ النَّبيُّ ﷺ، فَلاَ نُحِبُّ أَنْ نَتْرُكَهُ.

[طرفه في: ١٥٩٧].

١٦٠٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنْهُمَا قالَ: ما تَرَكْتُ اسْتِلاَمَ هاذَينِ الرُّكْنَينِ في شِدَّةٍ وَلاَ رَخَاءٍ، مُنْذُ رَأَيتُ النَّبيَّ ﷺ يَسْتَلِمُهُمَا. قُلْتُ لِنَافِعٍ: أَكانَ ابْنُ عُمَرَ يَمْشي بَينَ الرُّكْنَينِ؟ قالَ: إِنَّمَا كانَ يَمْشي لِيَكُونَ أَيسَرَ لاسْتِلاَمِهِ.

[الحديث ١٦٠٦ ـ طرفه في: ١٦١١].

٥٨ ـ بابُ اسْتِلاَمِ الرُّكْنِ بِالمِحْجَنِ

١٦٠٧ ـ حدثنا أَحمَدُ بنُ صَالِحٍ وَيَحيى بنُ سُليمانَ قالاَ: حَدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبَرَني يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: طَافَ النَّبيُّ ﷺ في حَجَّةِ الوَدَاعِ عَلَى بَعيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ. تَابَعَهُ الدَّرَاوَرْدِيُّ، عَنِ ابْنِ أَخي الزُّهْرِيِّ، عَنْ عَمِّهِ.

[الحديث ١٦٠٧ ـ أطرافه في: ١٦١٢، ١٦١٣، ١٦٣٢، ٥٢٩٣].

٥٩ ـ بابُ مَنْ لَمْ يَسْتَلِمْ إِلاَّ الرُّكْنَينِ اليَمَانِيَينِ

١٦٠٨ ـ وَقالَ مُحَمَّدُ بنُ بَكرٍ: أَخبَرَنَا ابنُ جُرَيجٍ: أَخبَرَني عَمْرُو بنُ دِينارٍ، عَنْ أَبي الشَّعْثَاءِ أَنَّهُ قالَ: وَمَنْ يَتَّقِي شَيئاً مِنَ البَيتِ؟ وَكانَ مُعَاوِيَةُ يَسْتَلِمُ الأَرْكَانَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّهُ لاَ يُسْتَلَمُ هذانِ الرُّكْنَانِ! فَقَالَ: لَيسَ شَيءٌ مِنَ البَيتِ مَهْجُوراً. وَكانَ ابْنُ الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَلِمُهُنَّ كُلَّهُنَّ.

١٦٠٥ـ قوله: والرمل بالنصب نحو مالك وزيداً وجواز الجر في مثله مذهب كوفي ويروى: ما لنا وللرمل بإعادة اللام.

ـ **وقوله:** (راءينا) بوزن فاعلنا وروي رايينا بياءين انظر الشارح.

باب ٥٨ ـ قوله (المحجن) عصاً محنية الرأس.

١٦٠٧ـ قوله (على بعير): ليراه الناس فيسأل ويقتدى بفعله.

١٦٠٨ـ قوله: ومن يتقي أي لا ينبغي لأحد أن يتقي (شارح).

1609- Salim narrated that his father (Abdullah Ibn Omar) had said: "I have not seen the Prophet touching but the two Yemenite Corners."

[60] Kissing The Black Stone

1610- Zaid Ibn Aslam narrated that his father had told: I saw Omar Ibn Al'khattab kissing The Black Stone saying: "Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you."

1611- Ibn Omar "Allah be pleased with both" was reported to have been asked about touching the Black Stone. Ibn Omar said: "I saw Allah's Apostle "Allah's blessing and peace be upon him" touching and kissing it." The questioner said: "But when there was a throng round Ka'ba with people overpowering me?" He replied angrily: "Stay in Yemen (as that man was from Yemen). I saw Allah's Apostle "Allah's blessing and peace be upon him" touching and kissing it."

[61] Pointing towards the corner whenever one comes in front of him

1612- Ibn Abbas "Allah be pleased with both" narrated: The Prophet circumambulated Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something).

[62] Magnifying Allah whenever one comes in front of the corner

1613- Ibn Abbas "Allah be pleased with both" narrated: The Prophet circumambulated Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it with something he had and magnified Allah.

[63] Circumambulating Ka'ba at one's arrival in Mecca and then offering two Rak'as and getting out to Safa before one's going home

1614- A'isha "Allah be pleased with her" narrated: "The first thing The Prophet "Allah's blessing and peace be upon him" did on reaching Mecca, was the ablution and then he circumambulated Ka'ba and that was not Umra (alone), (but Hajj of Qiran which is to double in intention between Hajj and Umra together)." Urwa added: Later Abu'bakr and Omar did the same in their Hajj. I performed Hajj with my father Az'zubair, and the first thing he did was to circumambulate Ka'ba. Later I saw The Emigrants and The Ansar doing the same. My mother (Asma) told me that she, her sister (A'isha), Az'zubair and such and such persons assumed Ihram for Umra, and after they passed their hands over the Black Stone Corner (as they were circumambulating Ka'ba) they finished Ihram.

١٦٠٩ ـ حدَّثنا أَبُو الوَلِيد : حَدَّثَنَا لَيثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ : لَمْ أَرَ النَّبِيَّ ﷺ يَسْتَلِمُ مِنَ البَيتِ إِلاَّ الرُّكْنَينِ اليَمانِيَيْنِ.

[طرفه في : ١٦٦].

٦٠ ـ بابُ تَقْبِيلِ الحَجَرِ

١٦١٠ ـ حدَّثنا أَحْمَدُ بْنُ سِنَانٍ، حدَّثنا يَزِيدُ بْنُ هارُونَ : أَخْبَرَنا وَرْقاءُ : أَخْبَرَنا زَيدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، قالَ : رَأَيتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ الحَجَرَ، وَقالَ : لَوْلاَ أَنِّي رَأَيتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ ما قَبَّلْتُكَ.

[طرفه في : ١٥٩٧].

١٦١١ ـ حدَّثنا مُسَدَّدٌ : حَدَّثَنا حَمَّادٌ، عَنِ الزُّبَيرِ بْنِ عَرَبِيٍّ قالَ : سَأَلَ رَجُلٌ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ اسْتِلاَمِ الحَجَرِ، فَقالَ : رَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قالَ : قُلْتُ : أَرَأَيتَ إِنْ زُحِمْتُ، أَرَأَيتَ إِنْ غُلِبْتُ؟ قالَ : اجْعَلْ أَرَأَيتَ بِاليَمَنِ، رَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

٦١ ـ بابُ مَنْ أَشارَ إِلَى الرُّكْنِ إِذَا أَتَى عَلَيهِ

١٦١٢ ـ حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى : حَدَّثَنَا عَبْدُ الوَهَّابِ : حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ : طافَ النَّبِيُّ ﷺ بِالبَيتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيهِ.

[طرفه في : ١٦٠٧].

٦٢ ـ بابُ التَّكْبِيرِ عِنْدَ الرُّكْنِ

١٦١٣ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا خالِدُ بْنُ عَبدِ اللَّهِ : حدَّثنا خالِدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ : طافَ النَّبِيُّ ﷺ بِالبَيتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى الرُّكْنَ أَشارَ إِلَيهِ بِشَيءٍ كانَ عِنْدَهُ وَكَبَّرَ. تابَعَهُ إِبْراهِيمُ بْنُ طَهْمانَ، عَنْ خالِدٍ الحَذَّاءِ.

[طرفه في : ١٦٠٧].

٦٣ ـ بابُ مَنْ طافَ بِالبَيتِ إِذَا قَدِمَ مَكَّةَ، قَبْلَ أَنْ يَرْجِعَ إِلَى بَيتِهِ، ثُمَّ صَلَّى رَكْعَتَينِ ثُمَّ خَرَجَ إِلَى الصَّفا

١٦١٤، ١٦١٥ ـ حدَّثنا أَصْبَغُ، عَنِ ابْنِ وَهْبٍ : أَخْبَرَنِي عَمْرٌو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ : ذَكَرْتُ لِعُرْوَةَ، قالَ : فَأَخْبَرَتْنِي عائِشَةُ رَضِيَ اللَّهُ عَنْهَا : أَنَّ أَوَّلَ شَيءٍ بَدَأَ بِهِ - حِينَ قَدِمَ النَّبِيُّ ﷺ - أَنَّهُ تَوَضَّأَ، ثُمَّ طافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ. ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُ، فَأَوَّلُ شَيءٍ بَدَأَ بِهِ الطَّوافُ. ثُمَّ رَأَيتُ المُهاجِرِينَ

١٦١٤ـ قوله : (ثم لم تكن) أي تلك الفعلة.

ـ قوله : (الزبير) : بالجر بدل من أبي أو عطف بيان (شارح).

1615- the same previous tradition.

1616- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" circumambulated Ka'ba for Hajj or Umra, he used to walk fast with moving his shoulders during the first three rounds, and in the last four rounds he used to walk (normally). Then after the circumambulation he used to offer two Rak'as followed by compassing Safa and Marwa round.

1617- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" circumambulated Ka'ba, he used to walk fast moving his shoulders during the first three rounds, and in the last four rounds he used to walk (normally). While compassing Safa and Marwa round, he used to run in the midst of the rain water passage.

[64] Women's circumambulation with men

1618- Ibn Juraij told: Ata said when Ibn Hesham prevented women from circumambulating Ka'ba with men: "How could he forbid them though The Prophet's wives circumambulated with men?" I asked: "Was this before or after veiling (women)?" he said: "I saw it after veiling (women)." I asked: "Then, how did women circumambulate along with men?" he replied: "They did never come along with them. But A'isha (for instance) circumambulated while being kept far from men. A woman said to her: "Come to touch (the corner) O Mother of Believers!" she replied: "Go (alone) and let me;" and she refused (to go with her). They used to get out as disguised at night for circumambulation. But whenever they entered the mosque, they would stand up (waiting) until men got out and give room for them to circumambulate. I, along with Obaid Ibn Omair, used to visit A'isha while she was staying at the middle of Thabir (a huge mountain)." I asked: "What was her veil?" he replied: "She was in a Turkish Quba having a cover. There was nothing but this between her and us. I saw her also having a red shirt."

وَالأَنْصارَ يَفعلُونَهُ، وَقَدْ أَخْبَرَتْنِي أُمِّي: أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيرُ، وَفُلاَنٌ وَفُلاَنٌ، بِعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا.

[الحديث ١٦١٤ ـ طرفه في: ١٦٤١]. [الحديث ١٦١٥ ـ طرفاه في: ١٦٤٢، ١٧٩٦].

١٦١٦ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسٌ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذَا طَافَ، في الحَجِّ أَوِ العُمْرَةِ، أَوَّلَ ما يَقْدَمُ سَعى ثَلاثَةَ أَطْوافٍ، وَمَشى أَرْبَعَةً، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَينَ الصَّفَا وَالمَرْوَةِ.

[طرفه في: ١٦٠٣].

١٦١٧ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا طَافَ بِالبَيْتِ الطَّوَافَ الأَوَّلَ، يَخُبُّ ثَلاثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كانَ يَسْعى بَطْنَ المَسِيلِ، إِذَا طَافَ بَينَ الصَّفَا وَالمَرْوَةِ. [طرفه في: ١٦٠٣]

٦٤ ـ بابُ طَوَافِ النِّسَاءِ مَعَ الرجالِ

١٦١٨ ـ وَقالَ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِمٍ: قالَ ابْنُ جُرَيجٍ: أَخْبَرَنَا قالَ: أَخْبَرَنِي عَطَاءٌ: إِذْ مَنَعَ ابْنُ هِشَامٍ النِّسَاءَ الطَّوَافَ مَعَ الرِّجالِ، قالَ: كَيفَ يَمْنَعُهُنَّ، وَقَدْ طَافَ نِسَاءُ النَّبِيِّ ﷺ مَعَ الرِّجالِ؟! قُلْتُ: أَبَعْدَ الحِجَابِ أَوْ قَبْلُ؟ قالَ: إِي لَعَمْرِي، لَقَدْ أَدْرَكْتُهُ بَعْدَ الحِجَابِ. قُلتُ: كَيفَ يُخَالِطْنَ الرِّجالَ؟ قالَ: لَمْ يَكُنَّ يُخَالِطْنَ، كانَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَطُوفُ حَجْرَةً مِنَ الرِّجالِ، لا تُخالِطُهُمْ، فَقالَتِ امْرَأَةٌ: انْطَلِقِي نَسْتَلِمْ يا أُمَّ المُؤْمِنِينَ، قالَتْ: عَنْكِ، وَأَبَتْ. يَخْرُجْنَ مُتَنَكِّرَاتٍ بِاللَّيلِ فَيَطُفْنَ مَعَ الرِّجالِ، وَلكِنَّهُنَّ كُنَّ إِذَا دَخَلْنَ البَيتَ قُمْنَ حَتَّى يَدْخُلْنَ، وَأُخْرِجَ الرِّجالُ. وَكُنْتُ آتِي عائِشَةَ أَنَا وَعُبَيدُ بْنُ عُمَيرٍ، وَهيَ مُجَاوِرَةٌ في جَوْفِ ثَبِيرٍ. قُلْتُ: وَمَا حِجَابُهَا؟ قالَ: هِيَ في قُبَّةٍ تُرْكِيَّةٍ، لَهَا غِشَاءٌ، وَمَا بَيْنَنَا وَبَيْنَهَا غَيرُ ذلِكَ، وَرَأَيتُ عَلَيهَا دِرْعاً مُوَرَّداً.

١٦١٨ـ قوله: إذ منع ابن هشام في محل نصب مفعول ثانٍ لأخبرني أي قال ابن جريج: أخبرني عطاء بزمان منع ابن هشام.

ـ قوله: (حجرة) نصب على الظرفية أي ناحية محجورة وقوله من الرجال أي عنهم (شارح).

ـ نستلم بالرفع والجزم (شارح).

ـ قوله: (عنك) ولأبويّ ذرّ والوقت والأصيلي وابن عساكر قالت: انطلقي عنك أي عن جهة نفسك ولأجلك (شارح).

ـ قوله: (قمن) حتى يدخلن وللمستملي والحموي: فمن حين يدخلن (شارح).

ـ قوله: وهي مجاورة أي مقيمة وثبير جبل عظيم بالمزدلفة.

ـ قوله: درعا موردا أي قميصا أحمر ولعل الرؤية كانت اتفاقية.

1619- Ommu'salama "Allah be pleased with her" narrated: I informed Allah's Apostle that I was ill. So he said: "Circumambulate while riding behind the people." I did so, and at that time the Prophet was praying beside the Ka'ba and reciting The Sura of At'tur.

[65] (People's) talk during circumambulation

1620- Ibn Abbas "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was circumambulating Ka'ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet "Allah's blessing and peace be upon him" cut it with his own hands and said: "Lead him by the hand."

[66] If one saw a string or something hateful (during circumambulation) he would cut it

1621- Ibn Abbas "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was circumambulating Ka'ba, he passed by a person tied with a string or something like that. The Prophet "Allah's blessing and peace be upon him" cut it with his own hands."

[67] No naked person is allowed to circumambulate Ka'ba and No pagan is allowed to offer pilgrimage

1622- Abu'huraira "Allah be pleased with him" reported: In the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him" when Allah's Apostle "Allah's blessing and peace be upon him" made Abu'bakr the leader of the pilgrims, the latter (Abu'bakr) sent me in the company of a group of people to make a public announcement: "No pagan is allowed to perform Hajj after this year, and no naked person is allowed to circumambulate Ka'ba."

[68] When one stops while circumambulating

Ata told: If one was circumambulating and then the prayer was established and he was pushed away from his place wherein he was before the prayer, he would, after finishing the prayer, return to the very location in which he was before the prayer establishment was pronounced. This is also what both of Ibn Omar and Abdur'rahman Ibn Abu'bakr confirmed.

١٦١٩ ـ حدّثنا إسماعيل: حَدَّثَنَا مالكٌ، عَنْ مُحَمَّد بن عَبْد الرَّحْمٰن بن نَوْفَل، عَنْ عُرْوَةَ ابْنِ الزُّبَيرِ، عَنْ زَيْنَبَ بِنْتِ أَبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنهَا، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفتُ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ البَيتِ، وَهوَ يَقرَأُ ﴿وَالطُّورِ * وَكِتَابٍ مَسْطُورٍ﴾ [الطور: ١ ـ ٢].

[طرفه في: ٤٦٤].

٦٥ ـ بابُ الكَلامِ في الطَّوَافِ

١٦٢٠ ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَني سُلَيمانُ الأَحْوَلُ: أَنَّ طَاوُساً أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بالكَعْبَةِ بإنْسانٍ، رَبَطَ يَدَهُ إِلَى إِنْسَانٍ، بِسَيرٍ أَوْ بِخَيطٍ أَوْ بِشَيءٍ غَيرِ ذٰلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قالَ: «قُدْهُ بِيَدِهِ».

[الحديث ١٦٢٠ ـ أطرافه في: ١٦٢١، ٦٧٠٢، ٦٧٠٣].

٦٦ ـ باب إِذَا رَأَى سَيراً أَوْ شَيئاً يُكرَهُ في الطَّوَافِ قَطَعَهُ

١٦٢١ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ سُلَيمانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَطُوفُ بِالكَعْبَةِ، بِزِمامٍ أَوْ غَيرِهِ، فَقَطَعَهُ.

[طرفه في: ١٦٢٠].

٦٧ ـ بابٌ لا يَطُوفُ بِالبَيتِ عُرْيَانٌ، وَلاَ يَحُجُّ مُشْرِكٌ

١٦٢٢ ـ حدّثنا يحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ: قالَ يُونُسُ: قالَ ابْنُ شِهَابٍ: حَدَّثَني حُمَيدُ ابْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ أَخْبَرَهُ: أَنَّ أَبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ، بَعَثَهُ ـ في الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيهِ رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الوَدَاعِ ـ يَوْمَ النَّحْرِ، في رَهْطٍ يُؤَذِّنُ في النَّاسِ: أَلاَ، لاَ يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بالبَيتِ عُرْيَانٌ.

[طرفه في: ٣٦٩].

٦٨ ـ بابٌ إِذَا وَقَفَ في الطَّوَافِ

وَقَالَ عَطَاءٌ، فِيمَنْ يَطُوفُ فَتُقَامُ الصَّلاَةُ، أَوْ يُدْفَعُ عَنْ مَكانِهِ: إِذَا سَلَّمَ يَرْجِعُ إِلَى حَيثُ قُطِعَ عَلَيهِ. وَيُذْكَرُ نَحْوُهُ عَنِ ابْنِ عُمَرَ وَعَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنهُمْ.

١٦١٩ـ قوله: أني أشتكي أي مرضي.

باب ٦٨ ـ قوله: (قطع عليه) وجد في بعض النسخ هنا زيادة فيبني فراجعنا الشارح فإذا هو يقول: وزاد أبو ذرّ والوقت: فيبني.

[69] The Prophet's two-Rak'a prayer after his seven-time circumambulation

1623- Amr narrated: We asked Ibn Omar: "May a man have sexual intercourse with his wife during the Umra before compassing Safa and Marwa round?" He said: "Allah's Apostle arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two Rak'as behind the station of Abraham, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1624- Amr resumed: I asked Jaber Ibn Abdullah (the same), and he replied: "You should not go near your wives (have sexual intercourse) till you have completed compassing Safa and Marwa round. "

[70] One might not come near Ka'ba (after the first circumambulation) till going to, and returning from Arafat

1625- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" arrived in Mecca and circumambulated Ka'ba and compassed Safa and Marwa round, but he did not go near the Ka'ba after his circumambulation till he returned from Arafat.

[71] Praying the circumambulation's two Rak'as outside the mosque

1626- Ommu'salama "Allah be pleased with her" narrated that when Allah's Apostle was at Mecca and had just decided to leave (Mecca), she had not yet circumambulated Ka'ba. (After she had informed him) The Prophet said: "When the morning prayer is established, circumambulate on your camel while the people are in prayer." So she did the same and did not offer the two Rak'as of the circumambulation until she came out of the Mosque.

٦٩ - بابٌ صَلَّى النَّبِيُّ ﷺ لِسُبُوعِهِ رَكْعَتَيْنِ

وَقالَ نَافِعٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي لِكُلِّ سُبُوعٍ رَكْعَتَيْنِ. وَقالَ إِسْماعِيلُ بْنُ أُمَيَّةَ: قُلتُ للزُّهْرِيِّ: إِنَّ عَطاءً يَقُولُ: تُجْزِئُهُ المَكْتُوبَةُ مِنْ رَكْعَتَي الطَّوَافِ؟ فَقَالَ: السُّنَّةُ أَفْضَلُ، لَمْ يَطُفِ النَّبِيُّ ﷺ سُبُوعاً قَطُّ إِلاَّ صَلَّى رَكْعَتَيْنِ.

١٦٢٣ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيانُ، عَنْ عَمْرٍو: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَيَقَعُ الرَّجُلُ عَلَى امْرَأَتِهِ في العُمْرَةِ، قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ؟ قالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَطَافَ بِالبَيْتِ سَبْعاً، ثُمَّ صَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ، وَقالَ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ٢١].

١٦٢٤ - قالَ: وَسأَلْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما، فَقَالَ: لا يَقْرَبُ امْرَأَتَهُ حَتَّى يَطُوفَ بَينَ الصَّفَا وَالمَروَةِ. [طرفه في: ٣٩٦].

٧٠ - بابُ مَنْ لَمْ يَقْرَبِ الكَعْبَةَ، وَلَمْ يَطُفْ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ، وَيَرْجِعَ بَعْدَ الطَّوَافِ الأَوَّلِ

١٦٢٥ - حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيلٌ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطَافَ وَسَعَى بَينَ الصَّفَا وَالمَروَةِ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ.
[طرفه في: ١٥٤٥].

٧١ - بابُ مَنْ صَلَّى رَكْعَتَي الطَّوَافِ خَارِجاً مِنَ المَسْجِدِ

وَصَلَّى عُمَرُ رَضِيَ اللَّهُ عَنْهُ خارِجاً مِنَ الحَرَمِ.

١٦٢٦ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنها: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ. وحَدَّثني مُحَمَّدُ بْنُ حَرْبٍ: حدَّثَنا أَبُو مَرْوَانَ، يَحْيى بْنُ أَبِي زَكَرِيَّاءَ الغَسَّانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَهْوَ بِمَكَّةَ، وَأَرَادَ الخُرُوجَ، وَلَمْ تَكُنْ أُمُّ سَلَمَةَ طَافَتْ بِالبَيْتِ، وَأَرَادَتِ الخُرُوجَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتْ صَلاَةُ الصُّبْحِ فَطُوفِي، عَلَى بَعِيرِكِ وَالنَّاسُ يُصَلُّونَ». فَفَعَلَتْ ذلِكَ، فَلَمْ تُصَلِّ حَتَّى خَرَجَتْ. [طرفه في: ٤٦٤].

باب ٦٩ - **قوله**: (لسبوعه) أي لأشواطه السبعة في طوافه يقال: طاف بالبيت أسبوعاً أي سبع مرات وحذف الهمزة لغة قليلة.

١٦٢٣- **قوله**: (والأسوة): بكسر الهمزة وضمها لغتان وهي القدوة أعني ما يقتدى به.

١٦٢٤- **قوله**: (لا يقرب) ضبطه الشارح بضم الراء وكذا في قوله: باب من لم يقرب الكعبة.

١٦٢٥- **قوله**: (ولم يقرب) كذا في اليونينية بفتح الراء.

[72] Praying the circumambulation's two Rak'as behind (Abraham's) station

1627- Ibn Omar "Allah be pleased with both" narrated: "Allah's Apostle arrived (in Mecca) and circumambulated Ka'ba seven times. Then he offered two Rak'as behind the station of Abraham, and went to Safa and Marwa." Ibn Omar added: "(Allah said): Verily! In Allah's Apostle you have a beautiful pattern." (Al'ahzab 21)

[73] performing circumambulation after Morning or Asr (prayers)

Ibn Omar was reported to have used to pray the two Rak'as of the circumambulation (if he did it after Morning prayer) if the sun had not yet risen.

1628- Urwa narrated: Some people circumambulated Ka'ba after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then A'isha commented: "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

1629- Abdullah narrated: I heard The Prophet "Allah's blessing and peace be upon him" forbidding (people) to offer prayers at sunrise or sunset.

1630- Abdul'aziz Ibn Rufai told: "I saw Abdullah Ibn Az'zubair circumambulating Ka'ba after morning prayer. Then he offered the two Rak'as prayer."

1631- Abdul'aziz added: "I saw Abdullah Ibn Az'zubair offering a two-rak'a prayer after Asr prayer." He informed me that A'isha told him that the Prophet "Allah's blessing and peace be upon him" used to offer them whenever he entered her house."

[74] The ill could circumambulate as riding

1632- Ibn Abbas "Allah be pleased with both" narrated: The Prophet circumambulated Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it with something he had and magnified Allah.

1633- Ommu'salama "Allah be pleased with her" narrated: I informed Allah's Apostle that I was ill. So he said: "Circumambulate while riding behind the people." I did so, and at that time the Prophet was praying beside the Ka'ba and reciting The Sura of At'tur.

٧٢ ـ بابٌ مَنْ صَلَّى رَكْعَتَي الطَّوَافِ خَلفَ المَقَام

١٦٢٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بنُ دِينَار قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: قَدِمَ النَّبيُّ ﷺ فَطَافَ بِالبَيْتِ سَبْعاً، وَصَلَّى خَلفَ المَقام رَكْعَتَين، ثُمَّ خَرَجَ إِلَى الصَّفَا، وَقد قال اللَّهُ تعالَى: ﴿لقد كانَ لكُم في رَسُول الله إسْوةٌ حسنةٌ﴾. [الأحزاب: ٢١].

٧٣ ـ بابُ الطَّوَافِ بَعْدَ الصُّبْحِ وَالعَصْرِ

وكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُما يُصَلِّي رَكْعَتَي الطَّوَافِ ما لَمْ تَطْلُعِ الشَّمْسُ. وَطَافَ عُمَرُ بَعْدَ الصُّبْحِ، فَرَكِبَ حَتَّى صَلَّى الرَّكعتين بذي طُوًى.

١٦٢٨ ـ حدّثنا الحَسَنُ بنُ عُمَرَ البَصْرِيُّ: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطاءٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ ناساً طافوا بالبَيت بَعْدَ صَلاةِ الصُّبْحِ، ثُمَّ قَعَدُوا إِلَى المُذَكِّرِ، حَتَّى إذا طَلَعَتِ الشَّمسُ قامُوا يُصَلُّونَ، فَقالَتْ عائِشةُ رضِيَ اللَّهُ عَنها: قَعَدُوا، حَتَّى إذا كانَتِ السَّاعَةُ الَّتِي تُكْرَهُ فِيهَا الصَّلاةُ، قامُوا يُصَلُّونَ.

١٦٢٩ ـ حدّثنا إبْرَاهِيمُ بنُ المُنذِرِ: حَدَّثَنا أَبُو ضَمْرَةَ: حَدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهى عَنِ الصَّلاةِ: عِنْدَ طُلوعِ الشَّمْسِ وَعِنْدَ غُرُوبِها.

[طرفه في: ٥٨٢].

١٦٣٠ ـ حدّثني الحَسَنُ بْنُ مُحَمَّد، هُوَ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيدٍ: حَدَّثني عَبْدُ العَزِيزِ بْنُ رُفَيْعٍ قالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ رَضِيَ اللَّهُ عَنهُمَا يَطُوفُ بَعْدَ الفَجْرِ، وَيُصَلِّي رَكْعَتَيْنِ.

١٦٣١ ـ قالَ عَبْدُ العَزِيزِ: وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ يُصَلِّي رَكْعَتَيْنِ بَعْدَ العَصْرِ، وَيُخبِرُ أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَدْخُل بيتها إلاَّ صَلاَّهُمَا.

[طرفه في: ٥٩٠].

٧٤ ـ بابُ المَرِيضِ يَطُوفُ رَاكِباً

١٦٣٢ ـ حدّثني إسْحاقُ الوَاسِطِيُّ: حَدَّثَنَا خالِدٌ، عَنْ خالِدٍ الحَذّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بِالبَيتِ، وَهُوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيءٍ في يَدِهِ، وَكَبَّرَ.

[طرفه في: ١٦٠٧].

١٦٣٣ ـ حدثنا عَبدُ اللَّهِ بنُ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ بْنِ نَوْفَلٍ،

١٦٢٨ـ قوله: (إلى المذكر) أي الواعظ (شارح).

١٦٣٣ـ قوله (أني أشتكي) أي مريضة (شارح)

[75] Providing pilgrims with water

1634- Abdullah Ibn Omar "Allah be pleased with both" reported: Al'abbas Ibn Abdul'muttalib asked the permission of Allah's Apostle "Allah's blessing and peace be upon him" to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so The Prophet "Allah's blessing and peace be upon him" permitted him.

1635- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to the drinking place and asked for water. Al'abbas said: "O Fadl! Go to your mother and bring water for Allah's Apostle "Allah's blessing and peace be upon him"." Allah's Apostle "Allah's blessing and peace be upon him" said: "Give me water to drink." Al'abbas said: "O Allah's Apostle! The people put their hands in it." Allah's Apostle "Allah's blessing and peace be upon him" again said: "Give me water to drink." So, he drank from that water and then went to Zamzam where people were offering water to the others and working at it (as drawing water from the well). The Prophet "Allah's blessing and peace be upon him" then said to them: "Carry on! You are doing a good deed." Then he said: "Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (His shoulder) (to draw water)." On saying that, The Prophet "Allah's blessing and peace be upon him" pointed to his shoulder.

[76] What was mentioned regarding Zamzam

1636- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'dharr said to people: The Prophet "Allah's blessing and peace be upon him" said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel."

1637- Ibn Abbas "Allah be pleased with both" reported: I gave water from Zamzam to Allah's Apostle "Allah's blessing and peace be upon him" while he was standing. But Ikrima swore that The Prophet was (at that time) riding his camel.

[77] The circumambulation of he, who assumed Ihram for Hajj along with Umra

1638- A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in his last Hajj and we assumed Ihram for Umra. The Prophet then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated Ka'ba nor compassed Safa and Marwa round. I complained about that to the Prophet on which he replied: "Undo and comb your head hair, and assume Ihram for Hajj

عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أنِّي أشتكي، فقال: «طوفي من وراءِ النَّاسِ وأنتِ راكبةٌ». فطفتُ ورسولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ، وَهُوَ يَقْرَأُ بِالطُّورِ. وَكِتَابٍ مَسْطُورٍ. [طرفه في: ٤٦٤]

٧٥ ـ باب سِقَايَةِ الحَاجِّ

١٦٣٤ ـ حدثنا عبدُ اللهِ بنُ أبي الأسودِ: حَدَّثَنَا أبو ضَمْرَةَ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: اسْتَأْذَنَ العَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ: أَنْ يَبِيتَ بِمَكَّةَ، لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

[الحديث ١٦٣٤ ـ أطرافه في: ١٧٤٣، ١٧٤٤، ١٧٤٥].

١٦٣٥ ـ حدثنا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ جَاءَ إِلَى السِّقَايَةِ فَاسْتَسْقَى، فَقَالَ العَبَّاسُ: يَا فَضْلُ، اذْهَبْ إِلَى أُمِّكَ، فَأْتِ رَسُولَ اللهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ ﷺ: «اسْقِنِي». قَالَ: يَا رَسُولَ اللهِ، إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ: «اسْقِنِي». فَشَرِبَ مِنْهُ، ثُمَّ أَتَى زَمْزَمَ وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا، فَقَالَ: «اعْمَلُوا، فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ». ثُمَّ قَالَ: «لَوْلَا أَنْ تُغْلَبُوا لَنَزَلْتُ، حَتَّى أَضَعَ الحَبْلَ عَلَى هَذِهِ». يَعْنِي: عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

٧٦ ـ باب ما جاء في زَمْزَمَ

١٦٣٦ ـ وَقَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: قَالَ أَنَسُ بْنُ مَالِكٍ: كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُرِجَ سَقْفِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ عَلَيهِ السَّلَامُ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ، مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي، فَعَرَجَ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ». [طرفه في: ١٦٣]

١٦٣٧ ـ حدثنا مُحَمَّدٌ، هُوَ ابْنُ سَلَامٍ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَفَ عِكْرِمَةُ: مَا كَانَ يَوْمَئِذٍ إِلَّا عَلَى بَعِيرٍ. [الحديث ١٦٣٧ ـ طرفه في: ٥٦١٧]

٧٧ ـ باب طَوافِ القارِنِ

١٦٣٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالحَجِّ وَالعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا». فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، فَلَمَّا

١٦٣٦ـ قوله: (الخازن السماء) وجد هنا زيادة الدنيا.

١٦٣٨ـ قوله: (ثم لا يحل) بالنصب وهو لأبي ذر ولغيره بالرفع.

(only) and leave the Umra." I did so. When we had performed the Hajj, the Prophet sent me with (my brother) Abdur'rahman Ibn Abu'bakr to Tan'im. So I performed the Umra. The Prophet said to me: "This Umra is instead of your missed one." Those who had assumed Ihram for Umra (Hajj At'tamattu) circumambulated Ka'ba and compassed Safa and Marwa round and then finished their Ihram. After returning from Mina, they compassed again (Safa and Marwa round). Those who had assumed Ihram for Hajj and Umra together (Hajj Al'qiran) compassed only once (Safa and Marwa round).

1639- Nafi narrated: Abdullah Ibn Abdullah Ibn Omar and his riding animal entered the house of Ibn Omar. He (Ibn Omar's son) said: "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'ba. I suggest that you should stay here." Ibn Omar said: "Once Allah's Apostle set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka'ba. So, if the people intervened between me and the Ka'ba, I would do the same as Allah's Apostle had done. (he recited): Verily, in Allah's Apostle you have a beautiful pattern." (Al'ahzab 21) Then he added: "I make you a witness that I have intended to perform Hajj along with Umra." After arriving in Mecca, Ibn Omar compassed (Safa and Marwa round) once (for both of Hajj and Umra).

1640- Nafi reported: Ibn Omar "Allah be pleased with both" intended to perform Hajj in the year when Al'hajjaj attacked Ibn Az'zubair. Somebody said to Ibn Omar: "There is a danger of a looming war between them." Ibn Omar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform Umra." Then he set out and when he reached Al'baida , he said: "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the sacrifice or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (tenth of Dhul'hijja). Then he slaughtered his sacrifice and shaved his head. Indeed, he regarded the first compass (round Safa and Marwa) as sufficient for Hajj and Umra. Ibn Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did the same."

[78] Performing circumambulation after offering ablution

1641- Mohammad Ibn Abdur'rahman Ibn Nawfal Al'qurashi narrated: I asked Urwa Ibn Az'zubair (about The Prophet's pilgrimage). He answered: "A'isha told: When the Prophet reached Mecca, the first thing he started with was the ablution, then he circumambulated Ka'ba and his intention was not Umra alone (but Hajj and Umra together)." Later Abu'bakr performed Hajj and the first thing he started with was to

قَضينا حجَّنا، أَرسلَني مَعَ عبدِ الرَّحمٰنِ إِلَى التَّنعيمِ فاعتَمَرْتُ، فَقالَ ﷺ: «هذه مَكانَ عُمْرَتِكِ» فَطافَ الذِينَ أَهلُّوا بِالعُمرةِ، ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوَافاً آخَرَ، بَعدَ أَنْ رَجَعوا مِن مِنىً وَأمَّا الذِينَ جَمَعوا بينَ الحجِ والعُمرةِ، طافُوا طَوافاً واحِداً.

[طرفه في: ٢٩٤]

١٦٣٩ ـ حدثنا يعقوبُ بنُ إبراهيمَ: حَدَّثَنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أنَّ ابنَ عُمرَ رَضيَ اللَّهُ عَنهُما، دَخَلَ ابنُهُ عَبدُ اللَّهِ بنُ عبدِ اللَّهِ، وَظَهرُهُ في الدَّارِ، فَقالَ: إنِّي لا آمَنُ أنْ يَكونَ العامَ بَينَ النَّاسِ قتالٌ، فَيَصُدُّوكَ عَنِ البَيتِ، فَلَوْ أقَمْتَ؟ فَقالَ: قَدْ خَرَجَ رَسُولُ اللَّهِ ﷺ، فَحالَ كُفَّارُ قُرَيْشٍ بينَهُ وبينَ البَيتِ، فإنْ حِيلَ بَيني وبَينَهُ أفعَلْ كما فَعلَ رَسُولُ اللَّهِ ﷺ: ﴿لَقَدْ كانَ لَكُم في رَسُولِ اللَّهِ إِسوَةٌ حَسنةٌ﴾. [الأحزاب: ٢١]. ثُمَّ قالَ: أُشهِدُكُم أنِّي قَدْ أَوجَبْتُ مَعَ عُمْرَتي حَجّاً، قالَ: ثُمَّ قَدِمَ، فَطافَ لَهُما طَوافاً واحِداً.

[الحديث ١٦٣٩ ـ أطرافه في: ١٦٤٠، ١٦٩٣، ١٧٠٨، ١٧٢٩، ١٨٠٦، ١٨٠٧، ١٨٠٨، ١٨١٠، ١٨١٢، ١٨١٣، ٤١٨٣، ٤١٨٤، ٤١٨٥]

١٦٤٠ ـ حدثنا قُتيبةُ: حَدَّثَنا اللَّيثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضيَ اللَّهُ عَنهُما أَرادَ الحَجَّ، عامَ نَزَلَ الحَجَّاجُ بِابنِ الزُّبَيرِ، فَقيلَ لَهُ: إِنَّ النَّاسَ كائِنٌ بَينَهُمْ قِتالٌ، وإنَّا نَخافُ أَنْ يَصُدُّوكَ، فَقالَ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسوَةٌ حَسَنَةٌ﴾ إذاً أَصْنَعُ كما صَنَعَ رَسُولُ اللَّهِ ﷺ، إنِّي أُشهِدُكُمْ أنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ، حَتَّى إِذَا كانَ بِظاهِرِ البَيداءِ، قالَ: ما شَأْنُ الحَجِّ والعُمْرَةِ إلاَّ واحِدٌ، أُشهِدُكُمْ أنِّي قَدْ أَوْجَبْتُ حَجّاً مَعَ عُمْرَتي، وَأَهْدَى هَدْياً اشْتَراهُ بِقُدَيدٍ، وَلَمْ يَزِدْ عَلى ذلكَ، فَلَمْ يَنحَرْ، وَلَمْ يَحِلَّ مِن شَيءٍ حَرُمَ مِنهُ، وَلَمْ يَحلِقْ وَلَمْ يُقَصِّرْ، حَتى كانَ يَوْمُ النَّحْرِ، فَنَحَرَ وَحَلَقَ، وَرَأى أَنْ قَدْ قَضى طَوافَ الحَجِّ وَالعُمْرَةِ بِطَوافِهِ الأوَّلِ. وَقالَ ابنُ عُمَرَ رَضيَ اللَّهُ عَنهُما: كَذلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ.

٧٨ ـ باب الطَّوَافِ عَلَى وُضُوءٍ

١٦٤١ ـ حدثنا أَحمَدُ بنُ عيسى: حَدَّثَنا ابنُ وَهبٍ قالَ: أَخبَرَني عَمرُو بنُ الحارِثِ، عَنْ مُحَمَّدِ بنِ عَبدِ الرَّحمٰنِ بنِ نَوفَلٍ القُرَشِيِّ: أنَّهُ سَأَلَ عُروَةَ بنَ الزُّبَيرِ فَقالَ: قَدْ حَجَّ النَّبيُّ ﷺ، فَأَخبَرَتني عائِشةُ رَضيَ اللَّهُ عَنها: أنَّهُ أوَّلُ شَيءٍ بَدَأَ بِهِ حينَ قَدِمَ أنَّهُ تَوَضَّأَ، ثُمَّ طافَ بِالبَيتِ، ثُمَّ لَم

ـ قوله: (هذه مكان عمرتك) بنصب مكان على الظرفية أي بدل عمرتك التي أردت أن تأتي بها مفردة (شارح).

ـ قوله: طافوا طوافاً واحداً هكذا بغير فاء في جواب أما وللكشميهني فإنما طافوا طوافاً واحداً اهـ من الشرح

١٦٤٠ـ قوله: (البيداء) موضع بين مكة والمدينة قدام ذي الحليفة.

ـ قديد مصغراً موضع قريب من الجحفة (شارح).

١٦٤١ـ قوله: عمرة بالرفع على أن كان تامة أي لم توجد بعد الطواف عمرة ولغير أبي ذرّ بالنصب على أنها ناقصة وهذا يجري في كل ما سيأتي انظر الشارح

circumambulate Ka'ba and it was not Umra alone (but Hajj and Umra together). And then Omar did the same. Then Othman performed Hajj and the first thing he started with was to circumambulate Ka'ba and it was not Umra alone. Then Mo'awiya and Abdullah Ibn Omar did the same. I performed Hajj with my father Az'zubair Ibn Al'awwam and the first thing he started with was that he circumambulated Ka'ba and it was not Umra alone, (but Hajj and Umra together). Then I saw The Emigrants and Ansar doing the same and it was not Umra alone. The last person I saw doing the same was Ibn Omar, and he did not do another Umra after finishing the first. Now here is Ibn Omar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had circumambulated Ka'ba, and would not finish their Ihram. No doubt, I saw my mother and my aunt, on entering Mecca doing nothing before circumambulating Ka'ba, and they would not finish their Ihram."

1642- Urwa resumed: "My mother informed me that she, her sister, Az'zubair and such and such persons had assumed Ihram for Umra; and after passing their hands over the Corner (the Black Stone) they finished their Ihram."

[79] The obligation of (compassing round) Safa and Marwa as being of Allah's symbols

1643- A'isha "Allah be pleased with her" was reported to have been asked by Urwa Ibn Az'zubair, son of her sister Asma, about her interpretation of Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them. If any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) (as it is evident from this revelation that) there is no harm if one does not compass Safa and Marwa round. A'isha said: "O, my nephew! What a bad interpretation it is. Had this interpretation of yours been correct, the statement of Allah should have been: there is no harm for him if he does not compass round them. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manah" which they used to worship at a place called Al'mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it, saying: "O Allah's Apostle! We used to refrain from compassing round Safa and Marwa." So Allah revealed: "Behold! Safa and Marwa are among Allah's symbols..." A'isha "Allah be pleased with her" added: "So, The Prophet "Allah's blessing and peace be upon him" made it conventional to compass round them. Thus, none should be allowed to leave compassing them round." Urwa added: I told Abu'bakr Ibn Abdur'rahman (of A'isha's narration) on which he commented: I have not heard of such information, but I heard learned men saying that all people, except those whom A'isha mentioned and who used

تَكُنْ عَمْرَةً ثُمَّ حَجَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةٌ، ثم عمر رضي اللّهُ عنهُ مثل ذلك، ثم حجَّ عثمان رضي اللّه عنه، فرَأيتُهُ: أوّلُ شيءٍ بدأَ بِهِ الطَّوافُ بالبَيتِ، ثُمَّ لَمْ تكنْ عُمْرَةٌ، ثُمَّ مُعاوِيَةُ وعَبْدُ اللهِ بْنُ عُمَرَ، ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيْرِ بْنِ العَوَّامِ فكانَ أوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوافُ بالبيتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ رَأَيْتُ المُهاجِرِينَ وَالأَنْصارَ يَفْعَلُونَ ذلكَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ آخِرُ مَنْ رَأَيتُ فعلَ ذلكَ ابْنُ عمر، ثُمَّ لَمْ يَنقُضْها عُمْرَةً، وَهذا ابْنُ عُمَرَ عِنْدَهُمْ فَلا يَسْأَلُونَهُ، وَلا أَحَدٌ مِمَّنْ مَضى، ما كانُوا يَبْدَؤُونَ بِشَيْءٍ، حَتَّى يَضَعُوا أَقْدامَهُم مِنَ الطَّوافِ بِالبَيتِ، ثُمَّ لا يَحِلُّونَ، وَقَدْ رَأَيْتُ أُمِّي وَخالَتِي، حِينَ تَقْدَمانِ، لا تَبْتَدِئانِ بِشَيْءٍ أَوَّلَ مِنَ البَيْتِ، تَطُوفانِ بِهِ، ثُمَّ لا تَحِلّانِ.

[طرفه في: ١٦١٤].

١٦٤٢ ـ وَقَدْ أَخْبَرَتْنِي أُمِّي: أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيرِ، وَفُلانٌ وَفُلانٌ، بِعُمْرَةٍ، فَلَمَّا مَسَحوا الرُّكْنَ حَلُّوا.

[طرفه في: ١٧٩٥].

٧٩ ـ باب وُجُوبِ الصَّفَا وَالمَرْوَةِ، وَجُعِلَ مِنْ شَعائِرِ اللَّهِ

١٦٤٣ ـ حدثنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: سَأَلْتُ عائشةَ رَضِيَ اللَّهُ عَنْهَا، فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِما﴾ [البقرة: ١٥٨] فَوَاللَّهِ ما عَلَى أَحَدٍ جُناحٌ أَنْ لا يَطَّوَّفَ بِالصَّفَا وَالمَرْوَةِ، قالَتْ: بِئْسَ ما قُلتَ يا ابْنَ أُخْتِي، إِنَّ هذه لَوْ كانَتْ كما أَوَّلْتَهَا عَلَيهِ، كانَتْ: لا جُناحَ عَلَيهِ أَنْ لا يَتَطَوَّفَ بِهِما، وَلكِنَّهَا أُنْزِلَتْ فِي الأَنْصارِ، كانُوا قَبْلَ أَنْ يُسْلِمُوا، يُهِلُّونَ لِمَناةَ الطَّاغِيَةِ، الَّتِي كانُوا يَعْبُدُونَها عِنْدَ المُشَلَّلِ، فَكانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بالصَّفا وَالمَرْوَةِ، فَلَمَّا أَسْلَمُوا، سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذلِكَ، قالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ﴾ الآيَةَ. قالَتْ عائشةُ رَضِيَ اللَّهُ عنها: وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوافَ بَيْنَهُما، فَلَيسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوافَ بَيْنَهُما. ثُمَّ أَخْبَرْتُ أَبا بَكْرِ بْنَ عَبْدِ الرَّحْمنِ فَقالَ: إِنَّ هذا لَعِلْمٌ ما كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجالاً مِنْ أَهْلِ العِلْمِ يَذْكُرُونَ: أَنَّ النَّاسَ ـ إِلاَّ مَنْ ذَكَرَتْ عائشةُ مِمَّنْ كانَ يُهِلُّ بِمَناةَ ـ كانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالمَرْوَةِ، فَلَمَّا ذَكَرَ اللَّهُ تَعالَى الطَّوافَ بِالبَيتِ، وَلَمْ يَذْكُرِ الصَّفَا وَالمَرْوَةَ فِي القُرْآنِ، قالُوا: يا رَسُولَ اللَّهِ، كُنَّا نَطُوفُ بِالصَّفَا وَالمَرْوَةِ؟ وَإِنَّ اللَّهَ أَنْزَلَ الطَّوافَ بِالبَيتِ فَلَم يَذْكُرِ الصَّفَا، فَهَلْ عَلَيْنا

= **ـ قوله:** مع أبي الزبير وجد هنا في المتن المشكول زيادة ابن العوام وهي من الشرح.

ـ قوله: ثم لم ينقضها عمرة أي لم يفسخها إلى العمرة (شرح).

١٦٤٣ـ قوله: المشلل ثنية مشرفة على قديد ويتحرج معناه يحترز من الإثم ا هـ من الشارح

ـ قوله: إلا من ذكرت عائشة الاستثناء معترض بين اسم أن وخبرها وهو قوله ممن (شارح).

to assume Ihram for the sake of Manah, used to compass Safa and Marwa round. When Allah referred to the circumambulation of Ka'ba and did not mention Safa and Marwa in the Qur'an, people asked: "O Allah's Apostle! We used to compass Safa and Marwa round; and Allah has revealed (regarding) the circumambulation of Ka'ba and has not mentioned Safa and Marwa. Is there any harm if we compass round Safa and Marwa?" So Allah revealed: "Behold! Safa and Marwa are among the symbols of Allah."" Abu'bakr said: "It seems that this verse was revealed concerning the two parties, those who used to refrain from compassing round Safa and Marwa in the Pre-Islamic Period of ignorance and those who used to compass them round, and after embracing Islam they refrained from compassing round them as Allah had enjoined the circumambulation of Ka'ba and did not mention (compassing round) Safa (and Marwa) till later after mentioning the circumambulation of Ka'ba."

[80] What about compassing round Safa and Marwa

1644- Nafi reported: Ibn Omar "Allah be pleased with both" reported: "When Allah's Apostle "Allah's blessing and peace be upon him" made the first circumambulation, he walked fast with moving his shoulders in the first three rounds and then walked (normally) in the remaining four rounds (of the circumambulation of Ka'ba), where as in compassing round Safa and Marwa he used to run in the midst of the rainwater passage." the sub-narrator added: I asked Nafi: "Did Abdullah use to walk steadily on reaching the Yemenite Corner?" He replied: "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

1645- Amr narrated: We asked Ibn Omar: "May a man have sexual intercourse with his wife during the Umra before compassing Safa and Marwa round?" He said: "Allah's Apostle arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two Rak'as behind the station of Abraham, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1646- Amr resumed: I asked Jaber Ibn Abdullah (the same), and he replied: "He should not go near her (have sexual intercourse) till he has completed compassing Safa and Marwa round."

1647- Amr narrated that he had heard Ibn Omar saying: "Allah's Apostle arrived in Mecca and circumambulated Ka'ba, then offered two Rak'as, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1648- Asim narrated: I asked Anas Ibn Malik: "Did you use to dislike to compass round Safa and Marwa?" He said: "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them

منْ حَرَجٍ أَنْ نَطَّوَّفَ بِالصَّفَا وَالمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الآيَةَ. قَالَ أَبُو بَكْرٍ: فَأَسْمَعُ هذهِ الآيَةَ نَزَلَتْ في الفَرِيقَيْنِ كِلَيْهِمَا، في الَّذِينَ كانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بِالجَاهِلِيَّةِ بِالصَّفَا وَالمَرْوَةِ، وَالَّذِينَ يَطُوفُونَ ثُمَّ تَحَرَّجُوا أَنْ يَطُوفُوا بِهِمَا في الإِسْلَامِ، مِنْ أَجْلِ أَنَّ اللَّهَ تَعالَى أَمَرَ بِالطَّوافِ بِالبَيْتِ. وَلَمْ يَذْكُرِ الصَّفَا، حَتَّى ذَكَرَ ذلِكَ، بَعْدَ ما ذَكَرَ الطَّوافَ بِالبَيْتِ.

[الحديث ١٦٤٣ ـ أطرافه في: ١٧٩٠، ٤٤٩٥، ٤٨٦١].

٨٠ ـ بابُ ما جاءَ في السَّعْيِ بَيْنَ الصَّفَا وَالمَرْوَةِ

وَقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: السَّعْيُ مِنْ دارِ بَنِي عَبَّادٍ إِلَى زُقاقِ بَنِي أَبِي حُسَيْنٍ.

١٦٤٤ ـ حدَّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنا عِيسى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذا طافَ الطَّوافَ الأَوَّلَ خَبَّ ثَلاثاً وَمَشَى أَرْبَعاً، وَكانَ يَسْعى بَطْنَ المَسِيلِ إِذا طافَ بَيْنَ الصَّفَا وَالمَرْوَةِ. فَقُلْتُ لِنافِعٍ: أَكانَ عَبْدُ اللَّهِ يَمْشِي إِذا بَلَغَ الرُّكْنَ اليَمانِيَ؟ قالَ: لا، إِلاَّ أَنْ يُزاحَمَ على الرُّكْنِ، فإِنَّهُ كانَ لا يَدَعُهُ حَتَّى يَسْتَلِمَهُ.

[طرفه في: ١٦٠٣].

١٦٤٥ ـ حدثنا عليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ دِينارٍ قالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَجُلٍ طافَ بِالبَيْتِ في عُمْرَةٍ، وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقالَ: قَدِمَ النَّبِيُّ ﷺ، فَطافَ بِالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، فَطافَ بَيْنَ الصَّفَا وَالمَرْوَةِ سَبْعاً ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ٢١]

١٦٤٦ ـ وَسَأَلْنَا جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، فَقالَ: لا يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ.

[طرفه في: ٣٩٦]

١٦٤٧ ـ حدَّثنا المَكِّيُّ بْنُ إِبْراهِيمَ، عَنِ ابْنِ جُرَيْجٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطافَ بِالبَيْتِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَا وَالمَرْوَةِ، ثُمَّ تَلا: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾.

١٦٤٨ ـ حدَّثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا عاصِمٌ قالَ: قالَ قُلْتُ لأَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ الصَّفَا وَالمَرْوَةِ؟ قالَ: نَعَمْ، لأَنَّها كانَتْ مِنْ شَعائِرِ الجاهِلِيَّةِ، حَتَّى أَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلا

١٦٤٤ـ قوله: الخبب مثل الرمل وزناً ومعنى.

١٦٤٧ـ قوله: ابن عمر رضي الله عنه كذا في المتن الذي عليه الشرح المطبوع وفي بعض النسخ رضي الله عنهما.

round, it is no sin in them. If any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

1649- Ibn Abbas “Allah be pleased with both” told: The Messenger of Allah “Allah’s blessing and peace be upon him” circumambulated Ka’ba and compassed Safa and Marwa round just to show the unbelievers his (and Muslims) strength.

[81] The menstruating woman could do all ceremonies except circumambulating Ka'ba

1650- A’isha “Allah be pleased with her” narrated: I got my menses when I reached Mecca. So, I neither circumambulated Ka’ba nor compassed round Safa and Marwa. I complained to Allah’s Apostle of it. He replied: "Perform all the ceremonies of Hajj like the other pilgrims, but do not circumambulate Ka’ba till you get clean."

1651- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and his companions assumed Ihram for Hajj and none except The Prophet "Allah's blessing and peace be upon him" and Talha had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform the Umra with the Ihram which they had assumed, and after finishing circumambulating Ka'ba, compassing round Safa and Marwa, to cut short their hair, and to finish their Ihram except those who had Sacrifice with them. They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had formerly known what I came to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have finished the state of Ihram."

A’isha got her menses, so she performed all the ceremonies of Hajj except circumambulating Ka’ba. When she got clean she circumambulated Ka’ba. She said: "O Allah’s Apostle! (All of you) are returning with the Hajj and Umra, but I am returning only with Hajj." So the Prophet ordered Abdur’rahman Ibn Abu’bakr to accompany her to Tan’im. Thus she performed Umra after Hajj.

1652- Hafsa told: We used to forbid our young women to go out for the two Feasts prayers. A woman came and stayed at the palace of Banu’khalaf and told of her sister whose husband took part in twelve holy battles along with the Prophet in six of which her sister accompanied her husband. She (the woman’s sister) said: "We used to treat the wounded, look after the patients and once I asked the Prophet: Will there be any harm for any of us to stay at home if she doesn’t have a veil? “ He said: “She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims. “ When Ommu’atiyya came I asked her whether she had heard it from the Prophet. She replied: "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say: May my father be sacrificed for him) I have heard the Prophet saying: “The

جُنَاحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]

[الحديث ١٦٤٨ - طرفه في: ٤٤٩٦].

١٦٤٩ - حدّثنا عليّ بنُ عبدِ اللهِ: حدّثنا سفيانُ، عن عمرو، عن عطاءٍ، عن ابن عبّاسٍ رضيَ اللهُ عنهُما قال: إنَّما سعى رسولُ اللهِ ﷺ بالبيتِ، وبينَ الصَّفا والمروةِ، لِيُرِيَ المشركينَ قوَّتَه. زاد الحميديّ: حدّثنا سفيانُ: حدّثنا عمرٌو، سمعتُ عطاءً، عن ابنِ عبّاسٍ: مثلَه.

[الحديث ١٦٤٩ - طرفه في: ٤٢٥٧].

٨١ - باب تَقْضِي الحَائِضُ المَنَاسِكَ كُلَّهَا إِلاَّ الطَّوَافَ بِالبَيْتِ وَإِذَا سَعَى عَلَى غَيرِ وُضُوءٍ بَينَ الصَّفَا وَالمَرْوَةِ

١٦٥٠ - حدّثنا عبدُ اللهِ بنُ يوسفَ: أخبرَنا مالكٌ، عن عبدِ الرَّحمٰنِ بنِ القاسمِ، عن أبيهِ، عن عائشةَ رضيَ اللهُ عنها أنَّها قالت: قدمتُ مكَّةَ وأنا حائضٌ، ولم أطُفْ بالبيتِ، ولا بينَ الصَّفا والمَرْوَةِ، قالتْ: فشكوْتُ ذلكَ إلى رسولِ اللهِ ﷺ، قال: «افعلي كما يفعلُ الحاجُّ، غيرَ أنْ لا تطُوفي بالبيتِ حتَّى تطهُري»

[طرفه في: ٢٩٤].

١٦٥١ - حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: وَقالَ لِي خَلِيفَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثنا حبيبٌ المعلِّمُ، عن عطاءٍ، عن جابرِ بنِ عبدِ اللهِ رضيَ اللهُ عنهما قال: أهلَّ النَّبيُّ ﷺ هُوَ وَأَصْحَابُهُ بِالحجِّ، وَلَيسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيرَ النَّبِيِّ ﷺ وَطَلحَةَ، وَقَدِمَ عَلِيٌّ مِنَ اليَمَنِ وَمعَهُ هَدْيٌ، فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيطُوفُوا، ثُمَّ يقصِّروا ويحِلُّوا إلاَّ مَنْ كانَ معهُ الهَدْيُ، فقالوا: ننطلقُ إلى مِنًى وذَكَرُ أحدِنا يقطُرُ، فَبَلَغَ النَّبيَّ ﷺ فقال: «لو استَقْبَلْتُ من أمري ما استَدْبَرْتُ ما أهدَيتُ، وَلَوْلا أَنَّ مَعي الهَدْيَ لأحْلَلْتُ» وحاضَتْ عائشةُ رَضِيَ اللّهُ عنها، فنَسَكَتِ المَناسِكَ كُلَّهَا، غيرَ أنَّها لَمْ تطُفْ بالبيتِ، فلمَّا طهرتْ طافتْ بالبيتِ، قالتْ: يا رسولَ اللهِ، تنطلقونَ بحجَّةٍ وعُمرةٍ وأنطلقُ بِحجٍّ؟ فأمرَ عبدَ الرَّحمٰنِ بنَ أبي بكرٍ أنْ يَخرُجَ مَعَهَا إِلَى التَّنعِيمِ، فَاعتَمَرَتْ بَعْدَ الحَجِّ.

[طرفه في: ١٥٥٧].

١٦٥٢ - حدّثنا مُؤَمَّلُ بنُ هِشَامٍ: حَدَّثَنَا إسماعيلُ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ قالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ، فَقَدِمَتِ امْرَأَةٌ، فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ، فَحَدَّثَتْ: أَنَّ أُخْتَهَا كَانَتْ تَحْتَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَدْ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ ثِنْتَي عَشْرَةَ غَزْوَةً، وَكَانَتْ أُخْتِي

١٦٥١- قوله: منياً ساقط في بعض النسخ.

- قوله: طهرت بفتح الهاء وضمها (شارح).

١٦٥٢ قوله: الجلباب: خمار واسع كالملحفة تغطي به المرأة رأسها وصدرها

unmarried young virgins and the mature girl who stay often screened, or the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place. “" Hafsa asked Ommu’atiyya surprisingly: "Do you say the menstruating women?" She replied: "Doesn’t a menstruating woman attend Arafat (during the greater pilgrimage “Hajj”) and such and such (other deeds)?"

[82] Assuming Ihram from Batha or other towns for the Meccans or the other pilgrims when setting out to Mina

Abdullah Ibn Omar was reported to have used to assume Ihram and recite Talbiya on the day of Tarwiya after he had prayed Dhuhr and his mount stood up. Jaber Ibn Abdullah narrated: We came with The Messenger of Allah and finished our Ihram until the day of Tarwiya when we started reciting Talbiya. Jaber said, according to another narration that they had assumed Ihram (and recited Talbiya) from Batha. When Ibn Omar was asked: “I saw people assuming Ihram whenever they saw the new moon while you did not do till the day of Tarwiya” he replied: “I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” assuming Ihram before his mount got upright.”

[83] Where one could pray Dhuhr on the day of Tarwiya (the eighth of Dhul'hijja)

1653- Abdul’aziz Ibn Rufai narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Tell me what you remember from Allah's Apostle "Allah's blessing and peace be upon him" (regarding this question): Where did he offer Dhuhr and Asr prayers on the day of Tarwiya (eighth of Dhul'hijja)?" He replied: "At Mina." I asked: "Where did he offer the Asr prayer on the day of departure from Mina (on the twelfth or thirteenth of Dhul'hijja)?" He replied: "At Al'abtah." Then he added: "You should do as your chiefs do."

1654- Abdul’aziz Ibn Rufai narrated: I went out to Mina on the day of Tarwiya and met Anas riding a donkey whom I asked: “Where did The Messenger of Allah “Allah’s blessing and peace be upon him” offer Dhuhr prayer this day?” he replied: “Wherever your chiefs pray (it) you would pray.”

[84] Praying at Mina

1655- Abdullah Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” prayed two Rak’as at Mina. So did Abu’bakr, Omar, and Othman during the first part of his caliphate.

مَعَهُ فِي سِتٍّ غَزَوَاتٍ، قالَتْ: كُنَّا نُدَاوِي الكَلمى، وَنَقُومُ عَلَى المَرْضى، فَسَأَلَتْ أُخْتِي رَسُولَ اللَّهِ ﷺ فَقالَتْ: هَل عَلَى إِحْدَانَا بَأْسٌ، إِنْ لَمْ يَكُنْ لَهَا جِلبَابٌ، أَنْ لا تَخْرُجَ؟ قالَ: «لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلبَابِها، وَلْتَشْهَدِ الْخَيرَ وَدَعْوَةَ الْمُؤْمِنِينَ». فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا سَأَلْنَهَا، أَوْ قالَتْ: سَأَلْنَاهَا، فَقالَتْ: وَكانَتْ لاتَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلاَّ قالَتْ: بِأَبِي، فَقُلْنَا: أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قالَتْ: نَعَمْ، بِأَبِي، فَقالَ: «لِتَخْرُجِ العَوَاتِقُ ذَوَاتُ الْخُدُورِ، أَوِ العَوَاتِقُ وَذَوَاتُ الْخُدُورِ، وَالْحُيَّضُ، فَيَشْهَدْنَ الْخَيرَ وَدَعْوَةَ الْمُسْلِمِينَ، وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى». فَقُلْتُ: الْحَائِضُ؟ فَقالَتْ: أَوَ لَيسَ تَشْهَدُ عَرَفَةَ، وَتَشْهَدُ كَذَا، وَتَشْهَدُ كَذَا؟!

[طرفه في: ٣٢٤].

٨٢ ـ باب الإِهْلالِ مِنَ البَطْحَاءِ وَغَيرِهَا، لِلمَكِّيِّ وَلِلحَاجِّ إِذَا خَرَجَ إِلَى مِنًى

وَسُئِلَ عَطَاءٌ عَنِ الْمُجَاوِرِ يُلَبِّي بِالحَجِّ؟ قالَ: وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ، إِذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلَى رَاحِلَتِهِ. وَقالَ عَبْدُ المَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ فَأَحْلَلنَا، حَتَّى يَوْمِ التَّرْوِيَةِ، وَجَعَلنَا مَكَّةَ بِظَهْرٍ، لَبَّينَا بِالحَجِّ. وَقالَ أَبُو الزُّبَيرِ عَنْ جَابِرٍ: أَهْلَلنَا مِنَ البَطْحَاءِ. وَقالَ عُبَيدُ بْنُ جُرَيجٍ لابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الهِلالَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ! فَقالَ: لَمْ أَرَ النَّبِيَّ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

٨٣ ـ باب أَينَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ

١٦٥٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا إِسْحَاقُ الأَزْرَقُ: حَدَّثَنا سُفْيَانُ، عَنْ عَبْدِ العَزِيزِ ابْنِ رُفَيعٍ، قالَ: سَأَلتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، قُلتُ: أَخْبِرْنِي بِشَيءٍ عَقَلتَهُ عَنِ النَّبِيِّ ﷺ: أَينَ صَلَّى الظُّهْرَ وَالعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قالَ: بِمِنًى، قُلتُ: فَأَينَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بِالأَبْطَحِ، ثُمَّ قالَ: افْعَل كَما يَفْعَلُ أُمَرَاؤُكَ.

[الحديث ١٦٥٣ ـ طرفاه في: ١٦٥٤، ١٧٦٣].

١٦٥٤ ـ حدثنا عَلِيٌّ: سَمِعَ أَبَا بَكْرِ بْنَ عَيَّاشٍ: حَدَّثَنا عَبْدُ العَزِيزِ: لَقِيتُ أَنَساً. وَحَدَّثَنِي إِسْمَاعِيلُ ابْنُ أَبَانَ: حَدَّثَنا أَبُو بَكْرٍ عَنْ عَبْدِ العَزِيزِ قالَ: خَرَجْتُ إِلَى مِنًى يَوْمَ التَّرْوِيَةِ، فَلَقِيتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ ذَاهِباً عَلَى حِمَارٍ، فَقُلتُ: أَينَ صَلَّى النَّبِيُّ ﷺ هذا اليَوْمَ الظُّهْرَ؟ فَقالَ: انْظُرْ حَيثُ يُصَلِّي أُمَرَاؤُكَ فَصَلِّ. [طرفه في: ١٦٥٣].

٨٤ ـ باب الصَّلاةِ بِمِنًى

١٦٥٥ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنًى رَكْعَتَينِ، وَأَبُو

١٦٥٤ـ قوله: أبان غير منصرف كما في اليونينية وقال العيني وهو منصرف على الأصح (شارح).

1656- Haritha Ibn Wahb "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the prayer at Mina by offering two Rak'as though we were more than ever in number and security.

1657- Abdullah "Allah be pleased with him" narrated: I prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" (at Mina) two Rak'as. I prayed also two Rak'as behind Abu'bakr and Omar. Then you went on different ways. Would it that I might be so lucky as to have two of four Rak'as accepted by Allah.

[85] Observing fast on The Day of Arafat

1658- Ommul'fadl "Allah be pleased with both" reported: The people doubted whether The Prophet "Allah's blessing and peace be upon him" was observing the fast on the Day of Arafat, so I sent something for him to drink and he drank it.

[86] Reciting Talbiya and magnifying Allah while proceeding from Mina to Arafat

1659- Mohammad Ibn Abu'bakr Ath'thaqafi narrated: I asked Anas Ibn Malik while we were proceeding from Mina to Arafat: "What did you use to do on this day when you were with Allah's Apostle ?" Anas said: "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbir and nobody objected to that."

[87] Proceeding to Arafat at the very early noon

1660- Salim narrated: Abdul'malik wrote to Al'hajjaj that he should not differ from Ibn Omar during Hajj. on the Day of Arafat, when the sun declined at midday, Ibn Omar "Allah be pleased with both" came and shouted near Al'hajjaj's tent. Al'hajjaj came out, wrapping himself with a waist-sheet dyed with safflower, and said: "O Abu Abdur'rahman! What is the matter?" He said: "If you want to follow the Sunna (the tradition of The Prophet "Allah's blessing and peace be upon him") then proceed (to Arafat)." Al'hajjaj asked: "At this very hour?" Ibn Omar said: "Yes." He replied: "Please wait for me till I pour some water over my head and come out." Then Ibn Omar dismounted and waited till Al'hajjaj came out. He (Al'hajjaj) walked in between me and my father. I said to him: "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at Arafat." He started looking at Abdullah Ibn Omar (inquiringly), and when Abdullah noticed that, he said that he was true.

بَكْرٍ وَعُمَرُ، وَعُثْمانُ صَدْراً مِنْ خِلافَتِهِ.

[طرفه في: ١٠٨٢].

١٦٥٦ ـ حدّثنا آدمُ: حَدَّثَنا شُعْبَةُ، عَنْ أَبي إِسْحاقَ الْهَمْدَانِيِّ، عنْ حارِثَةَ بْنِ وَهْبٍ الخُزاعِيِّ رَضِيَ اللَّهُ عَنْه قال: صَلَّى بِنا النَّبيُّ ﷺ ـ وَنَحْنُ أَكْثَرُ ما كُنَّا قَطُّ وَآمَنُهُ ـ بِمِنىً رَكْعَتَيْنِ.

[طرفه في: ١٠٨٣]

١٦٥٧ ـ حدّثنا قَبيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفْيانُ، عَنِ الأَعْمَش، عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَينِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَينِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَينِ، ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيا لَيتَ حَظِّي مِنْ أَرْبَعٍ رَكْعَتانِ مُتَقَبَّلَتانِ.

[طرفه في: ١٠٨٤].

٨٥ ـ بابُ صَوْمِ يَوْمِ عَرَفَةَ

١٦٥٨ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ: حَدَّثَنا سالِمٌ قالَ: سَمِعْتُ عُمَيراً، مَوْلَى أُمِّ الفَضْلِ، عَنْ أُمِّ الفَضْلِ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ في صَوْمِ النَّبيِّ ﷺ، فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرابٍ فَشَرِبَهُ.

[الحديث ١٦٥٨ ـ أطرافه في: ١٦٦١، ١٩٨٨، ٥٦٠٤، ٥٦١٨، ٥٦٣٦].

٨٦ ـ باب التَّلْبِيَةِ وَالتَّكْبِيرِ إِذا غَدا مِنْ مِنىً إِلَى عَرَفَةَ

١٦٥٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ: أَنَّهُ سَأَلَ أَنَسَ بْنَ مالِكٍ، وَهُما غادِيانِ مِنْ مِنىً إِلَى عَرَفَةَ: كَيفَ كُنْتُمْ تَصْنَعُونَ في هذا اليَوْمِ، مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقالَ: كانَ يُهِلُّ مِنَّا المُهِلُّ فَلا يُنْكَرُ عَلَيهِ، وَيُكَبِّرُ مِنَّا المُكَبِّرُ، فَلاَ يُنْكَرُ عَلَيهِ.

٨٧ ـ بابُ التَّهْجِيرِ بِالرَّوَاحِ يَوْمَ عَرَفَةَ

١٦٦٠ ـ حدّثنا عَبْدُ اللَّهِ بنُ يوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمٍ قالَ: كَتَبَ عَبْدُ المَلِكِ إِلَى الحَجَّاجِ: أَنْ لا يُخالِفَ ابْنَ عُمَرَ في الحَجِّ، فَجاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَأَنا

١٦٥٦ـ قوله: ونحن أكثر الخ انظر الشارح لتوجيه هذا القول وإعرابه قال: والمعنى صلى بنا ﷺ، والحال أنا أكثر أكواننا في سائر الأوقات عدداً أو أكثر أكواننا في سائر الأوقات أمناً ركعتين وإسناد الأمن إلى الأوقات مجاز.

١٦٥٩ـ قوله: غاديان أي ذاهبان غدوة.

ـ قوله: فلا ينكر بضم الياء وكسر الكاف مبنياً للفاعل أي النبي ﷺ وفي نسخة فلا ينكر بفتح الكاف مبنياً للمفعول والفتحة مكشوطة من فرع اليونينية (شارح).

باب ٨٧ ـ قوله: التهجير: السير في الهاجرة وهي عند نصف النهار واشتداد الحر.

١٦٦٠ـ قوله: فاقصر كذا في اليونينية بوصل الهمزة وضم الصاد (شارح).

[88] Riding one's mount at Arafat

1661- Ommul'fadl Bint Al'harith "Allah be pleased with her" narrated: On the day of Arafat, some people who were with me, differed about the fasting of the Prophet "Allah's blessing and peace be upon him". Some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

[89] Offering the two (Dhuhr and Asr) prayers together on the day of Arafat

1662- Salim Ibn Abdullah Ibn Omar narrated: In the year when Al'hajjaj Ibn Yusuf attacked Abdullah Ibn Az'zubair, he asked Ibn Omar: "What do you use to do on the day of Arafat?" I replied: "If you wanted to follow the sunna (the tradition of The Prophet) then you would offer the prayer early." Ibn Omar commented: "He is true. They used to offer Dhuhr and Asr prayers together, according to The Prophet's tradition." The sub-narrator asked Salim: "Did The Messenger of Allah do so?" Salim replied: "Do you follow but his tradition as regards to this case?"

[90] Shortening the sermon on the day of Arafat

1663- Salim Ibn Abdullah Ibn Omar narrated: Abdul'malik Ibn Marwan wrote to Al'hajjaj that he should follow Abdullah Ibn Omar in all the ceremonies of Hajj. So when it was the Day of Arafat (ninth of Dhul'hijja), and after the sun has deviated or has declined from the middle of the sky, I and Ibn Omar came and he shouted near the cotton tent of Al'hajjaj: "Where is he?" Al'hajjaj came out. Ibn Omar said: "Let us proceed (to Arafat)." Al'hajjaj asked: "Just now?" Ibn Omar replied: "Yes." Al'hajjaj said: "Wait for me till I pour water on me (and take a bath)." So, Ibn Omar dismounted (and waited) till Al'hajjaj came out. He was walking between me and my father. I said to him: "If you want to follow the Sunna today, then you should shorten the sermon and then hurry up for the stay (at Arafat)." Ibn Omar said: "He (Salim) is true."

مَعَهُ، يَوْمَ عَرَفَةَ، حِينَ زَالَتِ الشَّمْسُ، فَصَاحَ عِنْدَ سُرَادِقِ الحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ، فَقَالَ: مالكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ؟ فَقَالَ: الرَّوَاحَ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ، قَالَ: هذهِ السَّاعَةَ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجُ، فَنَزَلَ حَتَّى خَرَجَ الحَجَّاجُ، فَسَارَ بَيْنِي وَبَيْنَ أَبِي، فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ، فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ: صَدَقَ.

[الحديث ١٦٦٠ طرفاه في: ١٦٦٢، ١٦٦٣]

٨٨ - بابُ الوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفَةَ

١٦٦١ - حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللَّهِ ابْنِ العَبَّاسِ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أَنَّ نَاساً اخْتَلَفُوا عِنْدَهَا، يَوْمَ عَرَفَةَ، فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ، فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ، فَشَرِبَهُ.

[طرفه في: ١٦٥٨].

٨٩ - بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بِعَرَفَةَ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، إِذَا فَاتَتْهُ الصَّلاةُ مَعَ الإِمَامِ جَمَعَ بَيْنَهُمَا.

١٦٦٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ: أَنَّ الحَجَّاجَ ابْنَ يُوسُفَ، عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا، سَأَلَ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ تَصْنَعُ فِي المَوْقِفِ يَوْمَ عَرَفَةَ؟ فَقَالَ سَالِمٌ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَهَجِّرْ بِالصَّلاةِ يَوْمَ عَرَفَةَ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: صَدَقَ، إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالعَصْرِ فِي السُّنَّةِ. فَقُلْتُ لِسَالِمٍ: أَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ سَالِمٌ: وَهَلْ تَتَّبِعُونَ فِي ذَلِكَ إِلاَّ سُنَّتَهُ.

[طرفه في: ١٦٦٠].

٩٠ - بابُ قَصْرِ الخُطْبَةِ بِعَرَفَةَ

١٦٦٣ - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ المَلِكِ بْنَ مَرْوَانَ، كَتَبَ إِلَى الحَجَّاجِ: أَنْ يَأْتَمَّ بِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي الحَجِّ، فَلَمَّا كَانَ يَوْمُ عَرَفَةَ، جَاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، وَأَنَا مَعَهُ، حِينَ زَاغَتِ الشَّمْسُ، أَوْ زَالَتْ، فَصَاحَ عِنْدَ فُسْطَاطِهِ: أَيْنَ هذا؟ فَخَرَجَ إِلَيْهِ، فَقَالَ ابْنُ عُمَرَ: الرَّوَاحَ، فَقَالَ: الآنَ؟ قَالَ: نَعَمْ، قَالَ: أَنْظِرْنِي أُفِيضُ عَلَيَّ مَاءً، فَنَزَلَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَتَّى خَرَجَ، فَسَارَ بَيْنِي وَبَيْنَ أَبِي، فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ أَنْ تُصِيبَ السُّنَّةَ اليَوْمَ، فَاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ، فَقَالَ ابْنُ عُمَرَ: صَدَقَ

[طرفه في: ١٦٦٠].

[91] Hurrying up to stay at Arafat

(There are no traditions within this subtitle)

[92] Standing at Arafat

1664- Jubair Ibn Mut'im "Allah be pleased with him" narrated: "My camel was lost and I went out in pursuit of it on the day of Arafat, and I saw The Prophet "Allah's blessing and peace be upon him" standing in Arafat. I said to myself: “By Allah he is from the strictly religious people, (Quraish were known as such, as they used to say: We are the people of Allah; we shall not go out of the sanctuary). What has brought him here?"

1665- Urwa narrated: During the Pre-Islamic period of Ignorance, the people used to circumambulate Ka’ba naked except the strictly religious people , that is Quraish and their offspring. They used to give clothes to the men who would circumambulate wearing them; and women (of Quraish) used to give clothes to the women who would circumambulate wearing them. Those to whom Quraish did not give clothes would circumambulate Ka’ba naked. Most of the people used to go away (disperse) directly from Arafat but they (people of Quraish) used to depart after staying at Al’muzdalifa. Urwa added: My father narrated that A’isha had said: The following verse was revealed about Quraish: “Then depart from the place whence all the people depart” (The Heifer 199) Urwa added: "They used to stay at Al’muzdalifa and used to depart from there (to Mina); and so they were sent to Arafat (by Allah’s order)."

[93] The rate of walking while departing from Arafat

1666- Usama Ibn Zaid "Allah be pleased with both" was reported to have been asked: "How was the speed of (the camel of) Allah's Apostle "Allah's blessing and peace be upon him" while departing from Arafat during the last pilgrimage (Hajj)?" Usama replied: "The Prophet "Allah's blessing and peace be upon him" proceeded on with a modest pace, and when there was enough space he would (let his camel) go very fast."

[94] Taking rest between Arafat and Al’muzdalifa

1667- Usama Ibn Zaid “Allah be pleased with both” narrated: As soon as the Prophet had departed from Arafat, he went towards the mountain pass, and there he answered the call of nature. Then he performed ablution. I asked him: “O Messenger of Allah! Will you offer the prayer here?” he said: “The prayer is ahead of you.”

٩١ ـ بابُ التَّعْجِيلِ إِلَى المَوْقِفِ

٩٢ ـ بابُ الوُقُوفِ بِعَرَفَةَ

١٦٦٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو: حَدَّثَنَا مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: كُنْتُ أَطْلُبُ بَعِيراً لِي. وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ قالَ: أَضْلَلْتُ بَعِيراً لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفاً بِعَرَفَةَ، فَقُلْتُ: هٰذَا وَاللَّهِ مِنَ الحُمْسِ، فَمَا شَأْنُهُ هَا هُنَا؟

١٦٦٥ ـ حدّثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ: قالَ عُرْوَةُ: كانَ النَّاسُ يَطُوفُونَ فِي الجَاهِلِيَّةِ عُرَاةً إِلاَّ الحُمْسَ، وَالحُمْسُ قُرَيْشٌ وَما وَلَدَتْ، وَكانَتِ الحُمْسُ يَحْتَسِبُونَ عَلَى النَّاسِ، يُعْطِي الرَّجُلُ الرَّجُلَ الثِّيَابَ يَطُوفُ فِيهَا، وَتُعْطِي المَرْأَةُ المَرْأَةَ الثِّيَابَ تَطُوفُ فِيهَا، فَمَنْ لَمْ يُعْطِهِ الحُمْسُ طَافَ بِالبَيْتِ عُرْيَاناً، وَكانَ يُفِيضُ جَمَاعَةُ النَّاسِ مِنْ عَرَفَاتٍ، وَيُفِيضُ الحُمْسُ مِنْ جَمْعٍ، قالَ: وَأَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِي الحُمْسِ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]. قالَ: كانُوا يُفِيضُونَ مِنْ جَمْعٍ، فَدُفِعُوا إِلَى عَرَفَاتٍ.

[الحديث ١٦٦٥ ـ طرفه في: ٤٥٢٠].

٩٣ ـ باب السَّيْرِ إِذَا دَفَعَ مِنْ عَرَفَةَ

١٦٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قالَ: سُئِلَ أُسَامَةُ وَأَنَا جالِسٌ: كَيْفَ كانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الوَدَاعِ، حِينَ دَفَعَ؟ قالَ: كانَ يَسِيرُ العَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ. قالَ هِشَامٌ: وَالنَّصُّ فَوْقَ العَنَقِ، فَجْوَةٌ: مُتَّسَعٌ، وَالجَمِيعُ فَجَوَاتٌ وَفِجَاءٌ، وَكَذٰلِكَ رَكْوَةٌ وَرِكَاءٌ. ﴿مَنَاصٌ﴾ [ص: ٣] لَيْسَ حِينَ فِرَارٍ.

[الحديث ١٦٦٦ ـ طرفاه في: ٢٩٩٩، ٤٤١٣].

٩٤ ـ باب النُّزُولِ بَيْنَ عَرَفَةَ وَجَمْعٍ

١٦٦٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَيْثُ أَفَاضَ مِنْ

باب ٩١ ـ قوله: باب التعجيل إلى الموقف لم يذكر الأكثرون في هذه الترجمة حديثاً بل سقطت من رواية أبي ذر وابن عساكر أصلاً انظر الشارح.

١٦٦٤ـ قوله: من الخمس أي من أهل الحرم قال المجد: والحمس الأمكنة الصلبة جمع أحمس وبه لقبت قريش.

١٦٦٦ـ قوله: (العنق) بفتحتين سير بين الإبطاء والإسراع وهو منصوب على المصدر.

ـ قوله: مناص بالرفع ويجوز جره على الحكاية (شارح).

١٦٦٧ـ قوله: الشعب: الطريق بين الجبلين

1668- Nafi narrated: Abdullah Ibn Omar “Allah be pleased with both” used to offer the Maghrib and Isha prayers together at Al’muzdalifa. But he used to pass by that mountain pass where Allah’s Apostle went. He used to enter it and answer the call of nature and perform ablution, but he did not offer any prayer till he prayed at Muzdalifa.

1669- Usama Ibn Zaid “Allah be pleased with both” narrated: I rode behind Allah’s Apostle from Arafat and when Allah’s Apostle reached the mountain pass on the left side which is before Al’muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: “(Will you offer) the prayer, O Allah’s Apostle?” He replied: "The (place of) prayer is ahead of you." So Allah’s Apostle rode till he reached Al’muzdalifa where he offered the prayer . Then in the morning (of the tenth of Dhul’hijja) Al’fadl (Ibn Abbas) rode behind Allah’s Apostle.

1670- Abdullah Ibn Abbas narrated from Al’fadl: "Allah’s Apostle “Allah’s blessing and peace be upon him” kept on reciting Talbiya (during the journey) till he reached the Jamra (of Aqaba)."

[95] The Prophet orders pilgrims to be quiet while proceeding on The Day of Arafat

1671- Ibn Abbas "Allah be pleased with both" reported: I proceeded along with The Prophet "Allah's blessing and peace be upon him" on the day of Arafat (ninth of Dhul'hijja). The Prophet "Allah's blessing and peace be upon him" heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash: "O people! Be quiet. Hastening is not a sign of righteousness."

[96] Performing the two (Maghrib and Isha) prayers together at Al’muzdalifa

1672- Usama Ibn Zaid “Allah be pleased with both” narrated: Allah’s Apostle proceeded from Arafat and dismounted at the mountainous pass wherein he urinated and performed a light ablution. I said to him: "(Shall we offer) the prayer?" He replied: "The prayer is ahead of you (at Al’muzdalifa)." When he came to Al’muzdalifa, he performed a perfect ablution. Then the prayer’s establishment was pronounced and he offered the Maghrib prayer. Then every person made his camel kneel at his place; and then the prayer was established and he offered the (Isha) prayer and he did not offer any prayer in between them (Maghrib and Isha prayers).

عَرَفَةَ، مالَ إلى الشِّعْبِ فَقَضى حاجَتَهُ فَتَوَضَّأَ، فَقُلْتُ: يَا رَسُولَ اللَّه، أَتُصَلِّي؟ فَقَالَ: «الصَّلاةَ أمامكَ». [طرفه في: ١٣٩].

١٦٦٨ ـ حدثنا موسى بْنُ إسْماعيلَ: حَدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ قالَ: كانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضيَ اللَّهُ عنهما يَجمَعُ بينَ المغرِبِ والعِشاءِ بجَمعٍ، غيرَ أنّه يَمُرُّ بالشِّعْبِ الّذي أخذَهُ رَسُولُ اللَّهِ ﷺ فَيَدْخُلُ، فَيَنْتَفِضُ وَيَتَوَضَّأُ، ولا يُصَلِّي حَتَّى يُصَلِّيَ بِجَمْعٍ.

[طرفه في: ١٠٩١].

١٦٦٩ ـ حدثنا قتيبةُ: حدَّثَنا إسماعيلُ بْنُ جعفرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، مولى ابن عبّاسٍ، عَنْ أسامَةَ بْنِ زَيْدٍ رضيَ اللَّهُ عنهما أنّه قالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ مِنْ عرفاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشِّعْبَ الأيسَرَ، الّذي دُونَ المُزْدَلِفَةِ، أَنَاخَ فَبالَ ثُمَّ جاءَ، فَصَبَبْتُ عَلَيهِ الوَضُوءَ، تَوَضَّأَ وُضوءاً خفيفاً، فقُلتُ: الصَّلاةُ يا رَسُولَ اللَّهِ؟ قالَ: «الصَّلاةُ أمامَكَ». فَرَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى المُزْدَلِفَةَ فَصلَّى، ثُمَّ رَدِفَ الفَضْلُ رَسُولَ اللَّهِ ﷺ غَداةَ جَمْعٍ. [طرفه في: ١٣٩].

١٦٧٠ ـ قالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الفَضْلِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَم يَزَلْ يُلَبِّي حَتَّى بَلَغَ الجَمْرَةَ.

[طرفه في: ١٥٤٤]

٩٥ ـ بابُ أَمْرِ النَّبِيِّ ﷺ بالسَّكينةِ عِنْدَ الإِفاضَةِ وَإِشارَتِهِ إِلَيهِمْ بالسَّوْطِ

١٦٧١ ـ حدثنا سَعيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا إبراهيمُ بْنُ سُوَيْدٍ: حَدَّثَني عَمْرُو بْنُ أَبِي عَمْرٍو، مولى المطَّلِبِ: أَخْبَرَني سعيدُ بنُ جُبيرٍ، مَوْلى والِبَةَ الكوفيُّ: حَدَّثَني ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْراً شَدِيداً، وَضَرْباً وَصَوْتاً لِلإِبِلِ، فَأَشارَ بِسَوْطِهِ إِلَيهِمْ، وَقالَ: «أَيُّهَا النَّاسُ، عَلَيكُمْ بِالسَّكِينَةِ، فَإِنَّ البِرَّ لَيسَ بِالإِيضَاعِ». ﴿أَوْضَعُوا﴾ [التوبة: ٤٧]: أَسْرَعُوا ﴿خِلالَكُمْ﴾ [التوبة: ٤٧]: مِنَ التَّخَلُّلِ بَيْنَكُمْ. ﴿وَفَجَّرْنَا خِلالَهُمَا﴾ [الكهف: ٣٣]: بَيْنَهُمَا.

٩٦ ـ بابُ الجَمْعِ بَينَ الصَّلاتَيْنِ بِالمُزْدَلِفَةِ

١٦٧٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، فَنَزَلَ الشِّعْبَ، فَبالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الوُضُوءَ، فَقُلْتُ لَهُ: الصَّلاةَ؟ فَقالَ: «الصَّلاةُ أَمامَكَ». فَجاءَ المُزْدَلِفَةَ،

١٦٧٢ـ **قوله**: دفع أي رجع من عرفة أي من وقوف عرفة بعرفات وقوله: ولم يصل بينهما يعني نفلاً وهو معنى قوله: ولم يسبح بينهما كما مر غير مرة.

[97] Performing the two prayers together with no extra voluntary prayers (in between or after each of them)

1673- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had prayed Maghrib and Isha together in Al'muzdalifa, with a separate prayer establishment pronounced for each. But he did not perform any extra voluntary prayers either in between or after each of them.

1674- Abu'aiyub Al'ansari "Allah be pleased with him" narrated that in the last pilgrimage, The Messenger of Allah "Allah's blessing and peace be upon him" had prayed Maghrib and Isha together in Al'muzdalifa.

[98] Calling for the prayer and for its establishment as regards to each prayer (of those offered together)

1675- Abdur'rahman Ibn Yazid reported: Abdullah performed the Hajj; and we reached Al'muzdalifa at or about the time of the Isha prayer. He ordered a man to pronounce the Adhan and the prayer establishment and then he offered the Maghrib prayer and offered two Rak'as after it. Then he asked for his supper which he took, and then, I think, he ordered a man to pronounce the Adhan and the prayer establishment (for Isha). (Amr, a sub-narrator said: The intervening statement "I think" was said by the sub-narrator Zuhair) (Not by Abdur'rahman). Then Abdullah offered two Rak'as of Isha prayer. When the day dawned, Abdullah said: "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." Abdullah added: "These two prayers are shifted from their actual times: the Maghrib prayer (is performed) till people have reached Al'muzdalifa and the Fajr (morning) prayer at the early dawn." Abdullah added: "I saw the Prophet doing that."

[99] One's sending the weak of his family to Mina at night, or when the moon sets (particularly for women to come early before the rush of people)

1676- Salim narrated: Abdullah Ibn Omar "Allah be pleased with both" used to send the weak among his family early to Mina. So they used to depart from Al'muzdalifa at night (when the moon had set) and invoke Allah as much as they could. Then they would return (to Mina) before the Imam had started from Al'muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would stone the Jamra (of Al'aqaba). Ibn Omar used to say: "Allah's Apostle gave the permission to them (weak people) to do so."

فَتَوَضَّأَ فَأَسْبَغَ، ثُمَّ أُقِيمَتِ الصَّلاةُ، فَصَلَّى المَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ في مَنْزِلِه، ثُمَّ أُقِيمَتِ الصَّلاةُ، فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُما.

[طرفه في: ١٣٩].

٩٧ ـ بابُ مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ يَتَطَوَّعْ

١٦٧٣ ـ حدثنا آدَمُ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: جَمَعَ النَّبِيُّ ﷺ بينَ المَغْرِبِ وَالعِشَاءِ بِجَمْعٍ، كُلُّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يُسَبِّحْ بينهُمَا، ولاَ عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُما. [طرفه في: ١٠٩١].

١٦٧٤ ـ حدثنا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيْمانُ بْنُ بِلالٍ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ قال: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قال: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الخَطْمِيُّ قال: حَدَّثَنِي أبو أَيُّوبَ الأَنْصَارِيُّ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ في حَجَّةِ الوَدَاعِ المَغْرِبَ وَالعِشَاءَ بِالمُزْدَلِفَةِ.

[الحديث ١٦٧٤ ـ طرفه في: ٤٤١٤].

٩٨ ـ بابُ مَنْ أَذَّنَ وَأَقامَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا

١٦٧٥ ـ حدثنا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا أَبو إِسْحَاقَ قال: سَمِعْتُ عَبْدَ الرَّحْمنِ ابْنَ يَزِيدَ يَقُولُ: حَجَّ عَبْدُ اللَّهِ رَضِيَ اللَّهِ عَنْهُ، فَأَتَيْنَا المُزْدَلِفَةَ حِينَ الأَذَانِ بِالعَتَمَةِ أَوْ قَرِيباً مِنْ ذلِكَ، فَأَمَرَ رَجُلاً فَأَذَّنَ وَأَقَامَ، ثُمَّ صَلَّى المَغْرِبَ، وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ فَتَعَشَّى، ثُمَّ أَمَرَ ـ أُرَى ـ فَأَذَّنَ وَأَقَامَ، قالَ عَمْرٌو: لاَ أَعْلَمُ الشَّكَّ إِلاَّ مِنْ زُهَيرٍ، ثُمَّ صَلَّى العِشَاءَ رَكْعَتَيْنِ، فَلَمَّا طَلَعَ الفَجْرُ قال: إِنَّ النَّبِيَّ ﷺ كانَ لا يُصَلِّي هذهِ السَّاعَةَ إِلاَّ هذِهِ الصَّلاةَ، في هذا المَكانِ مِنْ هذا اليَوْمِ. قالَ عَبْدُ اللَّهِ: هُمَا صَلاتَانِ تُحَوَّلاَنِ عَنْ وَقْتِهِمَا: صَلاةُ المَغْرِبِ بَعْدَ ما يَأْتِي النَّاسُ المُزْدَلِفَةَ، وَالفَجْرُ حِينَ يَبْزُغُ الفَجْرُ. قالَ رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ. [الحديث ١٦٧٥ ـ طرفاه في: ١٦٨٢، ١٦٨٣].

٩٩ ـ بابُ مَنْ قَدَّمَ ضَعَفَةَ أَهْلِهِ بِلَيْلٍ، فَيَقِفُونَ بِالمُزْدَلِفَةِ وَيَدْعُونَ، وَيُقَدِّمُ إِذَا غَابَ القَمَرُ

١٦٧٦ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: قالَ سَالِمٌ: وَكانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ المَشْعَرِ الحَرَامِ بِالمُزْدَلِفَةِ بِلَيْلٍ، فَيَذْكُرُونَ اللَّهَ ما بَدَا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاةِ الفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذلِكَ، فَإِذَا قَدِمُوا رَمَوُا الجَمْرَةَ. وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرْخَصَ في أُولَئِكَ رَسُولُ اللَّهِ ﷺ.

١٦٧٥ـ قوله: حين يبزغ أي حين يطلع والمراد به المبالغة في التغليس قاله الشارح.

باب ٩٩ ـ قوله: ضعفة أهله أي ضعفاءهم العاجزين مثل الصبيان والنساء وأصحاب الأمراض.

١٦٧٦ـ قوله: قبل أن يدفع أي قبل أن يتقدم راجعاً إلى منى.

1677- Abdullah Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent me from Al’muzdalifa at night.

1678- Ibn Abbas “Allah be pleased with both” narrated: I was among those whom the Prophet sent on the night of Al’muzdalifa early as being among the weak members of his family.

1679- Abdullah (the slave of Asma Bint "daughter of" Abu'bakr) "Allah be pleased with both" narrated: During the night of Al’muzdalifa, Asma got down at Al'muzdalifa and stood up for the prayer which she offered for some time and then asked: "O my son! Has the moon set?" I replied in the negative. She again prayed for another period and then asked: "Has the moon set?" I replied: "Yes." So she said that we should set out (for Mina), and we departed and went on till she stoned the Jamra (of Al’aqaba) and then she returned to her dwelling place and offered the Morning Prayer. I asked her: "O you! I think we have come (to Mina) early in the night." She replied: "O my son! Allah's Apostle "Allah's blessing and peace be upon him" gave permission to the women to do so."

1680- A’isha “Allah be pleased with her” narrated: Sawda asked the permission of the Prophet to leave earlier at the night of Al’muzdalifa. Indeed, she was a fat and very slow woman. The Prophet gave her permission.

1681- A’isha "Allah be pleased with her" narrated: We got down at Al'muzdalifa and Sawda asked the permission of The Prophet "Allah's blessing and peace be upon him" to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al'muzdalifa) before the rush of the people. We kept on staying at Al'muzdalifa till dawn, when we set out with The Prophet "Allah's blessing and peace be upon him". But (I suffered so much that) I wished I had taken the permission of Allah's Apostle "Allah's blessing and peace be upon him" as Sawda had done, and that would have been dearer to me than any other happiness.

[100] When could one pray Fajr at Jam (Al’muzdalifa)

1682- Abdullah “Allah be pleased with him” narrated: I never saw the Prophet offering any prayer not at its stated time except two: he prayed the Maghrib and the Isha together and he offered the morning prayer before its usual time.

١٦٧٧ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيد، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ مِنْ جَمْعٍ بِلَيلٍ. [الحديث ١٦٧٧ ـ طرفاه في: ١٦٧٨، ١٨٥٦].

١٦٧٨ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيانُ قال: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ أَبي يَزِيدَ: سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيلَةَ المُزْدَلِفَةِ في ضَعَفَةِ أَهْلِهِ.

[طرفه في: ١٦٧٧]

١٦٧٩ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنِ ابنِ جُرَيجٍ قالَ: حَدَّثَني عَبْدُ اللَّهِ، مَوْلَى أَسماءَ، عَنْ أَسماءَ: أَنَّهَا نَزَلَتْ لَيلَةَ جَمْعٍ عِنْدَ المُزْدَلِفَةِ، فَقامَتْ تُصَلِّي، فَصَلَّتْ ساعَةً ثُمَّ قالَتْ: يا بُنَيَّ، هَل غابَ القَمَرُ؟ قُلتُ: لا، فَصَلَّتْ ساعَةً ثُمَّ قالَتْ: هَل غابَ القَمَرُ؟ قُلتُ: نَعَم، قالَتْ: فَارْتَحِلُوا، فَارْتَحَلْنا وَمَضَينا، حتَّى رَمَتِ الجَمرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبحَ في مَنْزِلِهَا، فَقُلتُ لَها: يا هَنْتاهُ، ما أُرانا إلاّ قَدْ غَلَّسْنا! قالَتْ: يا بُنَيَّ، إنَّ رَسُولَ اللهِ ﷺ أَذِنَ لِلظُّعُنِ.

١٦٨٠ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، هُوَ ابْنُ القَاسِمِ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: اسْتَأْذَنَتْ سَوْدَةُ النَّبِيَّ ﷺ لَيلَةَ جَمْعٍ، وَكانَتْ ثَقِيلَةً ثَبْطَةً، فَأَذِنَ لَهَا.

[الحديث ١٦٨٠ ـ طرفه في: ١٦٨١]

١٦٨١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا أَفلَحُ بْنُ حُمَيدٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: نَزَلنَا المُزْدَلِفَةَ، فَاسْتَأْذَنَتِ النَّبيَّ ﷺ سَوْدَةُ، أَنْ تَدفَعَ قَبْلَ حَطْمَةِ النَّاسِ، وَكانَتِ امْرَأَةً بَطِيئَةً، فَأَذِنَ لَهَا، فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ، ثُمَّ دَفَعْنَا بِدَفعِهِ، فَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَما اسْتَأْذَنَتْ سَودَةُ، أَحَبُّ إِلَيَّ مِن مَفرُوحٍ بِهِ. [طرفه في: ١٦٨٠].

١٠٠ ـ بابُ مَتَى يُصَلِّي الفَجْرَ بِجَمْعٍ

١٦٨٢ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَني عُمَارَةُ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: ما رَأَيتُ النَّبِيَّ ﷺ صَلَّى صَلاةً بِغَيرِ

١٦٧٩ـ **قوله**: التغليس ضد الإسفار لصلاة الفجر ا هـ.

ـ **قوله**: للظعن بضم الظاء المعجمة والعين المهملة ويجوز سكونها جمع ظعينة وهي المرأة في الهودج (شارح).

١٦٨٠ـ **قوله**: (ثبطة) بسكون الموحدة، ولأبي ذر ثبطة بكسرها أي بطيئة الحركة، والثقيلة قيل: إنه تفسير الثبطة تقدم عليه مدرجا. انظر الشارح.

١٦٨١ـ **قوله**: (قبل حطمه الناس) أي قبل زحمتهم لأن بعضهم يحطم بعضاً من الزحام (شارح).

ـ **قوله**: (من مفروح به) أي من كل شيء يفرح به ويسر.

1683- Abdur'rahman Ibn Yazid reported: we came to Mecca with Abdullah "Allah be pleased with him" and proceeded to Al'muzdalifa. He offered the two prayers (the Maghrib and the Isha) together, making the Adhan and prayer establishment (Iqama) separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day had dawned. Some people said: "The day had dawned (at the time of the prayer)." But others said: "The day had not dawned." Abdullah then said: "Allah's Apostle "Allah's blessing and peace be upon him" said: "These two prayers have been shifted from their stated times at this place (Al'muzdalifa) only: The Maghrib and the Isha, so the people should not arrive at Al'muzdalifa till the time of the Isha prayer has become due. (The second prayer is) the Morning Prayer, which is offered at this hour. " Then Abdullah stayed there till it became a bit brighter. He then said: "If the Commander of The Believers hastened onwards to Mina just now, then he would indeed follow the Sunna." I (sub narrator) do not know which preceded the other, Abdullah's statement or the departure of Othman. Abdullah was reciting Talbiya till he stoned the Jamra of Al'aqaba on the Day of slaughtering (that is the tenth of Dhul'hijja).

[101] When do people depart from Jam (Al'muzdalifa)

1684- Amr Ibn Maimun reported: I saw Omar "Allah be pleased with him" offering the Fajr (morning) prayer at Jam; then he got up and said: "The pagans did not use to depart (from Jam) till the sun had risen, and they used to say: Let the sun shine on Thabir (a mountain). But The Prophet "Allah's blessing and peace be upon him" contradicted them and departed from Jam before sunrise."

[102] Reciting Talbiya and magnifying Allah before slaughtering, till stoning of The Jamra; and what about one's riding behind another while proceeding

1685- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made Al'fadl (Ibn Abbas) ride behind him. Al'fadl told that The Messenger had kept on reciting Talbiya till he stoned The Jamra (of Al'aqaba).

1686- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Usama Ibn Zaid rode behind the Prophet from Arafat to Al'muzdalifa; and then Al'fadl rode behind him from Al'muzdalifa to Mina. He added: "Both of them (Usama and Al'fadl) said: The Prophet was continuously reciting Talbiya till he stoned the Jamra of Al'aqaba."

1687- The same previous tradition.

مِيقَاتِهَا، إلاَّ صَلاتَيْن: جَمَعَ بَيْنَ المَغْرِبِ وَالعِشَاءِ، وَصَلَّى الفَجْرَ قَبْلَ مِيقَاتِهَا.

[طرفه في: ١٦٧٥].

١٦٨٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ إِلَى مَكَّةَ، ثُمَّ قَدِمْنَا جَمْعاً، فَصَلَّى الصَّلاتَيْنِ، كُلَّ صَلاةٍ وَحْدَهَا بِأَذَانٍ وَإِقامَةٍ، وَالعَشَاءُ بَيْنَهُمَا، ثُمَّ صَلَّى الفَجْرَ حِينَ طَلَعَ الفَجْرُ، قائِلٌ يَقُولُ: طَلَعَ الفَجْرُ، وَقائِلٌ يَقُولُ: لَمْ يَطْلُعِ الفَجْرُ، ثُمَّ قالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ هَاتَيْنِ الصَّلاتَيْنِ حُوِّلَتَا عَنْ وَقْتِهِمَا، في هذا المَكانِ، المَغْرِبَ وَالعِشَاءَ، فَلا يَقْدَمُ النَّاسُ جَمْعاً حَتَّى يُعْتِمُوا، وَصَلاةَ الفَجْرِ هذِهِ السَّاعَةَ». ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قالَ: لَوْ أَنَّ أَمِيرَ المُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ السُّنَّةَ. فَمَا أَدْرِي: أَقَوْلُهُ كانَ أَسْرَعَ أَمْ دَفْعُ عُثْمانَ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ العَقَبَةِ يَوْمَ النَّحْرِ.

[طرفه في: ١٦٧٥].

١٠١ ـ بابٌ مَتَى يُدْفَعُ مِنْ جَمْعٍ

١٦٨٤ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقالَ: إِنَّ المُشْرِكِينَ كانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ. وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ، ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

[الحديث ١٦٨٤ ـ طرفه في: ٣٨٣٨].

١٠٢ ـ بابُ التَّلْبِيَةِ وَالتَّكْبِيرِ غَدَاةَ النَّحْرِ، حِينَ يَرْمِي الجَمْرَةَ، وَالارْتِدَافِ في السَّيْرِ

١٦٨٥ ـ حدّثنا أَبُو عاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الفَضْلَ، فَأَخْبَرَ الفَضْلُ: أَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الجَمْرَةَ.

[طرفه في: ١٥٤٤]

١٦٨٦، ١٦٨٧ ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ

١٦٨٣ـ قوله: والعشاء بكسر العين وفتحها والفتح هو الصواب لأن المراد به الطعام أي أنه تعشى بين الصلاتين هـ من الشارح.

ـ قوله: حتى يعتموا أي يدخلوا في العتمة وهو وقت العشاء الأخيرة (شارح).

١٦٨٤ـ قوله: أشرق ثبير بهذا الضبط زاد في رواية كيما نغير وفي بعض الأصول ثبير كنغير لإرادة السجع وهو منادى حذف منه حرف النداء وهمزة أن فيها الفتح والكسر انظر الشارح.

باب ١٠٢ ـ قوله: الارتداف هو الركوب خلف الراكب.

[103] Allah's saying: "If any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah, is strict in punishment." (The Heifer 196)

1688- Abu'jamra narrated: I asked Ibn Abbas about The Hajj of Tamattu (in which one finishes his Ihram after Umra and then assume Ihram for Hajj). He ordered me to perform it. I asked him about the sacrifice. He said: "You have to slaughter a camel, a cow or a sheep, or you may share the sacrifice with the others." It seemed that some people disliked it (Hajj of Tamattu). I slept and dreamt as if a person was saying to me: "An accepted Hajj and an accepted Hajj of Tamattu." I went to Ibn Abbas and narrated it to him. He said: "Allah is Greater. (That was) the tradition of Abul'qasim."

Sho'ba narrated that the call in the dream was: "An accepted Umra and Hajj."

[104] Riding the sacrificial animal

and Allah's saying: "The sacrificial camels We have made for you As among the Symbols from Allah: in them is (much) Good for you: then pronounce The name of Allah over them As they are down On their sides (after slaughter), Eat ye thereof, and feed Such as (beg not but) Live in contentment, And such as beg With due humility: thus have We made animals subject To you, that ye May be grateful. It is not their meat Nor their blood, that reaches Allah: it is your piety That reaches Him: He Has thus made them subject To you, that ye may glorify Allah for His guidance to you: And proclaim the good news to all who do right." (The Pilgrimage "Al'hajj" 36:37)

1689- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving his sacrificial camel. He said: "Ride on it." The man said: "It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said: "It is a Sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." And on the second or the third time he (The Prophet "Allah's blessing and peace be upon him") added: "Woe to you."

الإيليّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنهما كَانَ رِدْفَ النَّبِيِّ ﷺ، مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى، قَالَ: فَكِلَاهُمَا قَالَا: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [طرفه في: ١٥٤٤].

١٠٣ ـ بابٌ ﴿فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٩٦]

١٦٨٨ ـ حدثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الْمُتْعَةِ فَأَمَرَنِي بِهَا، وَسَأَلْتُهُ عَنِ الْهَدْيِ، فَقَالَ: فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمٍ قَالَ: وَكَأَنَّ نَاساً كَرِهُوهَا، فَنِمْتُ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَاناً يُنَادِي: حَجٌّ مَبْرُورٌ، وَمُتْعَةٌ مُتَقَبَّلَةٌ، فَأَتَيْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَحَدَّثْتُهُ، فَقَالَ: اللَّهُ أَكْبَرُ، سُنَّةُ أَبِي الْقَاسِمِ ﷺ، قَالَ: وَقَالَ آدَمُ وَوَهْبُ بْنُ جَرِيرٍ وَغُنْدَرٌ، عَنْ شُعْبَةَ: عُمْرَةٌ مُتَقَبَّلَةٌ، وَحَجٌّ مَبْرُورٌ.

[طرفه في: ١٥٦٧].

١٠٤ ـ بابُ رُكُوبِ الْبُدْنِ

لِقَوْلِهِ: ﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۞ لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ﴾ [الحج: ٣٦، ٣٧]. قَالَ مُجَاهِدٌ: سُمِّيَتِ الْبُدْنَ لِبُدْنِهَا. وَالْقَانِعُ: السَّائِلُ، وَالْمُعْتَرُّ: الَّذِي يَعْتَرُّ بِالْبُدْنِ مِنْ غَنِيٍّ أَوْ فَقِيرٍ، وَشَعَائِرُ: اسْتِعْظَامُ الْبُدْنِ وَاسْتِحْسَانُهَا، وَالْعَتِيقُ: عِتْقُهُ مِنَ الْجَبَابِرَةِ، وَيُقَالُ: وَجَبَتْ سَقَطَتْ إِلَى الْأَرْضِ، وَمِنْهُ وَجَبَتِ الشَّمْسُ.

١٦٨٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا». فَقَالَ: إِنَّهَا بَدَنَةٌ، فَقَالَ: «ارْكَبْهَا». قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا وَيْلَكَ». فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ.

[الحديث ١٦٨٩ ـ أطرافه في: ١٧٠٦، ٢٧٥٥، ٦١٦٠].

١٦٨٨ ـ قوله: الشرك هو النصيب الحاصل للشريك من الشركة.

باب ١٠٤ ـ قوله: صواف أي قائمات على ثلاث قوائم معقولة يدها اليسرى أو رجلها اليسرى.

ـ قوله: لبدنها بهذا الضبط وفي رواية بفتح الموحدة والمهملة وفي رواية لبدانتها بفتح الموحدة أي لسمنها ا هـ الشارح

1690- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving his sacrificial camel. He said: "Ride on it." The man said: "It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said: "It is a Sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said it thrice.

[105] One's driving his sacrificial animal with him

1691- Ibn Omar "Allah be pleased with both" narrated: in the last pilgrimage of Allah's Apostle "Allah's blessing and peace be upon him" he performed Umra and Hajj. He drove a Sacrifice along with him from Dhul'hulaifa. Allah's Apostle "Allah's blessing and peace be upon him" started by assuming Ihram for Umra and Hajj. The people, too, performed the Umra and Hajj along with The Prophet. Some of them brought the Sacrifice and drove it along with them, while the others did not. So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate Ka'ba and compass round Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home."

Then, The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'ba on his arrival (in Mecca); he touched the (Black Stone) corner first of all and then walked fast with moving the shoulders during the first three rounds round the Ka'ba, and during the last four rounds he walked (normally). After finishing circumambulation of Ka'ba, he offered a two-rak'a prayer at Abraham's Station. Then he went to Safa and Marwa and compassed them round seven times and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of slaughtering (tenth of Dhul'hijja). He then hastened onwards (to Mecca) where he circumambulated Ka'ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as Allah's Apostle did.

1692- A'isha narrated: The same previous tradition.

[106] Buying one's sacrifice from some place on the way

1693- Abdullah Ibn Abdullah Ibn Omar was reported to have said to his father (when he intended to assume Ihram for Hajj in the year in which Al'hajjaj attacked Ibn Az'zubair): "I suggest that you should stay for I am afraid that you would be prevented." Ibn Omar said: " then I would do the same as Allah's Apostle had done; and Allah almighty said: "Verily, in Allah's Apostle you have a beautiful pattern."

١٦٩٠ ـ حدَّثنا مُسلِمُ بنُ إبراهيمَ: حدَّثنا هِشامٌ وشُعبَةُ قالا: حدَّثنا قَتادَةُ، عن أنَسٍ رضيَ اللَّهُ عنهُ: أنَّ النَّبيَّ ﷺ رأى رجُلاً يَسوقُ بدَنَةً، فقالَ: «ارْكَبْها». قالَ: إنَّها بدَنَةٌ، قالَ: «ارْكَبْها». قالَ: إنَّها بدَنَةٌ، قالَ: «ارْكَبْها». ثلاثاً.

[الحديث ١٦٩٠ ـ طرفاه في: ٢٧٥٤، ٦١٥٩]

١٠٥ ـ بابُ مَنْ ساقَ البُدْنَ مَعَهُ

١٦٩١ ـ حدَّثنا يحيى بنُ بُكَيرٍ: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عنِ ابنِ شِهابٍ عن سالِمِ بنِ عبدِ اللهِ: أنَّ ابنَ عُمَرَ رضِيَ اللَّهُ عنهُما قالَ: تَمتَّعَ رَسولُ اللَّهِ ﷺ في حَجَّةِ الوَداعِ بالعُمْرَةِ إلى الحجِّ، وأهدى، فساقَ معَهُ الهَدْيَ من ذي الحُلَيفةِ، وبدأ رسولُ اللهِ ﷺ فأهَلَّ بالعُمرةِ، ثمَّ أهلَّ بالحجِّ، فتَمتَّعَ النَّاسُ مَعَ النَّبيِّ ﷺ بالعُمْرَةِ إلى الحجِّ، فكانَ منَ النَّاسِ مَنْ أهدى فساقَ الهَدْيَ، ومِنهُمْ مَن لَم يُهدِ، فلَمَّا قدِمَ النَّبيُّ ﷺ مكَّةَ، قالَ للنَّاسِ: «مَن كانَ مِنكُم أهدى، فإنَّهُ لا يَحِلُّ لِشَيءٍ حرُمَ مِنهُ: حتى يَقضيَ حجَّهُ، ومَن لَم يكُن مِنكُم أهدى فَليَطُفْ بالبيتِ وبالصَّفا والمَروَةِ، ولْيُقَصِّرْ ولْيَحلِلْ، ثُمَّ لِيُهِلَّ بالحجِّ فمَن لَم يجِدْ هَدْياً فليَصُمْ ثلاثَةَ أيَّامٍ في الحجِّ وسَبعَةً إذا رَجعَ إلى أهْلِه». فطافَ حِينَ قدِمَ مَكَّةَ، واستَلَمَ الرُّكنَ أوَّلَ شيءٍ، ثُمَّ خَبَّ ثَلاثَةَ أطوافٍ ومَشى أربَعاً، فرَكعَ حِينَ قَضى طَوافَهُ بالبَيتِ عندَ المَقامِ رَكعَتَينِ، ثُمَّ سَلَّمَ فانصرَفَ فأتى الصَّفا، فطافَ بالصَّفا والمروةِ سبعةَ أطوافٍ، ثُمَّ لم يَحلِلْ مِن شيءٍ حرُمَ منهُ حتى قضى حجَّهُ، ونحرَ هَديَهُ يومَ النَّحرِ، وأفاضَ فطافَ بالبيتِ، ثُمَّ حلَّ من كلِّ شيءٍ حرُمَ منهُ، وفعلَ مثلَ ما فعلَ رسولُ اللهِ ﷺ مَن أهْدى وَساقَ الهَدْيَ مِنَ النَّاسِ.

١٦٩٢ ـ وعَن عُروَةَ: أنَّ عائشَةَ رضيَ اللَّهُ عنها أخبَرَتْهُ، عَنِ النَّبيِّ ﷺ في تَمَتُّعِهِ بالعُمْرَةِ إلى الحجِّ: فتَمتَّعَ النَّاسُ مَعَهُ، بمِثْلِ الَّذي أخبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَن رَسولِ اللهِ ﷺ.

١٠٦ ـ بابُ مَن اشْتَرى الهَدْيَ مِنَ الطَّريقِ

١٦٩٣ ـ حدَّثنا أبو النُّعمانِ: حدَّثنا حمَّادٌ، عَن أيُّوبَ، عَن نافِعٍ، قالَ: قالَ: عَبدُ اللَّهِ بنُ عبدِ اللهِ بنِ عُمَرَ رَضيَ اللَّهُ عَنهُمْ لأبيهِ: أقِمْ، فإنِّي لا آمَنُها أنْ سَتُصَدُّ عَنِ البَيتِ، قالَ: إذاً أفعَلَ كما فعَلَ رَسولُ اللَّهِ ﷺ، وقَدْ قالَ اللَّهُ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. فأنا أُشهِدُكُم أنِّي قَدْ أوجَبتُ على نَفسِي العُمْرَةَ، فأهَلَّ بالعُمرَةِ، قالَ: ثُمَّ خَرَجَ حَتَّى إذا كانَ بالبَيداءِ أهَلَّ بالحَجِّ والعُمْرَةِ، وقالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إلاَّ واحِدٌ، ثُمَّ اشتَرى الهَدْيَ مِن قُدَيدٍ، ثُمَّ قَدِمَ فطافَ لَهُما طَوافاً واحِداً، فلَمْ يَحِلَّ حَتَّى حَلَّ مِنهُما جَميعاً.

[طرفه في: ١٦٣٩]

١٦٩٣ـ قوله: ستصد بنصب الدال ورفعها أي ستمنع وفي رواية أن تصد كما في الشارح.

(Al'ahzab 21) I make you witness that I have decided to perform Umra." Then he set out and when he reached Al'baida , he said: "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice which he had bought from (a place called) Qudaid and did not do more than that. He did not finish his Ihram (before the day of slaughtering the sacrifices) till he finished his Ihram for both (Hajj and Umra).

[107] Garlanding and marking one's sacrifice at Dhul'hulaifa and assuming Ihram

1694- both of Al'miswar Ibn Makhrama and Marwan "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" set out from Medina with over one thousand of his companions (at the time of the Treaty of Al'hudaibiya) and when they reached Dhul'hulaifa, The Prophet "Allah's blessing and peace be upon him" garlanded and marked his Sacrifice and assumed Ihram for Umra.

1695- The same previous tradition.

1696- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks with his own hands, and send them. Yet nothing permitted (by Allah) as lawful was considered illegal for Allah's Apostle "Allah's blessing and peace be upon him"."

[108] Twisting the Garlands of the sacrifice (camel or cow)

1697- Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

1698- A'isha "Allah be pleased with her" narrated: Allah's Apostle used to send the sacrifice from Medina and I used to twist the garlands for it; and he did not keep away from any of these things from which a Muhrim keeps away.

[109] Marking one's sacrifice (animal)

1699- A'isha "Allah be pleased with her" narrated: I twisted the garlands for the sacrifices of the Prophet; and then he marked and garlanded them (or I garlanded them) and then made them proceed to Ka'ba but he remained in Medina and no permissible thing was regarded as unlawful for him then .

١٠٧ ـ بابُ مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الحُلَيفَةِ ثُمَّ أَحْرَمَ

وَقَالَ نَافِعٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا أَهْدَى مِنَ المَدِينَةِ قَلَّدَهُ وَأَشْعَرَهُ بِذِي الحُلَيفَةِ، يَطْعُنُ فِي شِقِّ سَنَامِهِ الأَيْمَنِ بِالشَّفْرَةِ، وَوَجْهُهَا قِبَلَ القِبْلَةِ بَارِكَةً.

١٦٩٤، ١٦٩٥ ـ حدثنا أحمد بن محمد: أخبرنا عبد الله: أخبرنا معمرٌ، عن الزهري، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ قالا: خَرَجَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ فِي بِضْعَ عَشْرَةَ مِئَةً مِنْ أَصْحَابِهِ، حَتَّى إِذَا كَانُوا بِذِي الحُلَيفَةِ، قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وَأَشْعَرَ، وَأَحْرَمَ بِالعُمْرَةِ.

[الحديث ١٦٩٤ ـ أطرافه في: ١٨١١، ٢٧١٢، ٢٧٣١، ٤١٥٨، ٤١٧٨، ٤١٨١].

١٦٩٦ ـ حدثنا أبو نعيم: حَدَّثَنَا أَفْلَحُ، عَنِ القَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلْتُ قَلَائِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا، فَمَا حَرُمَ عَلَيهِ شَيءٌ كانَ أُحِلَّ لَهُ.

[الحديث ١٦٩٦ ـ أطرافه في: ١٦٩٨، ١٦٩٩، ١٧٠٠، ١٧٠١، ١٧٠٢، ١٧٠٣، ١٧٠٤، ١٧٠٥، ٢٣١٧، ٥٥٦٦].

١٠٨ ـ بابُ فَتْلِ القَلَائِدِ لِلبُدْنِ وَالبَقَرِ

١٦٩٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُم قالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، ما شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ؟ قالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَحِلَّ مِنَ الحَجِّ».

[طرفه في: ١٥٦٦].

١٦٩٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ المَدِينَةِ، فَأَفْتِلُ قَلَائِدَ هَدْيِهِ، ثُمَّ لَا يَجْتَنِبُ شَيئاً مِمَّا يَجْتَنِبُهُ المُحْرِمُ. [طرفه في: ١٦٩٦].

١٠٩ ـ بابُ إِشْعَارِ البُدْنِ

وَقَالَ عُرْوَةُ، عَنِ المِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالعُمْرَةِ.

١٦٩٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيدٍ، عَنِ القَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلْتُ قَلَائِدَ هَدْيِ النَّبِيِّ ﷺ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، أَوْ قَلَّدْتُهَا، ثُمَّ بَعَثَ بِهَا إِلَى البَيتِ، وَأَقَامَ بِالمَدِينَةِ، فَمَا حَرُمَ عَلَيهِ شَيءٌ كانَ لَهُ حِلٌّ.

[طرفه في: ١٦٩٦].

باب ١٠٧ ـ قوله: الشفرة السكين العظيم وهذا الطعن هو الإشعار، وبروك البعير قعوده واستناخته.

[110] Garlanding the sacrifice animal with one's own hand

1700- Yazid Ibn Abu'sufyan wrote to A'isha "Allah be pleased with her" that Ibn Abbas "Allah be pleased with both" had stated: "Whoever sends his Sacrifice (to the Ka'ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (on the tenth of Dhul'hijja). " A'isha "Allah be pleased with her" said: "It is not like what Ibn Abbas had said. I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks with his own hands, sending them with my father. Yet nothing permitted by Allah was considered illegal for Allah's Apostle "Allah's blessing and peace be upon him" till he slaughtered the sacrifices. "

[111] Garlanding the sheep

1701- A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" once had sent sheep as sacrifice.

1702- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrifices of The Prophet "Allah's blessing and peace be upon him" and he garlanded the sheep and sent them as sacrifice. Then he stayed with his family as non-Muhrim.

1703- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sheep for The Prophet "Allah's blessing and peace be upon him" and he (garlanded them and) sent them as sacrifice. Then he stayed (with his family) as non-Muhrim.

1704- A'isha "Allah be pleased with her" narrated: I twisted the garlands for The Prophet's sacrifices (before he assumed Ihram).

[112] Twisting the garlands from the wool

1705- A'isha, the mother of believers, "Allah be pleased with her" reported: I twisted the garlands of the sacrifices from the wool which was with me.

[113] Garlanding with the shoe

1706- Abu'huraira "Allah be pleased with him" narrated: The Prophet saw a man driving a sacrificial camel. The Prophet "Allah's blessing and peace be upon him" said (to him): "Ride on it. " He replied: "It is a sacrificial animal." The Prophet again said: "Ride on it!" Abu'huraira added: Then I saw that man riding it, in obedience to the Prophet "Allah's blessing and peace be upon him" and a shoe was (hanging) from its neck.

١١٠ - بابُ مَنْ قَلَّدَ القَلائِدَ بِيَدِهِ

١٧٠٠ - حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّها أَخْبَرَتْهُ: أَنَّ زِيادَ بْنَ أَبِي سُفْيانَ: كَتَبَ إِلَى عائِشَةَ رَضِيَ اللّهُ عَنْها: إِنَّ عَبْدَ اللّهِ بْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُما قال: مَنْ أَهْدَى هَدْياً، حَرُمَ عَلَيهِ ما يَحْرُمُ عَلى الحاجِّ، حَتَّى يُنْحَرَ هَدْيُهُ. قالَتْ عَمْرَةُ: فَقالَتْ عائِشَةُ رَضِيَ اللّهُ عَنْها: لَيسَ كما قالَ ابْنُ عَبَّاسٍ، أَنا فَتَلْتُ قَلائِدَ هَدْيِ رَسُولِ اللّهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَها رَسُولُ اللّهِ ﷺ بِيَدَيهِ، ثُمَّ بَعَثَ بِها مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللّهِ ﷺ شَيءٌ أَحَلَّهُ اللّهُ حَتَّى نُحِرَ الهَدْيُ. [طرفه في: ١٦٩٦].

١١١ - بابُ تَقْلِيدِ الغَنَمِ

١٧٠١ - حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا الأَعْمَشُ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: أَهْدَى النَّبِيُّ ﷺ مَرَّةً غَنَماً.

[طرفه في: ١٦٩٦].

١٧٠٢ - حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا إِبْراهِيمُ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عنها قالَتْ: كُنْتُ أَفْتِلُ القَلائِدَ لِلنَّبِيِّ ﷺ، فَيُقَلِّدُ الغَنَمَ، وَيُقِيمُ في أَهْلِهِ حَلالاً. [طرفه في: ١٦٩٦].

١٧٠٣ - حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادٌ: حَدَّثَنا مَنْصُورُ بْنُ المُعْتَمِرِ. وَحَدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: كُنْتُ أَفْتِلُ قَلائِدَ الغَنَمِ لِلنَّبِيِّ ﷺ، فَيَبْعَثُ بِها، ثُمَّ يَمْكُثُ حَلالاً.

[طرفه في: ١٦٩٦].

١٧٠٤ - حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: فَتَلْتُ لِهَدْيِ النَّبِيِّ ﷺ، تَعْنِي القَلائِدَ، قَبْلَ أَنْ يُحْرِمَ.

[طرفه في: ١٦٩٦].

١١٢ - بابُ القَلائِدِ مِنَ العِهْنِ

١٧٠٥ - حدّثنا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنا مُعاذُ بْنُ مُعاذٍ: حَدَّثَنا ابْنُ عَوْنٍ، عَنِ القاسِمِ، عَنْ أُمِّ المُؤْمِنِينَ رَضِيَ اللّهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَها مِنْ عِهْنٍ كانَ عِنْدِي.

[طرفه في: ١٦٩٦].

١١٣ - بابُ تَقْلِيدِ النَّعْلِ

١٧٠٦ - حدّثنا مُحَمَّدٌ: أَخْبَرَنا عَبدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحيى بْنِ أَبِي

١٧٠٠- قوله: أن عبد الله بكسر همزة أن في الفرع وفي غيره بالفتح (شارح).

[114] (Giving in charity) the sacrificial animal's covering

1707- Ali "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered me to give in charity the skin and the coverings of the sacrificial camels which I had slaughtered.

[115] One's buying a sacrificial animal (from some place) on the way

1708- Nafi reported: Ibn Omar "Allah be pleased with both" intended to perform Hajj in the year when Ibn Az'zubair was the ruler.

Somebody said to Ibn Omar: "There is a danger of a looming war between them; and we are afraid that you might be prevented." Ibn Omar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform Umra." Then he set out and when he reached Al'baida , he said: "The ceremonies of both Hajj and Umra are similar.

I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the sacrifice or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (tenth of Dhul'hijja).

Then he slaughtered his sacrifice and shaved his head. Indeed, he regarded the first compass (round Safa and Marwa) as sufficient for Hajj and Umra. Ibn Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did the same."

كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: «ارْكَبْهَا». قالَ: إِنَّهَا بَدَنَةٌ، قالَ: «ارْكَبْهَا». قالَ: فَلَقَدْ رَأَيْتُهُ رَاكِبَهَا، يُسَايِرُ النَّبِيَّ ﷺ، وَالنَّعْلُ فِي عُنُقِهَا. تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ.

حدثنا عثمانُ بنُ عمرَ: أخبرنا عليُّ بنُ المبارَكِ، عن يحيى، عن عِكرِمةَ، عن أبي هريرةَ رضيَ اللهُ عنه، عن النبيِّ ﷺ.

[طرفه في: ١٦٨٩].

١١٤ ـ بابُ الجِلالِ لِلبُدْنِ

وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لا يَشُقُّ مِنَ الجِلالِ إِلاَّ مَوْضِعَ السَّنَامِ، وَإِذَا نَحَرَهَا نَزَعَ جِلالَهَا، مَخَافَةَ أَنْ يُفْسِدَهَا الدَّمُ، ثُمَّ يَتَصَدَّقُ بِهَا.

١٧٠٧ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ قالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلالِ البُدْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.

[الحديث ١٧٠٧ ـ أطرافه في: ١٧١٦، ١٧١٦م، ١٧١٧، ١٧١٨، ٢٢٩٩]

١١٥ ـ بابُ مَنِ اشْتَرَى هَدْيَهُ مِنَ الطَّرِيقِ وَقَلَّدَهَا

١٧٠٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قالَ: أَرَادَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا الحَجَّ، عامَ حَجَّةِ الحَرُورِيَّةِ، في عَهْدِ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا، فَقِيلَ لَهُ: إِنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتَالٌ، وَنَخَافُ أَنْ يَصُدُّوكَ، فَقالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] إِذاً أَصْنَعَ كما صَنَعَ، أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، حَتَّى كانَ بِظَاهِرِ البَيْدَاءِ قالَ: مَا شَأْنُ الحَجِّ وَالعُمْرَةِ إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وَأَهْدَى هَدْياً مُقَلَّداً اشْتَرَاهُ، حَتَّى قَدِمَ، فَطَافَ بِالبَيْتِ وَبِالصَّفَا، وَلَمْ يَزِدْ عَلَى ذٰلِكَ، وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَوْمِ النَّحْرِ، فَحَلَقَ وَنَحَرَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَهُ، الحَجَّ وَالعُمْرَةَ، بِطَوَافِهِ الأَوَّلِ، ثُمَّ قالَ: كَذٰلِكَ صَنَعَ النَّبِيُّ ﷺ.

[طرفه في: ١٦٣٩].

باب ١١٤ـ قوله: الجلال جمع جل وهو ما يوضع على ظهور الدواب.

١٧٠٧ـ قوله: نحرت بهذا الضبط وفي رواية بفتح النون والحاء وسكون الراء وضم الفوقية من الشارح.

١٧٠٨ـ قوله: عام حجة الحرورية أي سنة حج الخوارج سموا حرورية نسبة إلى قرية من قرى الكوفة كان أول اجتماعهم بها خارجين عن طاعة أمير المؤمنين علي كرم الله تعالى وجهه.

ـ قوله: حتى كان وفي بعض النسخ حتى إذا كان.

[116] Slaughtering (sacrifice) cow on behalf of one's wives

1709- A'isha "Allah be pleased with her" narrated: "Five days before the end of Dhul'qa'da we set out from Medina in the company of Allah's Apostle "Allah's blessing and peace be upon him" with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" ordered those who had no Sacrifice with them to finish their Ihram after circumambulating Ka'ba and compassing round Safa and Marwa." A'isha added: "On the day of slaughtering sacrifice some beef was brought to us. I asked: "What is this?" The reply was: "Allah's Apostle "Allah's blessing and peace be upon him" has slaughtered (sacrifices) on behalf of his wives. ""

[117] Slaughtering at Mina, in the place where The Prophet used to slaughter

1710- Nafi reported: Abdullah Ibn Omar "Allah be pleased with both" used to slaughter at Mina in the place where The Prophet "Allah's blessing and peace be upon him" used to slaughter.

1711- Nafi reported: Ibn Omar used to send his sacrifice from Al'muzdalifa (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the slaughtering place of the Prophet .

[118] Slaughtering sacrifice with one's own hand

1712- Anas narrated: The Prophet slaughtered seven sacrificial camels while standing, with his own hands. On the day of Al'ad'ha, he slaughtered (as sacrifice) two horned rams, black and white in colour. (this narration is abridged.

[119] Slaughtering one's sacrifice as it is standing with its leg tied

1713- Abdullah Ibn Omar "Allah be pleased with both" was reported to have passed by a man who had made his sacrificial camel sit to slaughter it. Ibn Omar said: "Slaughter it while it is standing with one leg tied up as is the tradition of Mohammad."

١١٦ ـ بابُ ذَبْحِ الرَّجُلِ البَقَرَ عَنْ نسَائه منْ غَيرِ أَمْرِهِنَّ

١٧٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ، لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ، لا نُرَى إلاَّ الحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ، أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذا طافَ وَسَعَى بَيْنَ الصَّفَا وَالمَرْوَةِ أَنْ يَحِلَّ، قالَتْ: فَدُخِلَ عَلَينَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ، فَقُلتُ: مَا هذا؟ قالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ. قالَ يَحْيى: فَذَكَرْتُهُ لِلقَاسِمِ، فَقالَ: أَتَتْكَ بِالحَدِيثِ عَلَى وَجْهِهِ. [طرفه في: ٢٩٤].

١١٧ ـ بابُ النَّحْرِ في مَنْحَرِ النَّبيِّ ﷺ بِمِنًى

١٧١٠ ـ حدّثنا إِسْحَاقُ بْنُ إِبْراهِيمَ: سَمِعَ خالِدَ بْنَ الحَارِثِ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ كانَ يَنْحَرُ في المَنْحَرِ، قالَ عُبَيْدُ اللَّهِ: مَنْحَرِ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٩٨٢].

١٧١١ ـ حدّثنا إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا موسى بْنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابْنَ عمرَ رَضِيَ اللَّهُ عَنْهُما كانَ يَبْعَثُ بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيلِ، حَتى يُدْخَلَ بِهِ مَنْحَرَ النَّبِيِّ ﷺ، مَعَ حُجَّاجٍ، فِيهِمُ الحُرُّ وَالمَمْلُوكُ. [طرفه في: ٩٨٢].

١١٨ ـ بابُ مَنْ نَحَرَ بِيَدِهِ

١٧١٢ ـ حدّثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أنسٍ: وَذَكَرَ الحَدِيثَ، قالَ: وَنَحَرَ النَّبيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ قِيَاماً، وَضَحَّى بِالمَدِينَةِ كَبْشَينِ أَمْلَحَينِ أَقْرَنَينِ مُخْتَصَراً. [طرفه في: ١٠٨٩].

١١٩ ـ بابُ نَحْرِ الإِبِلِ مُقَيَّدَةً

١٧١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ يُونُسَ، عَنْ زِيادِ بْنِ جُبَيرٍ قالَ: رَأَيْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُها، قالَ: ابْعَثْهَا قِيَاماً مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ ﷺ. وَقالَ شُعْبَةُ، عَنْ يُونُسَ: أَخْبَرَنِي زِيادٌ.

١٧٠٩ـ قوله: أتتك بالحديث على وجهه أي ساقته سياقاً تاماً ولم تختصر منه شيئاً ولا غيرته بتأويل (سارح).

١٧١٠ـ قوله: منحر رسول الله ﷺ بالجر على البدلية ومنى كلها منحر والوجه في تخصيص منحره ﷺ بيان شدة اتباع ابن عمر رضي الله عنهما للسنة كما في الشرح.

١٧١١ـ قوله: من جمع أي من المزدلفة.

١٧١٢ـ قوله: كبشين قيل صوابه بكبشين، ومعنى أملحين: يخالط بياضهما أدنى سواد وقوله: أقرنين أي كبيري القرنين، وقوله مختصراً أي رواه مختصراً كذا في الشرح.

[120] Slaughtering the (sacrificial) camel while standing

1714- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed four Rak'as of Dhuhr in Medina, and Asr as two Rak'as in Dhul'hulaifa where he spent the night. When (the day) dawned, he rode his Mount and started saying: "There is no God (to be worshipped) but Allah, and Glorified be Allah." When he reached Al'baida he recited Talbiya for both Hajj and Umra. When he arrived in Mecca, he ordered them (his companions) to finish their Ihram. The Prophet slaughtered seven (sacrificial) camels with his own hands while the camels were standing. He also sacrificed two horned rams (black and white in colour) at Medina.

1715- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed four Rak'as of Dhuhr in Medina, and Asr as two Rak'as in Dhul'hulaifa. (Aiyub told: A man said to him that Anas resumed): Then he (the Prophet) passed the night there till dawn when he offered the morning (Fajr) prayer. Then he rode his Mount and when it arrived in Al'baida he assumed Ihram for both Umra and Hajj.

[121] The butcher should not be given anything from the sacrifice body (as a wage)

1716- Ali "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to supervise the (slaughtering of sacrificial) camels and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins.

1716- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" ordered me to supervise the slaughtering (of the sacrificing camels) and not to give anything (of their bodies) to the butcher as wages for slaughtering.

١٢٠ ـ بابُ نَحْرِ البُدْنِ قائِمَةً

وَقالَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: سُنَّةَ مُحَمَّدٍ ﷺ. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: ﴿صَوَآفَّ﴾:

[الحج: ٣٦]: قِياماً.

١٧١٤ ـ حدّثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهرَ بالمَدِينَةِ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، فَباتَ بِهَا، فَلَمَّا أَصْبَحَ رَكِبَ رَاحِلَتَهُ، فَجَعَلَ يُهَلِّلُ وَيُسَبِّحُ، فَلَمَّا عَلا عَلَى البَيْداءِ لَبَّى بِهِمَا جَمِيعاً، فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُم أَنْ يَحِلُّوا، وَنَحرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ قِياماً، وَضَحَّى بِالمَدِينَةِ كَبْشَينِ أَمْلَحَينِ أَقْرَنَينِ.

[طرفه في: ١٠٨٩].

١٧١٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا إِسماعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهرَ بِالمَدِينَةِ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ. وَعَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: ثُمَّ باتَ حَتَّى أَصْبَحَ، فَصَلَّى الصُّبحَ، ثُمَّ رَكِبَ رَاحِلَتَهُ، حَتَّى إِذا اسْتَوَتْ بِهِ البَيْداءَ، أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ.

[طرفه في: ١٠٨٩].

١٢١ ـ بابٌ لا يُعْطِي الجَزَّارَ مِنَ الهَدْيِ شَيئاً

١٧١٦ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيانُ قالَ: أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ قالَ: بَعَثَنِي النَّبِيُّ ﷺ، فَقُمْتُ عَلَى البُدْنِ فَأَمَرَنِي فَقَسَمْتُ لُحُومَهَا، ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلالَهَا وَجُلُودَهَا.

[طرفه في: ١٧٠٧].

١٧١٦ م ـ قالَ سُفْيَانُ: وَحَدَّثَنِي عَبْدُ الكَرِيمِ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ قالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقُومَ عَلَى البُدْنِ، وَلا أُعْطِيَ عَلَيهَا شَيئاً فِي جِزارَتِهَا.

[طرفه في: ١٧٠٧].

١٧١٤ ـ قوله: سبعة بدن هكذا بتذكير اسم العدد على تأويل أبعرة كما في الشرح.

١٧١٥ ـ قوله: البيداء نصب على نزع الخافض أي على البيداء (شارح).

باب ١٢٠ ـ قوله: لا يعطي الخ بالبناء للفاعل وفي نسخة بضم أوله وفتح ثالثه مبنياً للمفعول الجزار رفع نائب عن الفاعل (شارح).

١٧١٦ ـ قوله: في جزارتها بكسر الجيم اسم للفعل يعني عمل الجزار.

[122] Giving in charity the sacrifice's skin

1717- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" ordered me to supervise the slaughtering (of the sacrificing camels). He ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins; and not to give anything (of their bodies) to the butcher as wages for slaughtering.

[123] Giving in charity the Sacrificial camels covering sheets

1718- Ali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent as sacrifice one hundred camels and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

[124] Allah's saying: "Behold! We gave the site, to Abraham, of the (sacred) house, (saying): associate not anything (in worship) with me; and sanctify my House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) On every kind of camel, lean on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them, and celebrate the name Of Allah, through the Days Appointed, over the cattle which he has provided for them (for sacrifice): then eat ye Thereof and feed the distressed Ones in want. Then let them complete The rites prescribed For them, perform their vows, And (again) circumambulate The Ancient House. Such (is the Pilgrimage): Whoever honours the sacred Rites of Allah, for him It is good in the sight Of hid Lord. Lawful to you (For food in Pilgrimage) are cattle, Except those mentioned to you (As exceptions): but shun The abomination of idols, And shun the word That is false." (The Pilgrimage "Al'hajj" 26:30)

[125] What one could eat and give in charity from his sacrifice camel

1719- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We never ate the meat of the sacrifices for more than three days of Mina. Later, The Prophet "Allah's blessing and peace be upon him" gave us permission by saying: "Eat and take (meat) with you." So we ate (some) and took (some) with us. " (Ibn Juraij, a sub-narrator said: I asked Ata: "Did Jaber say (that they went on eating the meat) till they reached Medina?" Ata replied: "No."

١٢٢ ـ بابٌ يُتَصَدَّقُ بِجُلُودِ الهَدْيِ

١٧١٧ ـ حدّثنا مسدَّدٌ: حدَّثنا يحيى، عن ابن جريج قال: أخبرني الحسنُ بن مُسلم وعبدُ الكريم الجزريُّ: أنّ مُجاهداً أخبرَهما: أنّ عبدَ الرَّحْمٰنِ بْنَ أبي ليلى أخبرَهُ: أنّ عليّاً رضيَ اللّهُ عنهُ أخبرَهُ: أن النبيَّ ﷺ أمرَهُ أنْ يقومَ على بُدْنِهِ، وأنْ يَقْسِمَ بُدْنَهُ كُلَّها: لُحومَها، وجُلودَها، وجِلالَها، ولا يُعطِيَ في جزارتِها شيئاً.

١٢٣ ـ بابٌ يُتَصَدَّقُ بِجِلالِ البُدْنِ

١٧١٨ ـ حدّثنا أبو نُعيم: حدَّثنا سَيفُ بْنُ أَبِي سُلَيمانَ قال: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَني ابنُ أَبي لَيلَى: أَنَّ عَلِيّاً رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ قال: أَهْدَى النَّبِيُّ ﷺ مِئَةَ بَدَنَةٍ، فَأَمَرَني بِلُحُومِها فَقَسَمْتُها، ثُمَّ أَمَرَني بِجِلالِها فَقَسَمْتُها، ثُمَّ بِجُلُودِها فَقَسَمْتُها.

[طرفه في: ١٧٠٧]

١٢٤ ـ بابٌ

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ البَيتِ أَنْ لا تُشْرِكْ بِي شَيئاً وَطَهِّرْ بَيتِيَ لِلطَّائِفِينَ وَالقَائِمِينَ وَالرُّكَّعِ السُّجُودِ * وَأَذِّنْ في النَّاسِ بِالحَجِّ يَأْتُوكَ رِجالاً وَعَلَى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللّهِ في أَيَّامٍ مَعْلُومَاتٍ عَلَى ما رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ فَكُلُوا مِنْها وَأَطْعِمُوا البَائِسَ الفَقِيرَ * ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالبَيتِ العَتِيقِ * ذلك وَمَن يعظِّمْ حُرُماتِ اللّهِ فهُوَ خيرٌ له عندَ ربّه﴾.

[الحج: ٢٦ ـ ٣٠].

١٢٥ ـ بابُ ما يأكُلُ مِنَ البُدْنِ وما يتصدَّقُ

وَقالَ عُبَيدُ اللّهِ: أَخْبَرَني نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: لا يُؤْكَلُ مِنْ جَزاءِ الصَّيدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوَى ذلِكَ. وَقالَ عَطاءٌ: يَأْكُلُ وَيُطْعِمُ مِنَ المُتْعَةِ.

١٧١٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنِ ابْنِ جُرَيجٍ: حَدَّثَنَا عَطاءٌ: سَمِعَ جابرَ بْنَ عَبْدِ اللّهِ رَضِيَ اللّهُ عنهما يقولُ: كُنّا لا نأكلُ من لحومِ بُدْنِنا فوقَ ثلاثِ منى، فرَخّصَ لنا النبيُّ ﷺ فقال: «كُلوا وَتَزَوَّدوا». فأكلنا وتَزَوَّدْنا. قلتُ لعطاءٍ: أَقالَ: حَتَّى جِئْنَا المَدِينَةَ؟ قال: لا.

[الحديث ١٧١٩ ـ أطرافه في: ٢٩٨٠، ٥٤٢٤، ٥٥٦٧].

باب ١٢٢ ـ قوله يتصدق في رواية بضم أوله مبنياً للمفعول ومثله ما يأتي (شارح).

باب ١٢٤ـ قوله: عبر عن الصلاة بأركانها ولم يذكر الواو بين الركع والسجود لكمال الاتصال بين الركوع والسجود إذ لا ينفك أحدهما عن الآخر في الصلاة فرضا أو نفلا ذكره الشارح.

باب ١٢٥ ـ قوله: من المتعة أي من الهدي المسمى بدم التمتع (شرح).

١٧١٩ـ قوله: فوق ثلاث مني بإضافة ثلاث إلى منى أي الأيام الثلاثة التي يقام بها بمنى (شرح).

1720- A'isha "Allah be pleased with her" narrated: "Five days before the end of Dhul'qa'da we set out from Medina in the company of Allah's Apostle "Allah's blessing and peace be upon him" with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" ordered those who had no Sacrifice with them to finish their Ihram after circumambulating Ka'ba and compassing round Safa and Marwa." A'isha added: "On the day of slaughtering sacrifice some beef was brought to us. I asked: "What is this?" The reply was: "Allah's Apostle "Allah's blessing and peace be upon him" has slaughtered (sacrifices) on behalf of his wives. """

[126] Slaughtering before getting one's hair shaved

1721- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked about a person who had his head shaved before slaughtering (his sacrifice). He replied: "There is no harm, there is no harm."

1722- Ibn Abbas "Allah be pleased with both" narrated: A man said to the Prophet: "I performed The Ifada Circumambulation before stoning Jamra ." The Prophet replied: "There is no harm." The man said: "I had my head shaved before slaughtering." The Prophet replied: "There is no harm." He said: "I have slaughtered the sacrifice before stoning Jamra ." The Prophet replied: "There is no harm."

1723- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked by a man who said: "I have stoned the Jamra in the evening." The Prophet replied: "There is no harm in it." Another man asked: "I had my head shaved before slaughtering." The Prophet replied: "There is no harm in it."

1724- Abu'moosa "Allah be pleased with him" narrated: I came upon Allah's Apostle when he was at Al'batha. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet ." The Prophet said: "You have done well! Go and circumambulate Ka'ba and compass round Safa and Marwa." Then I went to one of the women of Banu'qais who took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of Omar. When I told him about it, he said: "If we follow the Holy Book, then it orders us to complete Hajj and Umra. If we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

١٧٢٠ - حدّثنا خالدُ بنُ مَخلَد: حَدَّثَنا سُليمانُ قالَ: حَدَّثَني يَحْيى قالَ: حَدَّثَتْني عَمْرَةُ قالَت: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنها تَقولُ: خَرَجْنا مَعَ رَسولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِن ذِي القَعْدَةِ، وَلا نُرى إلاَّ الحَجَّ، حَتَّى إذا دَنَوْنا من مَكَّةَ، أَمَرَ رَسُولُ اللَّهِ ﷺ مَن لَمْ يَكُن مَعَهُ هَدْيٌ، إذا طافَ بالبَيتِ، ثمَّ يَحِلُّ، قالَتْ عائِشةُ رَضِيَ اللَّهُ عَنها: فَدُخِلَ علينا يومَ النَّحرِ بلَحمِ بقَرٍ، فقلتُ: ما هذا؟ فقِيلَ: ذبحَ النَّبيُّ ﷺ عن أزواجِه. قالَ: يَحيى: فذكَرتُ هذا الحدِيثَ للقاسِمِ، فقالَ: أتتك بالحديثِ على وجْهِه.

[طرفه في: ٢٩٤].

١٢٦ - بابُ الذَّبحِ قبْلَ الحَلقِ

١٧٢١ - حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ حَوْشَبٍ: حَدَّثَنا هُشَيمٌ: أَخْبَرَنا مَنصُورٌ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّن حَلَقَ قَبلَ أَنْ يَذْبَحَ، وَنَحْوِهِ، فَقالَ: «لاَ حَرَجَ، لاَ حَرَجَ».

[طرفه في: ٨٤].

١٧٢٢ - حدّثنا أَحْمَدُ بنُ يُونُسَ: أَخْبَرَنا أَبُو بَكْرٍ عَنْ عَبْدِ العَزيزِ بنِ رُفَيعٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: قالَ رَجلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبلَ أَنْ أَرْمِيَ، قالَ: «لا حرجَ». قالَ: حلقتُ قبلَ أن أذبحَ، قالَ: «لا حرجَ». قالَ: ذبحتُ قبلَ أن أرمِيَ، قالَ: «لا حرجَ». وقالَ عبدُ الرَّحِيمِ الرَّازِيُّ، عَنِ ابْنِ خُثَيمٍ: أَخْبَرَنِي عَطاءٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ. وَقالَ القَاسِمُ بنُ يَحْيَى: حَدَّثَنِي ابْنُ خُثَيمٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. وَقالَ عَفَّانُ، أُراهُ، عَنْ وُهَيبٍ: حَدَّثَنا ابْنُ خُثَيمٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ. وَقالَ حَمَّادٌ، عَنْ قَيسِ بنِ سَعْدٍ، وَعَبَّادِ بنِ مَنصُورٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٨٤].

١٧٢٣ - حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: سُئِلَ النَّبِيُّ ﷺ فَقالَ: رَمَيتُ بَعْدَ ما أَمْسَيتُ، فَقالَ: «لا حَرَجَ». قالَ: حَلَقْتُ قَبلَ أَنْ أَنْحَرَ، قالَ: «لاَ حَرَجَ». [طرفه في: ٨٤].

١٧٢٤ - حدّثنا عَبْدانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَيسِ بنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنهُ قالَ: قَدِمْتُ عَلى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالبَطْحاءِ، فَقالَ: «أَحجَجْتَ»؟ قُلتُ: نَعَم، قالَ: «بِما أَهْلَلتَ»؟ قُلتُ: لَبَّيكَ بِإِهْلالٍ كَإِهْلالِ النَّبِيِّ ﷺ، قالَ:

١٧٢٠- قوله: إذا طاف بالبيت جواب إذا محذوف أي يتم عمرته (شرح).

١٧٢٢- قوله: زرت أي طفت طواف الزيارة (شارح).

١٧٢٤- قوله: بما أهللت بإثبات ألف ما الاستفهامية مع دخول الجار عليها وهو قليل ولابن عساكر بحذفها (شارح).

[127] One's matting his hair when assuming Ihram

1825- Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

[128] One's getting his hair cut short or shaved after finishing Ihram

1726- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" got his head shaved after performing his Hajj.

1727- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "And to those who get their hair cut short."

1728- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who get their heads shaved." The people asked: "Also those who get their hair cut short?" The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who have their heads shaved." The people said: "Also those who get their hair cut short?" he said as such thrice. Then he "Allah's blessing and peace be upon him" said: "also (forgive) those who get their hair cut short."

1729- Abdullah “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” and some of his companions got their heads shaved (after finishing their Ihram), while some others cut their hair short.

1730- Mo'awiya "Allah be pleased with him" reported: I cut short the hair of Allah's Apostle "Allah's blessing and peace be upon him" with a long blade.

«أَحْسَنْتَ، انطَلِقْ، فَطُف بِالبَيتِ وَبِالصَّفَا وَالمَرْوَةِ». ثُمَّ أَتَيتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيسٍ، فَفَلَتْ رَأْسِي ثُمَّ أَهْلَلتُ بِالحَجِّ، فَكُنْتُ أُفْتِي بِهِ النَّاسَ، حَتَّى خِلافَةِ عُمَرَ رَضِيَ اللَّهُ عَنهُ فَذَكَرْتُهُ لَه، فَقَالَ: إن نَأْخُذْ بِكِتَابِ اللَّهِ، فَإنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الهَدْيُ مَحِلَّهُ. [طرفه في: ١٥٥٩]

١٢٧ ـ بابُ مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الإِحْرَامِ وَحَلَق

١٧٢٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ، ما شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِل أَنْتَ مِنْ عُمْرَتِكَ؟ قال: «إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حَتَّى أَنْحَرَ». [طرفه في: ١٥٦٦].

١٢٨ ـ بابُ الحَلْقِ وَالتَّقْصِيرِ عِنْدَ الإِحْلالِ

١٧٢٦ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبُ بْنُ أَبِي حَمْزَةَ: قالَ نَافِعٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهما يَقُولُ: حَلَقَ رَسُولُ اللَّهِ ﷺ في حَجَّتِهِ.

[الحديث ١٧٢٦ ـ طرفاه في: ٤٤١٠، ٤٤١١].

١٧٢٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: وَالمقَصِّرِينَ يا رَسُولَ اللَّهِ؟ قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: وَالمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قالَ: «وَالمُقَصِّرِينَ». وَقالَ اللَّيثُ: حَدَّثَنِي نَافِعٌ: «رَحِمَ اللَّهُ المُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَينِ. قال: وَقالَ عُبَيدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، وَقالَ فِي الرَّابِعَةِ: «وَالمُقَصِّرِينَ».

١٧٢٨ ـ حدثنا عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ: حَدَّثَنَا عُمَارَةُ بْنُ القَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلمُحَلِّقِينَ». قالُوا: وَلِلمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلمُحَلِّقِينَ» قالُوا: وَلِلمُقَصِّرِينَ؟ قالَهَا ثَلاثاً، قال: «وَلِلمُقَصِّرِينَ».

١٧٢٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قال: حَلَقَ النَّبِيُّ ﷺ وَطَائِفَةٌ مِنْ أَصْحَابِهِ، وَقَصَّرَ بَعْضُهُمْ.

[طرفه في: ١٦٣٩].

١٧٣٠ ـ حَدَّثَنَا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ الحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُمْ قالَ: قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ.

= قوله ففلت رأسي فاستخرجت القمل منه ا هـ هذا معنى الفلي وقد عرفت معنى التلبيد فلا نعيده.

١٧٣٠ـ قوله: (المشقص) قيل هو نصل عريض وقيل طويل وليس بعريض وقوله: قصرت عن رسول الله الظاهر أن فيه حذفاً تقديره قصرت أنا شعري عن أمر رسول الله ﷺ.

[129] Cutting the hair short of he, who intended to perform Hajj At'tamattu and finished Ihram for Umra

1731- Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" reached Mecca, he ordered his companions (who had no sacrifice with them) to circumambulate Ka'ba, compass round Safa and Marwa, and then finish their Ihram by getting their heads shaved or cutting their hair short.

[130] Visiting (and circumambulating Ka'ba) on the day of slaughtering

The Messenger of Allah "Allah's blessing and peace be upon him" was reported, according to A'isha and Ibn Abbas "Allah be pleased with them" to have delayed his visit (circumambulation)to the night. On the other hand, Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) visited (and circumambulated) Ka'ba during the days of Mina.

1732- Abdullah Ibn Omar "Allah be pleased with both" was reported to have circumambulated Ka'ba once and then took a nap. Then he came to Mina (on the day of slaughtering).

1733- A'isha "Allah be pleased with her" narrated: We performed Hajj with the Prophet and offered the Ifada circumambulation on the Day of slaughtering. Safiyya got her menses and the Prophet desired from her what a husband desires from his wife. I said to him: "O Allah's Apostle! She is having her menses." He said: "Is she going to detain us?" We informed him that she had offered The Ifada circumambulation on the Day of slaughtering. He said: "(Then you can) depart."

[131] What about he who threw after midday, or got his head shaved before slaughtering, either forgetfully or unknowingly

1734- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked about slaughtering, shaving (of the head), and stoning of the Jamra before or after the due times. He said: "There is no harm in all of that."

1735- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked (as regards the ceremonies of Hajj) at Mina on the Day of slaughtering and he replied that there was no harm. Then a man said to him: "I got my head shaved before slaughtering." He replied: "Slaughter (now) and there is no harm in it." (Another) man said: "I stoned the Jamra after midday." The Prophet replied: "There was no harm in it."

١٢٩ ـ باب تقْصِيرِ المُتَمَتِّعِ بَعْدَ العُمْرَةِ

١٧٣١ ـ حدّثنا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ، ثُمَّ يَحِلُّوا، وَيَحْلِقُوا أَوْ يُقَصِّرُوا. [طرفه في: ١٥٤٥].

١٣٠ ـ باب الزِّيَارَةِ يَوْمَ النَّحْرِ

وَقالَ أَبُو الزُّبَيرِ، عَنْ عائِشَةَ، وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَخَّرَ النَّبِيُّ ﷺ الزِّيَارَةَ إِلَى اللَّيلِ. وَيُذْكَرُ عَنْ أَبِي حَسَّانَ٢، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كانَ يَزُورُ البَيتَ أَيَّامَ مِنًى.

١٧٣٢ ـ وَقالَ لَنَا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ طافَ طَوَافاً وَاحِداً، ثُمَّ يَقِيلُ، ثُمَّ يَأْتِي مِنًى، يَعْنِي يَوْمَ النَّحْرِ، وَرَفَعَهُ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيدُ اللَّهِ.

١٧٣٣ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ قالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: حَجَجْنَا مَعَ النَّبِيِّ ﷺ، فَأَفَضْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةُ، فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا ما يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهَا حائِضٌ، قالَ: «حابِسَتُنَا هِيَ». قالُوا: يَا رَسُولَ اللَّهِ أَفَاضَتْ يَوْمَ النَّحْرِ، قالَ: «اخْرُجُوا». وَيُذْكَرُ عَنِ القَاسِمِ، وَعُرْوَةَ، وَالأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَفَاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

[طرفه في: ٢٩٤].

١٣١ ـ باب إِذَا رَمَى بَعْدَ ما أَمْسَى، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، نَاسِياً أَوْ جاهِلاً

١٧٣٤ ـ حَدَّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: فِي الذَّبْحِ وَالحَلْقِ وَالرَّمْيِ، وَالتَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ: «لا حَرَجَ».

[طرفه في: ٨٤]

١٧٣٥ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ يُسْأَلُ يَوْمَ النَّحْرِ بِمِنًى، فَيَقُولُ: «لا حَرَجَ». فَسَأَلَهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، قالَ: «اذْبَحْ وَلا حَرَجَ». وَقالَ: رَمَيْتُ بَعْدَ ما أَمْسَيتُ، فَقَالَ: «لا حَرَجَ». [طرفه في: ٨٤].

باب ١٣٠ ـ قوله حسان بالصرف وعدمه (شارح).

[132] One's giving the religious opinions while riding his mount at (the place of) Jimar

1736- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jimar) at Mina during his last Hajj.. People asked him questions. A man came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered before stoning Jamra ." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm." So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

1737- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: I witnessed the Prophet when he was delivering the sermon on the Day of slaughtering. A man stood up and said: "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said): "I slaughtered the sacrifice before the throwing of Jamra." So, people asked about many things alike. The Prophet said: "Do it (now) and there is no harm in all these cases." Whenever the Prophet was asked about anything on that day, he replied: "Do it (now) and there is no harm in it."

1738- Abdullah Ibn Amr Ibn Al'ass narrated: (Similar as 1736 and 1737).

[133] The sermon on the days of Mina

1739- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle delivered a sermon on the Day of slaughtering , in which he said: "O people! (Tell me) what is the day today? " The people replied: "It is the forbidden (sacred) day. " He asked again: "What town is this? " They replied: "It is the forbidden (Sacred) town." He asked: "Which month is this?" They replied: "It is the forbidden (Sacred) month. " He said: "No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours. " The Prophet repeated his statement again and again. After that he raised his head and said: "O Allah! Haven't I reported (Your Message) to them? Haven't I reported Your Message to them?" Ibn Abbas added: By he, in Whose Hand my soul is, it was his (Prophet's) will to his followers: "It is incumbent upon those who are present to report to those who are absent. Beware! Don't renegade (as) disbelievers after me, Striking the necks of one another."

١٣٢ ـ باب الفُتْيَا عَلَى الدَّابَّةِ عِنْدَ الجَمْرَةِ

١٧٣٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ. فقالَ رَجُلٌ: لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، قالَ: «اذبحْ وَلاَ حَرَجَ». فَجاءَ آخرُ فقالَ: لَمْ أَشعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، قالَ: «ارمِ وَلا حَرجَ» فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قالَ: «افعَلْ وَلاَ حَرَجَ».

[طرفه في: ٨٣].

١٧٣٧ ـ حدّثنا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّهُ شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَومَ النَّحرِ، فقامَ إِليهِ رَجلٌ فقالَ: كُنْتُ أَحسبُ أَنْ كذا قبلَ كذا، ثُمَّ قامَ آخرُ فقالَ: كُنْتُ أَحسبُ أَنْ كذا قَبْلَ كذا، حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْبَاهَ ذلكَ، فَقالَ النَّبِيُّ ﷺ: «افعَلْ وَلاَ حَرَجَ» لَهُنَّ كُلِّهِنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلاَّ قالَ: «افعَلْ وَلاَ حَرَجَ». [طرفه في: ٨٣].

١٧٣٨ ـ حدّثنا إِسْحاقُ قالَ: أَخْبَرَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنهُمَا قالَ: وَقفَ رَسولُ اللَّهِ ﷺ على ناقتِه، فذكَرَ الحديثَ. تابَعَهُ مَعْمَرٌ عَنِ الزُّهرِيِّ. [طرفه في: ٨٣].

١٣٣ ـ بابُ الخُطْبَةِ أَيَّامَ مِنًى

١٧٣٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيلُ بْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يومَ النَّحْرِ فقالَ: «يا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هذا»؟ قالُوا: يَوْمٌ حَرامٌ، قالَ: «فأيُّ بَلَدٍ هذا»؟ قالوا: بَلَدٌ حَرامٌ، قالَ: «فأيُّ شَهْرٍ هذا»؟ قالُوا: شَهرٌ حَرَامٌ، قالَ: «فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ عَلَيكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ هذا». فَأَعادَهَا مِراراً، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «اللَّهُمَّ هل بَلَّغْتُ، اللَّهُمَّ هل بلَّغتُ»؟ قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: فَوالَّذِي نَفْسِي بِيَدِه، إِنَّهَا لَوَصِيَّتُهُ إِلى أُمَّتِه: «فَلْيُبْلِغِ الشَّاهِدُ الغَائِبَ، لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[الحديث ١٧٣٩ ـ طرفه في: ٧٠٧٩].

١٧٣٦ـ قوله: لم أشعر، أي لم أفطن أن النحر قبل الحلق هذا في الأول والمعنى في الثاني لم أفطن أن الرمي قبل النحر.

١٧٣٩ـ قوله: يضرب برفع يضرب جملة مستأنفة مبنية لقوله: لا ترجعوا بعدي كفاراً ويجوز الجزم انظر الشارح.

1740- Ibn Abbas narrated: (The same as above).

1741- Abu'bakra narrated: The Prophet delivered to us a sermon on the Day of slaughtering. He said: "Do you know what is the day today?" We said: "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said: "Isn't it the Day of slaughtering?" We said: "It is so." He further asked: "Which month is this?" We said: "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said: "Isn't it the month of Dhul'hijja?" We replied: "Yes! It is so." He further asked: "What town is this?" We replied: "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said: "Isn't it the forbidden (Sacred) town (of Mecca)?" We said: "Yes, it is so." He said: "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. Haven't I reported Allah's message to you?" They said: "Yes." He said: "O Allah! Be witness. So it is incumbent upon those who are present to report it to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will report it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks of one another."

1742- Ibn Omar "Allah be pleased with both" narrated: At Mina, The Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Do you know what is the day today?" The people replied: "Allah and His Apostle know it better." He said: "It is the forbidden (sacred) day. Do you know what town is this?" They replied: "Allah and His Apostle know it better." He said: "This is the forbidden (Sacred) town (Mecca). Do you know which month is this?" The people replied: "Allah and His Apostle know it better." He said: "This is the forbidden (sacred) month." The Prophet added: "Verily! Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours." According to another narration through Ibn Omar too: On the Day of slaughtering (tenth of Dhul'hijja), the Prophet stood in between the Jimar during his Hajj which he performed and said: "This is the (greatest) Day of the greater pilgrimage." The Prophet started saying repeatedly: "O Allah! Be Witness (I have reported Your Message)." He then bade the people farewell. People said: "This is The Farewell Hajj."

[134] Is it permissible for those who provide pilgrims with water to stay the nights of Mina in Mecca

1743- Ibn Omar "Allah be pleased with both" narrated: The Prophet permitted the people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

١٧٤٠ ـ حدّثنا حَفصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَمْرو قالَ: سَمِعْتُ جابِرَ بْنَ زَيدٍ قالَ: سمِعتُ ابْنَ عبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفاتٍ. تابَعَهُ ابْنُ عُيَينَةَ عَنْ عَمْرو.

[الحديث ١٧٤٠ ـ أطرافه في: ١٨١٢، ١٨٤١، ١٨٤٣، ٥٨٠٤، ٥٨٥٣].

١٧٤١ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ: حَدَّثَنا قُرَّةُ، عَنْ مُحَمَّدِ بْنِ سِيرينَ قالَ: أَخْبَرَني عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، وَرَجُلٌ أَفضلُ في نَفسِي مِنْ عَبْدِ الرَّحْمٰنِ، حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ النَّحرِ، قالَ: «أَتَدرُونَ أَيُّ يَوْمٍ هذا»؟ قُلنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ يَوْمَ النَّحْرِ»؟! قُلنا: بَلَى، قالَ: «أَيُّ شَهْرٍ هذا»؟ قُلنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ، فَقالَ: «أَلَيسَ ذُو الحَجَّةِ»؟! قُلنا: بَلَى، قالَ: «أَيُّ بَلَدٍ هذا»؟ قُلنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَتْ بِالبَلدَةِ الحَرامِ»؟ قُلنا: بَلَى. قالَ: «فَإِنَّ دِماءَكُم، وَأَموَالَكُم عَلَيكُم حَرامٌ، كَحُرمَةِ يَوْمِكُمْ هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا، إِلَى يَوْمِ تَلقَوْنَ رَبَّكُمْ، أَلاَ هَلْ بَلَّغْتُ»؟ قالُوا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعى مِنْ سامِعٍ، فَلاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[طرفه في: ٦٧].

١٧٤٢ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ بِمِنًى: «أَتَدْرُونَ أَيُّ يَوْمٍ هذا»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقالَ: «فَإِنَّ هذا يَوْمٌ حَرامٌ، أَفَتَدْرُونَ أَيُّ بَلَدٍ هذا»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «بَلَدٌ حَرامٌ، أَفَتَدْرُونَ أَيُّ شَهْرٍ هذا»؟ قالوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «شَهْرٌ حَرامٌ». قالَ: «فَإِنَّ اللَّهَ حَرَّمَ عَلَيكُمْ دِماءَكُمْ وَأَمْوالَكُمْ وَأَعْرَاضَكُمْ، كَحُرمَةِ يَوْمِكُمْ هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا». وَقالَ هِشَامُ بْنُ الغَازِ: أَخْبَرَني نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: وَقَفَ النَّبِيُّ ﷺ يَوْمَ النَّحرِ بَينَ الجَمَراتِ في الحَجَّةِ الَّتِي حَجَّ بِهذا، وَقالَ: «هذا يَوْمُ الحَجِّ الأَكْبَرِ». فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اشْهَدْ». وَوَدَّعَ النَّاسَ، فَقالُوا: هذِهِ حَجَّةُ الوَدَاعِ.

[الحديث ١٧٤٢ ـ أطرافه في: ٤٤٠٣، ٦٠٤٣، ٦١٦٦، ٦٧٨٥، ٦٨٦٨، ٧٠٧٧].

١٣٤ ـ بابُ هَل يَبِيتُ أَصْحَابُ السِّقَايَةِ أَوْ غَيرُهُمْ بِمَكَّةَ لَيالِيَ مِنًى؟

١٧٤٣ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيمُونٍ: حَدَّثَنا عِيسَى بْنُ يُونُسَ: عَنْ عُبَيدِ

١٧٤١ـ قوله: ذو الحجة بالرفع اسم ليس وخبرها محذوف أي أليسه ذو الحجة وفي رواية قال ذو الحجة بإسقاط الفاء وأليس والتقدير هو ذو الحجة وفي بعض الأصول أليس ذا الحجة بالنصب خبر ليس ا هـ من الشارح.

١٧٤٢ـ قوله: الغاز بحذف الياء اكتفاء بالكسر وجاء إثباتها أيضاً قوله بهذا انظر الشارح لهذا.

1744- Ibn Omar narrated: the Prophet allowed people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

1745- Ibn Omar narrated: Al'abbas asked the permission of the Prophet to stay at Mecca during the nights of Mina in order to provide people with water. So the Prophet allowed him.

[135] Throwing the Jimar (Sin.: Jamra)

Jaber told that The Messenger of Allah "Allah's blessing and peace be upon him" stoned the Jamra at forenoon. Then he threw again when the sun declined.

1746- Wabra told that he had asked Ibn Omar "Allah be pleased with both": "When should I stone the Jamra?" He replied: "When your leader does that." He was asked again the same question. He replied: "We used to wait till the sun declined and then we would do stone the Jimar (on the eleventh and twelfth of Dhul'hijja)."

[136] Stoning Jamra from the middle of the valley

1747- Abdur'rahman Ibn Yazid reported: Abdullah Ibn Mas'ood "Allah be pleased with him" stoned the Jamra from the middle of the valley. I said to him: "O Abu Abdur'rahman! there are people who used to throw from above the valley." Ibn Mas'ood commented: "By he, except whom, there is no God at all! This is the place from where he, to whom The Sura of Al'baqara had been sent down, (had thrown them)" (meaning The Prophet "Allah's blessing and peace be upon him").

[137] Stoning with seven pebbles

1748- Abdur'rahman Ibn Yazid reported: Abdullah Ibn Mas'ood "Allah be pleased with him" reached the big Jamra (of Al'aqaba). He kept the Ka'ba on the left side and Mina on his right side and stoned with seven pebbles (the Jamra) and said: "The one on whom The Sura of Al'baqara was revealed (The Prophet) had stoned similarly."

[138] Keeping The House (Ka'ba) on one's left side while stoning the Jamra

1749- Abdur'rahman Ibn Yazid reported that he had accompanied Abdullah Ibn Mas'ood "Allah be pleased with him" in pilgrimage, and saw him stoning the big Jamra (of Al'aqaba), while keeping the Ka'ba on the left side and Mina on his right side, with seven pebbles. Then he said: "This is the place where The one on whom The Sura of Al'baqara was revealed (The Prophet) had stood."

اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَخَّصَ النَّبِيُّ ﷺ.

[طرفه في: ١٦٤٣].

١٧٤٤ ـ حدثنا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَذِنَ.

١٧٤٥ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ العَبَّاسَ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ النَّبِيَّ ﷺ لِيَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ. تَابَعَهُ أَبُو أُسَامَةَ، وَعُقْبَةُ بْنُ خَالِدٍ، وَأَبُو ضَمْرَةَ. [١٦٣٤].

١٣٥ ـ بابُ رَمْيِ الجِمَارِ

وَقَالَ جَابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضُحًى، وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ.

١٧٤٦ ـ حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ وَبَرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَتَى أَرْمِي الجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمِهْ، فَأَعَدْتُ عَلَيْهِ المَسْأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا.

١٣٦ ـ بابُ رَمْيِ الجِمَارِ مِنْ بَطْنِ الوَادِي

١٧٤٧ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الوَادِي، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ: إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا؟ فَقَالَ: وَالَّذِي لَا إِلَٰهَ غَيْرُهُ، هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ. وَقَالَ عَبْدُ اللَّهِ بْنُ الوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الأَعْمَشُ: بِهَذَا.

[الحديث ١٧٤٧ ـ أطرافه في: ١٧٤٨، ١٧٤٩، ١٧٥٠].

١٣٧ ـ بابُ رَمْيِ الجِمَارِ بِسَبْعِ حَصَيَاتٍ

ذَكَرَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٧٤٨ ـ حدثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ انْتَهَى إِلَى الجَمْرَةِ الكُبْرَى، جَعَلَ البَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، وَرَمَى بِسَبْعٍ، وَقَالَ: هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ. [طرفه في: ١٧٤٧].

١٣٨ ـ بابُ مَنْ رَمَى جَمْرَةَ العَقَبَةِ، فَجَعَلَ البَيْتَ عَنْ يَسَارِهِ

١٧٤٩ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، فَرَآهُ يَرْمِي الجَمْرَةَ الكُبْرَى بِسَبْعِ حَصَيَاتٍ، فَجَعَلَ البَيْتَ

١٧٤٦ـ قوله: فارمه بهاء ساكنة للسكت والهمزة وصل (شارح). قوله: نتحين أي نراقب الوقت (شارح)

[139] Saying Takbir with each throwing of a pebble

1750- Al'a'mash narrated: I heard Al'hajjaj saying on the pulpit: "The Sura in which the Heifer is mentioned and the Sura in which the family of Imran is mentioned and the Sura in which the women is mentioned." I mentioned this to Ibrahim, who said: Abdur'rahman Ibn Yazid told me: "I was with Ibn Mas'ood, when he did the throwing of the Jamra of Al'aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: Allaho Akbar (Allah is greater) on throwing every pebble. Then he said: "By he, except Whom there is no God to be worshipped, here (at this place) stood the one on whom The Sura of Al'baqara was revealed."

[140] What about stoning the Jamra of Al'aqaba without staying (sometime for invocation as in the first two Jamras)

(This was what Ibn Omar reported).

[141] Standing to face the Qiblah after stoning the two Jamras

1751- Abdullah Ibn Omar "Allah be pleased with both" was reported to have used to stone the nearest Jamra to the Khaif mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would stone the middle Jamra and then he would go to the left, towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would stone the great Jamra of Al'aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[142] Raising one's hands at both of the nearest and the middle Jamra

1752- Abdullah Ibn Omar "Allah be pleased with both" was reported to have used to stone the nearest Jamra to the Khaif mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would stone the middle Jamra and then he would go to the left, towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would stone the great Jamra of

عَنْ يَسارِه وَمِنًى عَنْ يَمينِه، ثُمَّ قالَ: هذا مَقامُ الَّذي أُنْزِلَتْ عَلَيه سُورَةُ البَقَرَةِ ﷺ.

[طرفه في: ١٧٤٧].

١٣٩ ـ بابٌ يُكَبِّرُ مَعَ كُلِّ حَصاةٍ

قالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٧٥٠ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الواحِدِ: حَدَّثَنا الأَعْمَشُ قال: سَمِعْتُ الحَجَّاجَ يَقُولُ عَلى المِنْبَرِ: السُّورَةُ الَّتي يُذْكَرُ فيهَا البَقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فيهَا آلُ عِمرَانَ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ، قالَ: فَذَكَرْتُ ذلِكَ لإِبْراهِيمَ، فَقالَ: حَدَّثَنِي عَبْدُ الرَّحمٰنِ بْنُ يزيد: أَنَّهُ كانَ مَعَ ابْنِ مَسعودٍ رَضِيَ اللَّهُ عَنْهُ، حِينَ رَمى جَمْرَةَ العَقَبَةِ، فَاسْتَبْطَنَ الوَادِيَ، حَتّى إِذا حاذَى بِالشَّجَرَةِ اعْتَرَضَهَا، فَرَمى بِسَبْعِ حَصَياتٍ، يُكَبِّرُ مَعَ كُلِّ حَصاةٍ، ثُمَّ قالَ: مِنْ هَاهُنَا، وَالَّذي لا إِلٰهَ غَيرُهُ، قامَ الَّذي أُنْزِلَتْ عَلَيهِ سُورَةُ البَقَرَةِ ﷺ.

[طرفه في: ١٧٤٧].

١٤٠ ـ بابُ مَنْ رَمى جَمْرَةَ العَقَبَةِ وَلَمْ يَقِفْ

قالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٤١ ـ بابٌ إِذا رَمى الجَمْرَتَينِ، يَقُومُ وَيُسْهِلُ، مُسْتَقْبِلَ القِبْلَةِ

١٧٥١ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا طَلْحَةُ بْنُ يَحْيى: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كانَ يَرْمِي الجَمْرَةَ الدُّنْيا بِسَبْعِ حَصَياتٍ، يُكَبِّرُ عَلى إِثْرِ كُلِّ حَصاةٍ، ثُمَّ يَتَقَدَّمُ حَتّى يُسْهِلَ، فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَوِيلاً، وَيَدْعُو وَيَرْفَعُ يَدَيهِ، ثُمَّ يَرْمِي الوُسْطى ثُمَّ يَأْخُذُ ذاتَ الشِّمالِ فَيَسْتَهِلُ، وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَوِيلاً، وَيَدْعُو وَيَرْفَعُ يَدَيهِ، وَيَقُومُ طَوِيلاً، ثُمَّ يَرْمِي جَمْرَةَ ذاتِ العَقَبَةِ مِنْ بَطْنِ الوَادِي، وَلاَ يَقِفُ عِنْدَهَا، ثُمَّ يَنْصَرِفُ، فَيَقُولُ: هَكَذا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[الحديث ١٧٥١ ـ طرفاه في: ١٧٥٢، ١٧٥٣].

١٤٢ ـ باب رَفعِ اليَدَينِ عِنْدَ جَمْرَةِ الدُّنْيا وَالوُسْطى

١٧٥٢ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كانَ يَرْمِي

باب ١٤١ ـ قوله: ويسهل أي يقصد السهل من الأرض فينزل إليه من بطن الوادي بحيث لا يصيبه المتطاير من الحصى الذي يرمى به.

١٧٥١ ـ قوله: الجمرة الدنيا أي القريبة إلى جهة مسجد الخيف.

ـ قوله: فيستهل بهذا الضبط ولأبي ذر وابن عساكر فيسهل بضم التحتية وإسقاط الفوقية قاله الشارح والمعنى ما قدمناه.

Al'aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say: "I saw The Prophet "Allah's blessing and peace be upon him" doing the same."

[143] One's supplication at the two Jamras

1753- Az'zuhri narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to stone the Jamra which is near to the Mina mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead where he would stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would stone the middle Jamra with seven small pebbles and magnify Allah after throwing every pebble. Then he would go to the left, towards the valley, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would stone the great Jamra of Al'aqaba from the middle of the valley with seven small pebbles and magnify Allah after throwing every pebble. But he would not stay by it, and then he would leave. Az'zuhri said that Salim Ibn Abdullah Ibn Omar had narrated to him the same.

[144] Applying perfume after stoning the Jimar and before offering the Ifada circumambulation

1754- A'isha "Allah be pleased with her" narrated: I scented The Messenger of Allah "Allah's blessing and peace be upon him" with my hand after he had finished his Ihram and before he (assumed Ihram and) offered the Ifada circumambulation.

[145] The last (farewell) circumambulation

1755- Ibn Abbas "Allah be pleased with both" narrated: The people were ordered to do the farewell circumambulation of Ka'ba as the last thing, before leaving (Mecca), except the menstruating women who were excused.

1756- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered the Dhuhr, Asr, Maghrib and the Isha prayers and slept for a while at a place called Al'muhassab and then rode to Ka'ba and circumambulated it.

[146] When the woman gets her menses after offering the Ifada circumambulation

1757- A'isha "Allah be pleased with her" narrated: Safiyya Bint Huyai the wife of the Prophet got her menses, and Allah's Apostle was informed of that. He said: "Would she delay us?" People said: "She has already performed the Ifada circumambulation." He said: "Then she will not (delay us)."

الجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، ثُمَّ يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ فَيُسْهِلُ، فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِيَاماً طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ الوُسْطَى كَذَلِكَ، فَيَأْخُذُ ذَاتَ الشِّمَالِ فَيُسْهِلُ، وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِيَاماً طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ ذَاتَ العَقَبَةِ مِنْ بَطْنِ الوَادِي، وَلَا يَقِفُ عِنْدَهَا، وَيَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ. [طرفه في: ١٧٥١].

١٤٣ - بابُ الدُّعاءِ عِنْدَ الجَمْرَتَيْنِ

١٧٥٣ - وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَمَى الجَمْرَةَ الَّتِي تَلِي مَسْجِدَ مِنًى، يَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ تَقَدَّمَ أَمَامَهَا، فَوَقَفَ مُسْتَقْبِلَ القِبْلَةِ، رَافِعاً يَدَيْهِ يَدْعُو، وَكَانَ يُطِيلُ الوُقُوفَ، ثُمَّ يَأْتِي الجَمْرَةَ الثَّانِيَةَ، فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ يَنْحَدِرُ ذَاتَ اليَسَارِ، مِمَّا يَلِي الوَادِيَ، فَيَقِفُ مُسْتَقْبِلَ القِبْلَةِ رَافِعاً يَدَيْهِ يَدْعُو، ثُمَّ يَأْتِي الجَمْرَةَ الَّتِي عِنْدَ العَقَبَةِ، فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ، ثُمَّ يَنْصَرِفُ وَلَا يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ مِثْلَ هَذَا، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. [طرفه في: ١٧٥١].

١٤٤ - بابُ الطِّيبِ بَعْدَ رَمْيِ الجِمَارِ، وَالحَلْقِ قَبْلَ الإِفَاضَةِ

١٧٥٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ القَاسِمِ: أَنَّهُ سَمِعَ أَبَاهُ، وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ، يَقُولُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ، حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ، وَبَسَطَتْ يَدَيْهَا. [طرفه في: ١٥٣٩].

١٤٥ - بابُ طَوَافِ الوَدَاعِ

١٧٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرَ عَهْدِهِمْ بِالبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الحَائِضِ.

[طرفه في: ٣٢٩].

١٧٥٦ - حَدَّثَنَا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الحَارِثِ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالعَصْرَ، وَالمَغْرِبَ وَالعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى البَيْتِ فَطَافَ بِهِ. تَابَعَهُ اللَّيْثُ: حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: عَنِ النَّبِيِّ ﷺ. [الحديث ١٧٥٦ - طرفه في: ١٧٦٤].

١٤٦ - بابُ إِذَا حَاضَتِ المَرْأَةُ بَعْدَ مَا أَفَاضَتْ

١٧٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ، زَوْجَ النَّبِيِّ ﷺ، حَاضَتْ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَحَابِسَتُنَا هِيَ؟!». قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ، قَالَ: «فَلَا إِذاً».

[طرفه في: ٢٩٤].

1758- Ikrima narrated: The people of Medina asked Ibn Abbas about a woman who got her menses after performing the Ifada circumambulation. He said: "She could depart (from Mecca)." They said: "We will not act on your opinion and ignore that of Zaid." Ibn Abbas said: "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Ommu'sulaim. She told them the narration of Safiyya.

1759- The same narration as above.

1760- Ibn Abbas "Allah be pleased with both" narrated that the menstruating woman had been permitted to depart (from Mecca) if she had offered the Ifada circumambulation.

1761- Ibn Omar "Allah be pleased with both" told that they (the menstruating women) should not depart. But later he said that The Prophet "Allah's blessing and peace be upon him" had permitted them to depart.

1762- Al'aswad narrated: A'isha said: We went out with the Prophet (from Medina) with the intention of performing Hajj only. When The Prophet arrived (in Mecca) he circumambulated Ka'ba and compassed round Safa and Marwa. He did not finish his Ihram. The Prophet had the sacrifice with him. With him circumambulated his wives and companions. But those who had not had the sacrifice with them finished their Ihram. A'isha added: "I got my menses and could not circumambulate Ka'ba. So when it was the night of Hasba (when we stopped at Al'muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umra but I am returning after performing Hajj only. " He said: Didn't you circumambulate Ka'ba at the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umra. Then come back to such and such a place." Safiyya got her menses. The Prophet said: "O Aqra Halqa! Didn't you circumambulate Ka'ba on the day of sacrifice?" Safiyya replied in the affirmative. He said (to Safiyya): "There is no harm for you to proceed on with us."

A'isha added: "(after returning from Umra), the Prophet met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

[147] Performing Asr prayer on the day of departure at Al'abtah

1763- Abdul'aziz Ibn Rufai narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Tell me what you remember from Allah's Apostle "Allah's blessing and peace be upon him" (regarding this question): Where did he offer Dhuhr and Asr

١٧٥٨، ١٧٥٩ ـ حدّثنا أَبو النُّعمانِ: حَدَّثَنا حمّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ أَهلَ المدِينَةِ سأَلُوا ابنَ عبَّاسٍ رضيَ اللهُ عنهُما، عَنِ امرَأةٍ طافَتْ، ثُمَّ حاضتْ، قالَ لَهُمْ: تَنفِرُ، قالُوا: لا نَأْخُذُ بِقَوْلِكَ وَنَدَعُ قَوْلَ زَيدٍ، قالَ: إِذَا قَدِمْتُمُ المَدِينَةَ فَسَلُوا، فَقَدِمُوا المَدِينَةَ، فَسَأَلُوا، فَكانَ فِيمَنْ سَأَلُوا أُمُّ سُلَيمٍ، فَذَكَرَتْ حَدِيثَ صَفِيةَ. رَوَاهُ خالِدٌ وَقَتَادَةُ، عَنْ عِكْرِمَةَ.

١٧٦٠ ـ حدّثنا مُسلِمٌ: حدّثنا وُهَيبٌ: حَدَّثَنا ابنُ طاوسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهُمَا قالَ: رُخِّصَ لِلحائِضِ أَنْ تَنفِرَ إذا أَفاضتْ.

[طرفه في: ٣٢٩].

١٧٦١ ـ قالَ وَسمِعتُ ابنَ عُمَرَ يَقُولُ: إِنَّهَا لاَ تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُنَّ.

[طرفه في: ٣٣٠].

١٧٦٢ ـ حدّثنا أَبُو النُّعمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنهَا قالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلاَ نُرَى إلاَّ الحَجَّ، فَقَدِمَ النَّبِيُّ ﷺ فَطافَ بِالبَيْتِ، وَبَينَ الصَّفَا وَالمَرْوَةِ وَلَمْ يَحِلَّ، وَكانَ مَعَهُ الهَدْيُ، فَطَافَ مَنْ كانَ مَعَهُ مِنْ نِسائِهِ وَأَصْحَابِهِ، وَحَلَّ مِنهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الهَدْيُ، فَحاضَتْ هِيَ، فَنَسَكْنَا مَنَاسِكَنَا مِنْ حَجِّنَا، فَلَمَّا كانَ لَيلَةُ الحَصْبَةِ، لَيلَةُ النَّفرِ، قالَتْ: يَا رَسُولَ اللهِ، كُلُّ أَصْحَابِكَ يَرْجِعُ بِحَجٍ وَعُمْرَةٍ غَيرِي، قالَ: «ما كُنْتِ تَطُوفِينَ بِالبَيتِ لَيَالِيَ قَدِمْنَا»؟ قُلتُ: لاَ، قالَ: «فَاخْرُجِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، وَمَوْعِدُكِ مَكانَ كَذَا وَكَذا». فَخَرَجْتُ مَعَ عَبدِ الرَّحْمنِ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمرَةٍ، وَحاضَتْ صَفِيَّةُ بِنتُ حُيَيٍّ، فَقَالَ النَّبِيُّ ﷺ: «عَقْرَى حَلقَى، إِنَّكِ لَحَابِسَتُنَا، أَمَا كُنْتِ طُفْتِ يَوْمَ النَّحْرِ»؟ قالَتْ: بَلَى، قالَ: «فَلا بَأْسَ، انْفِرِي». فَلَقِيتُهُ مُصْعِداً عَلى أَهلِ مَكةَ، وَأَنَا مُنْهَبِطةٌ، أَوْ أَنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ. وَقالَ مُسَدَّدٌ: قُلتُ: لاَ. تَابَعَهُ جَرِيرٌ، عَنْ مَنْصُورٍ، في قَوْلِهِ: لاَ.

[طرفه في: ٢٩٤].

١٤٧ ـ باب مَنْ صَلَّى العَصْرَ يَوْمَ النَّفرِ بِالأَبْطَحِ

١٧٦٣ ـ حدّثنا مُحَمَّدُ بنُ المُثنَّى: حَدَّثَنا إِسحاقُ بنُ يُوسُفَ: حَدَّثَنا سُفيَانُ الثَّورِيُّ، عَنْ عَبْدِ العَزِيزِ بْنُ رُفَيعٍ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ: أَخْبِرْنِي بِشَيءٍ عَقَلتَهُ عَنِ النَّبِيِّ ﷺ: أَينَ صَلَّى

١٧٥٨، ١٧٥٩ـ قوله: وندع بالواو والنصب جواب النفي وللحموي والمستملي فندع بالفاء والنصب أيضاً (شارح).

١٧٦٢ـ قوله: تطوفي بحذف النون تخفيفاً وقيل: حذفها من غير ناصب أو جازم لغة فصيحة ولأبي ذرّ تطوفين بإثباتها (شارح).

ـ قوله: مكان قال الشارح نصب على الظرفية.

ـ قوله: عقرى حلقى دعاء بالعقر والحلق بغير إرادة حقيقتهما كما قالوا قاتله الله اهـ ومعنى مصعداً ومصعدة صاعداً وصاعدةً.

prayers on the day of Tarwiya (eighth of Dhul'hijja)?" He replied: "At Mina." I asked: "Where did he offer the Asr prayer on the day of departure from Mina (on the twelfth or thirteenth of Dhul'hijja)?" He replied: "At Al'abtah." Then he added: "You should do as your chiefs do."

1764- Anas "Allah be pleased with him" narrated: The Prophet offered the Dhuhr, Asr, Maghrib and Isha prayers and slept for a while at a place called Al'mahassab. Then he rode towards Ka'ba and offered the farewell circumambulation.

[148] What about Al'mahassab

1765- A'isha "Allah be pleased with her" narrated: It (Al'abtah) was a place where the Prophet used to camp so that it might be easier for him to depart.

1766- Ibn Abbas "Allah be pleased with both" reported: Staying at Al'mahassab is not one of the ceremonies (of Hajj), but it is a place where Allah's Apostle "Allah's blessing and peace be upon him" camped (during his last Hajj).

[149] Camping at Dhi'tuwa before entering Mecca and at Al'batha of Dhul'hulaifa when returning from Mecca

1767- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" used to spend the night at Dhi'tuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Hajj or Umra, he never made his she-camel kneel down except near the gate of the Sacred Mosque. Then he would enter and go to the Black (stone) Corner and start from there, circumambulating Ka'ba seven times: hastening and moving his shoulders in the first three rounds and walking in the last four. On finishing, he would offer a two-rak'a prayer and set out to compass round Safa and Marwa before returning to his dwelling place. On returning (to Medina) from Hajj or Umra, he used to make his camel kneel down at Al'batha which is at Dhul'hulaifa, the place where the Prophet used to make his camel kneel down.

1768- Khalid Ibn Al'harith narrated: Obaidullah was asked about Al'mahassab. Obaidullah narrated: Nafi said: Allah's Apostle, Omar and Ibn Omar camped there." Nafi added: "Ibn Omar used to offer the Dhuhr and Asr prayers at it." I (Khalid) think he mentioned the Maghrib prayer also. I said: "I have no doubt about Isha (which he used to offer there also). He used to sleep there for a while. He used to say: The Prophet used to do the same. "

الظُّهرَ يومَ التَّرويَةِ؟ قالَ: بِمِنًى، قلتُ: فأينَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بِالأَبْطَحِ، افعَل كما يَفعَلُ أُمَرَاؤُكَ.

[طرفه في: ١٦٥٣]

١٧٦٤ ـ حدّثنا عبدُ المُتَعالِ بنُ طَالِبٍ: حدَّثَنا ابنُ وَهبٍ قالَ: أخبرَني عَمرُو بنُ الحَارِثِ: أَنَّ قَتادَةَ حدَّثَه، عَنْ أَنسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى الظُّهْرَ وَالعَصْرَ، وَالمَغْرِبَ وَالعِشَاءَ، وَرَقَدَ رَقْدَةً بِالْمَحصَّبِ، ثُمَّ رَكِبَ إِلَى البَيتِ فَطَافَ بِهِ.

[طرفه في: ١٧٥٦]

١٤٨ ـ بابُ المُحَصَّبِ

١٧٦٥ ـ حدّثنا أَبو نُعَيم: حَدَّثَنَا سُفيَانُ، عَنْ هِشَام، عَنْ أَبيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالتْ: إنَّما كانَ منزلٌ ينزلُهُ النَّبيُّ ﷺ، لِيكُونَ أَسمحَ لِخُروجِهِ، يَعني بالأبطحِ.

١٧٦٦ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا سُفيانُ: قالَ عَمرٌو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قال: لَيسَ التَّحصِيبُ بشيءٍ، إنَّما هوَ منزِلٌ نزلَهُ رسولُ اللَّهِ ﷺ.

١٤٩ ـ بابُ النُّزُولِ بِذِي طُوًى قَبلَ أَنْ يَدْخُلَ مَكَّةَ، وَالنُّزُولِ بِالبَطْحَاءِ الَّتِي بِذِي الحُلَيفَةِ، إذا رَجَعَ مِنْ مَكَّةَ

١٧٦٧ ـ حدّثنا إِبْرَاهِيمُ بنُ المُنذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما كَانَ يَبِيتُ بِذِي طُوًى، بينَ الثَّنِيَّتَينِ، ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ التِي بِأَعْلَى مَكَّةَ، وَكانَ إِذَا قَدِمَ مَكَّةَ، حاجاً أَوْ مُعْتَمِراً، لَمْ يُنِخْ نَاقَتَهُ إِلاَّ عِنْدَ بَابِ المَسْجِدِ، ثُمَّ يَدْخُلُ، فَيَأْتِي الرُّكْنَ الأَسْوَدَ، فَيَبدَأُ بِهِ، ثُمَّ يَطُوفُ سَبْعاً: ثَلاثاً سَعْياً، وَأَرْبَعاً مَشْياً، ثُمَّ يَنصَرِفُ، فَيُصَلِّي سَجْدَتَينِ، ثُمَّ يَنطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلى مَنْزِلِهِ، فَيَطُوفُ بَينَ الصَّفَا وَالمَرْوَةِ، وَكَانَ إِذَا صَدَرَ عَنِ الحَجِّ أَوِ العُمْرَةِ أَنَاخَ بِالبَطْحَاءِ، الَّتِي بِذِي الحُلَيفَةِ، الَّتِي كانَ النَّبِيُّ ﷺ يُنِيخُ بِهَا. [طرفه في: ٤٩١]

١٧٦٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا خالِدُ بْنُ الحَارِثِ قالَ: سُئِلَ عُبَيدُ اللَّهِ عَنِ المُحَصَّبِ، فَحَدثَنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ قالَ: نَزَلَ بِهَا رَسُولُ اللَّهِ ﷺ، وَعُمَرُ، وَابْنُ عُمَرَ. وَعَنْ

١٧٦٤ـ قوله: رقد رقدة أي نام نومة، والمحصب اسم لمكان متسع بين مكة ومنى ويقال له: الأبطح.

١٧٦٥ـ قوله: تعني بالأبطح متعلق بقوله: ينزله، وفي رواية تعني الأبطح ا هـ من الشارح وانظره لوجه الرفع في قوله: إنما كان منزل وروي بالنصب واسم كان ضمير المحصب هـ.

١٧٦٦ـ قوله: (التحصيب) أي النزول في المحصب، وهو الأبطح.

١٧٦٧ـ قوله: طوى بتثليث الطاء غير مصروف ويجوز صرفه (شارح).

١٧٦٨ـ قوله: يعني المحصب فسرالضمير المؤنث بالمذكر على إرادة البقعة ولأن من أسمائها البطحاء (شارح). =

[150] Camping at Dhi'tuwa when returning from Mecca

1769- Nafi narrated: Ibn Omar "Allah be pleased with both" used to spend the night in Dhi'tuwa till it was morning whenever he came to or departed from (Mecca). He (Ibn Omar) used to mention that The Prophet did the same.

[151] The trade in the season (of pilgrimage) and the bargaining in the markets which were established during the days of The Ignorance period

1770- Ibn Abbas "Allah be pleased with both" reported: Dhul'majaz and Okaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till Allah revealed: "It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray." (The Heifer 198)

[152] Coming at night from Al'muhassab

1771- A'isha "Allah be pleased with her" narrated: Safiyya got her menses on the night of departure from Hajj. She said: "I see that I will detain you." The Prophet said: "Aqra Halqa! Did she perform the circumambulation on the Day of slaughtering?" Somebody replied in the affirmative. He said: "Then depart."

1772- According to another narration, A'isha "Allah be pleased with her" told: "We set out with Allah's Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of departure, Safiyya Bint Huyai got her menses. The Prophet said: "Halqa Aqra! I think that she will detain you." He added: "Did you perform the circumambulation (of Ifada) on the Day of slaughtering?" She replied: "Yes." He said: "Then depart." I said: "O Allah's Apostle! I have not (offered Umra)." He replied: "Perform Umra from Tan'im." My brother went with me and we came across the Prophet in the last part of the night. He said: "Wait at such and such a place."

نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُصَلِّي بِهَا، يَعْنِي الْمُحَصَّبَ، الظُّهْرَ وَالعَصْرَ، أَحْسِبُهُ قَالَ: وَالمَغْرِبَ، قَالَ خالِدٌ: لاَ أَشُكُّ في العِشَاءِ، وَيَهْجَعُ هَجْعَةً، وَيَذْكُرُ ذلِكَ عَنِ النَّبِيِّ ﷺ.

١٥٠ ـ باب مَنْ نَزَلَ بذِي طُوًى إذَا رَجَعَ مِنْ مَكَّةَ

١٧٦٩ ـ وقالَ مُحَمَّدُ بْنُ عِيسى: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كانَ إذَا أَقْبلَ بَاتَ بِذِي طُوًى، حَتَّى إِذَا أَصْبَحَ دَخَلَ، وَإِذَا نَفَرَ مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصبِحَ، وَكانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كانَ يَفعَلُ ذٰلِكَ.

[طرفه في: ٤٩١]

١٥١ ـ باب التِّجَارَةِ أَيَّامَ المَوْسِمِ، وَالبَيعِ في أَسْوَاقِ الجَاهِلِيَّةِ

١٧٧٠ ـ حدّثنا عُثْمانُ بنُ الْهَيْثَم: أَخْبَرَنَا ابْنُ جرَيجٍ: قالَ عَمْرُو بْنُ دِينارٍ، قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: كانَ ذُو المَجَازِ وَعُكَاظُ مَتْجَرَ النَّاسِ فِي الجَاهِلِيَّةِ، فَلَمَّا جاءَ الإسْلامُ كَأَنَّهُمْ كَرِهُوا ذٰلِكَ، حَتَّى نَزَلَتْ: ﴿لَيسَ عَلَيكُم جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ﴾ [البقرة: ١٩٨]. في مَوَاسِمِ الحَجِّ.

[الحديث ١٧٧٠ ـ أطرافه في: ٢٠٥٠، ٢٠٩٨، ٤٥١٩].

١٥٢ ـ باب الإدْلاَجِ مِنَ المُحَصَّبِ

١٧٧١ ـ حدّثنا عُمَرُ بنُ حَفْصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأعْمَشُ: حَدَّثَنِي إبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: حاضَتْ صَفِيَّةُ لَيلَةَ النَّفرِ، فَقَالَتْ: ما أُرَانِي إلاَّ حابِسَتَكُمْ، قالَ النَّبِيُّ ﷺ: «عَقْرَى حَلقَى، أَطَافَتْ يَوْمَ النَّحْرِ»؟ قِيلَ: نَعَمْ، قالَ: «فَانْفِرِي».

[طرفه في: ٢٩٤]

١٧٧٢ ـ قالَ أَبُو عَبدِ اللَّهِ: وَزَادَنِي مُحَمَّدٌ: حَدَّثَنَا مُحَاضِرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَذْكُرُ إلاَّ الحَجَّ، فَلَمَّا قَدِمْنَا، أَمَرَنَا أَنْ نَحِلَّ، فَلَمَّا كانَتْ لَيلَةُ النَّفرِ حاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فقَالَ النَّبِيُّ ﷺ: «حَلقَى عَقْرَى، ما أُراها إلاَّ حابِسَتَكُمْ». ثُمَّ قالَ: «كُنْتِ طُفْتِ يَومَ النَّحْرِ»؟ قالَتْ: نَعَم، قالَ: «فَانْفِرِي». قُلْتُ: يا رَسُولَ اللَّهِ، إنِّي لَمْ أَكُنْ حَلَلْتُ! قالَ: «فَاعْتَمِرِي مِنَ التَّنْعِيمِ»، فَخَرَجَ مَعَها أَخُوهَا، فَلَقِينَاهُ مُدَّلِجاً، فَقَالَ: «مَوْعِدُكِ مَكانَ كَذَا وَكَذَا». [طرفه في: ٢٩٤].

ـ قوله: ويهجع هجعة أي ينام نومة.

باب ١٥٢ـ قوله: الادلاج أي السير في آخر الليل (شرح).

١٧٧٢ـ قوله: مدلجاً سائراً من آخر الليل الى مكة لطواف الوداع وقوله: مكان نصب على الظرفية. وفي بعض النسخ مكان بالرفع خبر موعدك (شارح).

(26) The Book of Pilgrimage The Lesser (Umra)

[1] The obligation and virtue of pilgrimage the lesser (Umra)

Abdullah Ibn Omar “Allah be pleased with both” was reported to have said: “There is no one except that he has to offer both of (at least) a single Hajj and a single Umra.”

Ibn Abbas “Allah be pleased with both” narrated: “It (Umra) is linked with Hajj in The Holy Book of Allah according to his saying: “And complete Hajj or Umra in Allah’s service” (The Heifer 196).”

1773- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The performance of) Umra is expiation for the sins committed (between it and the previous one). The reward of The Accepted Hajj (with which Allah is pleased) is nothing except Paradise."

[2] Performing Umra before Hajj

1774- Ikrima Ibn Khalid narrated: I asked Ibn Omar "Allah be pleased with both" about performing Umra before Hajj. He commented: "There is no harm. The Prophet "Allah's blessing and peace be upon him" performed Umra before offering Hajj.”

[3] How many times did The Prophet offer The Umra

1775- Mujahid narrated: I and Urwa Ibn Az’zubair entered the mosque where Ibn Omar was sitting near A’isha’s room. There were some people offering the Duha prayer. We asked him about them. He said: “It is a (kind of) heresy.” We asked him how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: “Four times; one of them was in the month of Rajab." We disliked to object to him.

1776- Then, we heard A’isha cleaning her teeth (with the Siwak). Urwa asked her: " O Mother of the believers! Don't you hear what Abu Abdur'rahman is saying?" She said: "What does he say?" Urwa said: "He says that Allah's Apostle "Allah's blessing and peace be upon him" performed four Umras and one of them was in the month of Rajab." A’isha said: "May Allah be merciful to Abu Abdur'rahman! The Prophet "Allah's blessing and peace be upon him" did not perform any Umra without (Abu Abdur'rahman) attending it, and he never performed any Umra in Rajab."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦ ـ كِتَابُ العُمْرَةِ

١ ـ بابُ العُمْرَةِ. وُجُوبُ العُمْرَةِ وَفَضْلُهَا

وقال ابنُ عُمرَ رَضِيَ اللَّهُ عنهُما: لَيسَ أحدٌ إلاَّ وعَلَيهِ حَجَّةٌ وعُمرَةٌ. وقال ابنُ عبَّاسٍ رَضِيَ اللَّهُ عنهُما: إنَّهَا لَقَرِينَتُهَا في كِتابِ اللَّهِ: ﴿وَأَتِمُّوا الحَجَّ وَالعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦].

١٧٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عنهُ: أنَّ رَسُولَ اللَّهِ ﷺ قال: «العُمْرَةُ إلى العُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، والحَجُّ المَبْرُورُ لَيسَ لَهُ جَزاءٌ إلاَّ الجَنَّةُ».

٢ ـ بابُ مَنِ اعْتَمَرَ قَبْلَ الحَجِّ

١٧٧٤ ـ حدّثنا أحمدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيجٍ: أَنَّ عِكْرِمَةَ بْنَ خالِدٍ، سَأَلَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ العُمْرَةِ قَبْلَ الحَجِّ؟ فَقالَ: لا بَأْسَ. قالَ عِكْرِمَةُ: قالَ ابْنُ عُمَرَ: اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ. وَقالَ إبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ إسْحاقَ: حَدَّثَني عِكْرِمَةُ بْنُ خالِدٍ: سَأَلْتُ ابْنَ عُمَرَ: مِثْلَهُ.

حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِمٍ: أَخبرَنا ابْنُ جُرَيجٍ: قالَ عِكْرِمَةُ بْنُ خالِدٍ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مِثْلَهُ.

٣ ـ بابٌ كَمِ اعْتَمَرَ النَّبِيُّ ﷺ

١٧٧٥ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قالَ: دَخَلْتُ أَنَا وعُرْوَةُ بْنُ الزُّبَيرِ المَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، جالِسٌ إلى حُجْرَةِ عائِشَةَ، وإذا ناسٌ يُصَلُّونَ في المَسْجِدِ صَلاةَ الضُّحَى، قالَ: فَسَأَلْنَاهُ عَنْ صَلاتِهِمْ، فَقالَ: بِدْعَةٌ. ثُمَّ قالَ لَهُ: كَمِ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ قالَ: أَرْبَعاً، إحْدَاهُنَّ في رَجَبٍ. فَكَرِهْنَا أَنْ نَرُدَّ عَلَيهِ.

[الحديث ١٧٧٥ ـ طرفه في: ٤٢٥٣].

١٧٧٦ ـ قال: وَسَمِعْنَا اسْتِنَانَ عائِشَةَ أُمِّ المُؤْمِنِينَ في الحُجْرَةِ، فَقالَ عُرْوَةُ: يا أُمَّاهُ، يا أُمَّ المُؤْمِنِينَ: أَلاَ تَسْمَعِينَ ما يَقُولُ أَبُو عَبْدِ الرَّحْمٰنِ؟ قالَتْ: ما يَقُولُ؟ قالَ: يَقُولُ: إنَّ رَسُولَ اللَّهِ

١٧٧٦ـ قوله: استنان عائشة أي حس مرور السواك على أسنانها (شارح).

1777- Urwa narrated: I asked A'isha (How many times did The Messenger of Allah offer Umra); and she said: "The Messenger of Allah "Allah's blessing and peace be upon him" never performed Umra in Rajab."

1778- Quatada narrated: I asked Anas Ibn Malik "Allah be pleased with him": how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: "Four times. 1 Umra of Al'hudaibiya in Dhul'qa'da when the pagans hindered him; 2 Umra in the following year in Dhul'qa'da after the peace treaty with them (the pagans); 3 Umra from Al'ji'rana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked: "How many times did he perform Hajj?" He (Anas) replied: "Once. "

1779- Quatada narrated: I asked Anas (how many did The Prophet offer Umra). Anas "Allah be pleased with him" narrated: "The Prophet "Allah's blessing and peace be upon him" performed Umra when the pagans made him return, Umra of Al'hudaibiya (the next year), another Umra in Dhul'qa'da, and another Umra in combination with his Hajj.

1780- Hammam narrated: The Prophet performed four Umra (three) in Dhul'qa'da except the (one) Umra which he performed with his Hajj: His Umra from Al'hudaibiya, the one of the following year, and the one from Al'ji'rana where he distributed the booty (of the battle) of Hunain, and another Umra with his Hajj.

1781- Abu'is'haq narrated: I asked Masruq, Ata and Mujahid (about the Umra of Allah's Apostle). They said: "Allah's Apostle had performed Umra in Dhul'qa'da before he performed Hajj." I heard Al'barra Ibn Azib "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" offered two Umras in Dhul'qa'da before performing Hajj.

[4] The Umra of Ramadan

1782- Ata told: I heard Ibn Abbas saying: "Allah's Apostle asked an Ansari woman (Ibn Abbas named her but Ata forgot her name): "What prevented you from performing Hajj with us? " She replied: "We have a camel and the father of so-and-so and his son (she meant her husband and her son) rode it and left one camel for us to use for irrigation. " He said (to her): "Perform Umra when Ramadan comes, for Umra in Ramadan is equal to Hajj (in reward)" or said something similar."

ﷺ اعتَمَرَ أربَعَ عُمُراتٍ إحداهُنَّ في رَجَبٍ. قالَتْ: يَرْحَمُ اللَّهُ أبا عَبْدِ الرَّحْمٰنِ، مَا اعْتَمَرَ عُمْرَةً إلاَّ وَهُوَ شَاهِدُهُ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ.

[الحديث ١٧٧٦ ـ طرفاه في: ١٧٧٧، ٤٢٥٤].

١٧٧٧ ـ حدثنا أبو عاصِمٍ: أخبرنا ابنُ جُرَيجٍ قال: أخبرني عطاءٌ، عن عُروةَ بن الزُّبير قال: سَألتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: ما اعْتَمَرَ رَسُولُ اللَّهِ ﷺ في رَجَبٍ.

[طرفه في: ١٧٧٦].

١٧٧٨ ـ حدثنا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: سَأَلْتُ أنساً رَضِيَ اللَّهُ عَنْهُ: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أرْبَعٌ: عُمْرَةُ الحُدَيبِيَةِ في ذِي القَعْدَةِ حَيثُ صَدَّهُ المُشْرِكُونَ، وَعُمْرَةٌ مِنَ العامِ المُقْبِلِ في ذِي القَعْدَةِ حَيثُ صالَحَهُم، وَعُمْرَةُ الجِعْرانَةِ إذ قسم غَنِيمَةَ ـ أُراهُ ـ حُنَينٍ. قُلتُ: كَمْ حَجَّ؟ قالَ: وَاحِدَةً.

[الحديث ١٧٧٨ ـ أطرافه في: ١٧٧٩، ١٧٨٠، ٣٠٦٦، ٤١٤٨].

١٧٧٩ ـ حدثنا أبو الوَلِيدِ، هِشامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ قال: سَأَلْتُ أنساً رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: اعْتَمَرَ النَّبِيُّ ﷺ حَيثُ رَدُّوهُ، وَمِنَ القابِلِ عُمْرَةَ الحُدَيبِيَةِ، وَعُمْرَةً في ذِي القَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ. [طرفه في: ١٧٧٨].

١٧٨٠ ـ حدثنا هُدْبَةُ: حَدَّثَنا هَمَّامٌ وقالَ: اعْتَمَرَ أرْبَعَ عُمَرٍ في ذِي القَعْدَةِ، إلاَّ الَّتي اعْتَمَرَ مَعَ حَجَّتِهِ: عُمْرَتَهُ مِنَ الحُدَيبِيَةِ، وَمِنَ العامِ المُقْبِلِ، وَمِنَ الجِعْرانَةِ حَيثُ قَسَمَ غَنائِمَ حُنَينٍ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[طرفه في: ١٧٧٨].

١٧٨١ ـ حدثنا أحْمَدُ بْنُ عُثْمانَ: حَدَّثَنا شُرَيحُ بْنُ مَسْلَمَةَ: حَدَّثَنا إبْراهِيمُ بْنُ يُوسُفَ، عَنْ أبِيهِ، عَنْ أبي إسْحاقَ قالَ: سَأَلْتُ مَسْرُوقاً وَعَطاءً وَمُجاهِداً، فَقَالُوا: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ في ذِي القَعْدَةِ قَبْلَ أنْ يَحُجَّ. وَقالَ: سَمِعْتُ البَراءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ في ذِي القَعْدَةِ قَبْلَ أنْ يَحُجَّ مَرَّتَينِ.

[الحديث ١٧٨١ ـ أطرافه في: ١٨٤٤، ٢٦٩٨، ٢٦٩٩، ٢٧٠٠، ٣١٨٤، ٤٢٥١].

٤ ـ بابُ عُمْرَةٍ في رَمَضانَ

١٧٨٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ

= ـ قوله: عمرات بسكون الميم وفتحها وضمها والتحريك لأبي ذرّ (شارح).

١٧٧٨ـ قوله: الجعرانة بهذا الضبط وبكسر العين وتشديد الراء وهي ما بين الطائف ومكة.

ـ قوله: غنيمة بالنصب مفعول قسم من غير تنوين لإضافته في الحقيقة إلى حنين (شارح).

١٧٨٢ـ قوله: (أن تحجين) بإثبات النون على إهمال أن الناصبة وهو قليل وبعضهم ينقل أنها لغة لبعض العرب ولأبي

[5] The Umra at the night of Al'hasba

1783- A'isha "Allah be pleased with her" narrated: We set out along with Allah's Apostle shortly before the appearance of the new moon (crescent) of the month of Dhul'hijja and he said to us: "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for Umra may do so. Hadn't I brought the sacrifice (with me), I would have assumed Ihram for Umra." So some of us assumed Ihram for Umra while the others for Hajj. I was amongst those who assumed Ihram for Umra. The day of Arafat approached and I was still menstruating. I complained to the Prophet (about that) and he said: "Abandon your Umra, undo and comb your hair, and assume Ihram for Hajj." When it was the night of Hasba, he sent Abdur'rahman with me to At'tan'im and I assumed Ihram for Umra (and performed it) in lieu of my missed one.

[6] The Umra of At'tan'im

1784- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had ordered him to ride behind A'isha (his sister) to help her perform Umra from At'tan'im.

1785- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and his companions assumed Ihram for Hajj and none except The Prophet "Allah's blessing and peace be upon him" and Talha had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform the Umra with the Ihram which they had assumed, and after finishing circumambulating Ka'ba, compassing round Safa and Marwa, to cut short their hair, and to finish their Ihram except those who had Sacrifice with them. They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had formerly known what I came to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have finished the state of Ihram."

A'isha got her menses, so she performed all the ceremonies of Hajj except circumambulating Ka'ba. When she got clean she circumambulated Ka'ba. She said: "O Allah's Apostle! (All of you) are returning with the Hajj and Umra, but I am returning only with Hajj." So the Prophet ordered Abdur'rahman Ibn Abu'bakr

رَضِيَ اللَّهُ عَنهُمَا يُخْبِرُنَا يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ لامْرَأَةٍ مِنَ الأَنْصارِ، سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا: «ما مَنَعَكِ أَنْ تَحُجِّي مَعَنَا»؟ قالَتْ: كانَ لَنَا نَاضِحٌ فَرَكِبَهُ أَبُو فُلانٍ وَابْنُهُ، لِزَوْجِهَا وَابْنِهَا، وَتَرَكَ نَاضِحاً نَنْضَحُ عَلَيهِ، قالَ: «فَإِذَا كانَ رَمَضَانُ اعْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةً فِي رَمَضَانَ حَجَّةٌ». أَوْ نَحْواً مِمَّا قالَ.

[الحديث ١٧٨٢ ـ طرفه في: ١٨٦٣].

٥ ـ بابُ العُمْرَةِ لَيلَةَ الحَصْبَةِ وَغيرِها

١٧٨٣ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِهِلالِ ذِي الحَجَّةِ، فَقالَ لَنَا: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِالحَجِّ فَلْيُهِلَّ، وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ، فَلَوْلاَ أَنِّي أَهْدَيتُ لأَهْلَلْتُ بِعُمْرَةٍ». قالَتْ: فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، وَكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَأَظَلَّنِي يَوْمُ عَرَفَةَ وَأَنَا حائِضٌ، فَشَكَوْتُ إِلَى النَّبِيِّ ﷺ، فَقالَ: «ارْفُضِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي وَأَهِلِّي بِالحَجِّ». فَلَمَّا كانَ لَيلَةُ الحَصْبَةِ أَرْسَلَ مَعِي عَبْدَ الرَّحْمٰنِ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكانَ عُمْرَتِي.

[طرفه في: ٢٩٤].

٦ ـ بابُ عُمْرَةِ التَّنْعِيمِ

١٧٨٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ عَمْرَو بْنَ أَوْسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عائِشَةَ وَيُعْمِرَهَا مِنَ التَّنْعِيمِ. قالَ سُفْيَانُ مَرَّةً: سَمِعْتُ عَمْراً، كَمْ سَمِعْتُهُ مِنْ عَمْرٍو.

[الحديث ١٧٨٤ ـ طرفه في: ٢٩٨٥].

١٧٨٥ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنَا عَبْدُ الوَهَّابِ بْنُ عَبْدِ المَجِيدِ، عَنْ حَبِيبٍ المُعَلِّمِ، عَنْ عَطَاءٍ: حَدَّثَنِي جابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَهَلَّ وَأَصْحَابُهُ

= ذرّ وابن عساكر: أن تحجي بحذفها على إعمال أن وهو المشهور (شارح). والناضح هو البعير الذي يستقى عليه.

باب ٥ ـ قوله: وغيرها بنصب الراء وكسرها روايتان (شارح).

١٧٨٣ـ قوله: موافين أي مستقبلين لهلال ذي الحجة (شارح).

ـ قوله: فأظلني يوم عرفة أي قرب مني.

ـ قوله: ارفضي عمرتك أي اتركي عملها من الطواف والسعي لا أنها تدع العمرة نفسها (شارح).

ـ قوله: ليلة الحصبة أي ليلة المبيت بالمحصب (شارح).

١٧٨٥ـ قوله: لو استقبلت الخ أي لو علمت من أمري في الأول ما علمته في الآخر (شارح).

ـ قوله: هذه أي الفعلة وهي فسخ الحج إلى العمرة بالتمتع وجواز العمرة في أشهر الحج.

to accompany her to Tan'im. Thus she performed Umra after Hajj.

On the other hand, Suraqa Ibn Malik saw The Prophet "Allah's blessing and peace be upon him" stoning (the Jamra) in Al'aqaba, whom he asked: "Is it just for you, Messenger of Allah?" The Prophet "Allah's blessing and peace be upon him" answered: "It is for all."

[7] Performing Umra after Hajj, with no sacrifice

1786- A'isha "Allah be pleased with her" narrated: We set out along with Allah's Apostle shortly before the appearance of the new moon (crescent) of the month of Dhul'hijja and he said to us: "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for Umra may do so. Hadn't I brought the sacrifice (with me), I would have assumed Ihram for Umra." So some of us assumed Ihram for Umra while the others for Hajj. I was amongst those who assumed Ihram for Umra. The day of Arafat approached and I was still menstruating. I complained to the Prophet (about that) and he said: "Abandon your Umra, undo and comb your hair, and assume Ihram for Hajj." When it was the night of Hasba, he sent Abdur'rahman with me to At'tan'im and I assumed Ihram for Umra (and performed it) in lieu of my missed one. A'isha completed her Hajj and Umra, and neither sacrifice, charity, nor fasting was obligatory for her.

[8] The reward of Umra is accounted according to one's expenses or the hardship from which he suffers

1787- Al'aswad narrated: A'isha "Allah be pleased with her" said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! The people are returning after performing both of Hajj and Umra but I am returning with (Hajj) only?" He said: "Wait till you become clean from your menses and then go to At'tan'im, assume Ihram (and after performing Umra) join us at such-and-such a place. (But it should be known that) the reward of Umra is accounted according to either your expenses or the hardship from which you suffer while performing it."

بِالحَجِّ، وَلَيسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيرَ النَّبِيِّ ﷺ وَطَلحَةَ، وَكانَ عَلِيٌّ قَدِمَ مِنَ اليَمَنِ وَمَعَهُ الهَدْيُ، فَقالَ أَهْلَلتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ، وإِنَّ النَّبِيَّ ﷺ أَذِنَ لأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً: يَطوفُوا بالبَيتِ، ثُمَّ يُقَصِّرُوا وَيَحِلُّوا إِلاَّ مَنْ مَعَهُ الهَدْيُ، فَقَالُوا: نَنطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنا يَقْطُرُ، فَبَلَغَ النَّبِيَّ ﷺ فقال: «لو استَقبَلتُ من أمري ما استَدبَرْتُ ما أهدَيتُ، وَلَوْلا أَنَّ مَعِيَ الهَدْيَ لأَحْلَلتُ». وَأَنَّ عائِشَةَ حاضَتْ، فَنَسَكَتِ المَناسِكَ كلَّهَا غَيرَ أنَّهَا لَم تَطُف بِالبَيتِ، قالَ: فَلَمَّا طَهُرَتْ وطَافَتْ قالَتْ: يا رَسُولَ اللَّهِ، أتَنطَلِقُونَ بعُمْرَةٍ وحَجَّةٍ وأَنطَلِقُ بالحَجِّ؟ فَأَمَرَ عَبدَ الرَّحمٰنِ بنَ أبي بَكرٍ أَنْ يَخرُجَ مَعَها إِلى التَّنعِيمِ، فَاعتَمَرَتْ بَعْدَ الحَجِّ في ذِي الحِجَّةِ. وَأَنَّ سُرَاقَةَ ابنَ مالِكِ بنِ جُعْشُمٍ لَقِيَ النَّبِيَّ ﷺ وَهُوَ بِالعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقالَ أَلَكُمْ هذِهِ خاصَّةً يَا رَسُولَ اللَّهِ؟ قالَ: «لاَ، بَل للأَبَدِ». [طرفه في: ١٥٥٧].

٧ ـ بابُ الاعْتِمَارِ بَعْدَ الحَجِّ بِغَيرِ هَدْيٍ

١٧٨٦ ـ حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحْيى: حَدَّثَنَا هِشَامٌ قالَ: أَخْبَرَنِي أَبِي قالَ: أَخْبَرَتْنِي عائِشَةُ رَضِيَ اللَّهُ عَنْهَا قالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِهِلاَلِ ذِي الحِجَّةِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ، وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِحَجَّةٍ فَلْيُهِلَّ، وَلَوْلاَ أَنِّي أَهْدَيتُ لأَهْلَلتُ بِعُمْرَةٍ». فَمِنْهُمْ مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَّ بِحَجَّةٍ، وَكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَحِضْتُ قَبلَ أَنْ أَدْخُلَ مَكَّةَ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حائِضٌ، فَشَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالحَجِّ». فَفَعَلتُ، فَلَمَّا كانَتْ لَيلَةُ الحَصْبَةِ، أَرْسَلَ مَعِي عَبدَ الرَّحمٰنِ إِلَى التَّنعِيمِ، فَأَرْدَفَهَا فَأَهَلَّتْ بِعُمْرَةٍ مَكانَ عُمْرَتِهَا، فَقَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا، وَلَمْ يَكُنْ في شَيءٍ مِن ذلكَ هَدْيٌ، وَلاَ صَدَقَةٌ وَلاَ صَوْمٌ.

[طرفه في: ٢٩٤].

٨ ـ بابُ أَجْرِ العُمْرَةِ عَلَى قَدْرِ النَّصَبِ

١٧٨٧ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بنُ زُرَيعٍ: حَدَّثَنَا ابنُ عَوْنٍ، عَنِ القَاسِمِ بنِ مُحَمَّدٍ، وَعَنِ ابنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قالاَ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا رَسُولَ اللَّهِ، يَصْدُرُ النَّاسُ بِنُسُكَينِ وَأَصْدُرُ بِنُسُكٍ؟ فَقِيلَ لَهَا: «انْتَظِرِي، فَإِذَا طَهُرْتِ، فَاخْرُجِي إِلَى التَّنعِيمِ

= قوله: هذه أي الفعلة وهي فسخ الحج إلى العمرة بالتمتع وجواز العمرة في أشهر الحج.

١٧٨٦ـ قوله: موافين قد تقدم تفسير الموافاة بالاستقبال فكأن الهلال وافاهم أي أتاهم وهم في الطريق لقرب طلوعه من خروجهم فقد مر انها قالت: خرجنا لخمس بقين من ذي القعدة والخمس قريبة من آخر الشهر ا هـ.

باب ٨ ـ قوله: باب أجر العمرة بالإضافة ولأبي ذرّ باب بالتنوين (شارح).

١٧٨٧ـ قوله: ثم ائتيا، وفي بعض النسخ «ثم ائتنا» وفيه ما لا يخفى.

ـ قوله: ولكنها، أي العمرة.

ـ قوله: طهرت بضم الهاء وفتحها (شارح).

[9] Is one's circumambulation of Umra sufficient for him in case of departing so as to substitute for the farewell circumambulation

1788- A'isha "Allah be pleased with her" narrated: We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet said to his companions: "Whoever has not got the sacrifice with him and likes to make it as Umra, he should do it, but he who has got the sacrifice with him should not do it." The Prophet and some of his wealthy companions had the sacrifice with them, so they did not finish Ihram after performing the Umra. The Prophet came to me while I was weeping. He asked me about the reason for it. I replied: "I have learnt what you have said to your companions and I cannot do the Umra." He asked me: "What is the matter with you?" I replied: "I am not praying." He said: "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the Umra as well." So, I carried on till we departed from Mina and halted at Al'mahassab. The Prophet called Abdur'rahman and said: "Go out of the sanctuary with your sister and let her assume Ihram for Umra, and after both of you have finished the circumambulation I will be waiting for you at this place." We came back at midnight and the Prophet asked us: "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey. Some of them had circumambulated Ka'ba before the morning prayer, and after that the Prophet set out for Medina.

[10] One performs in Umra what he performs in Hajj

1789- Safwan Ibn Ya'li Ibn Omaiyya narrated from his father: "A man came to the Prophet while he was at Al'ji'rana. The man was wearing a cloak which had traces of perfume and yellowish colour. The man asked (the Prophet): "What do you order me to perform in my Umra? " So, Allah revealed to the Prophet and he was screened by a place of cloth. I wished to see the Prophet being revealed. Omar said to me: "Come! Will you be pleased to look at the Prophet while Allah is revealing to him?" I replied in the affirmative. Omar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet asked: "Where is the questioner who asked about Umra? Put off your cloak and wash away the traces of scent from your body and clean the yellow colour and perform in your Umra what you perform in your Hajj (concerning circumambulation round Ka'ba and compassing round Safa and Marwa)."

1790- Urwa narrated: I asked A'isha when I was still young about the interpretation of Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if

فَأَهِلِّي، ثُمَّ ائْتِينَا بِمَكانِ كَذَا، وَلٰكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ أَوْ نَصَبِكِ».

[طرفه في: ٢٩٤].

٩ ـ بابُ المُعْتَمِرِ إذا طافَ طَوافَ العُمْرَةِ ثُمَّ خَرَجَ، هَل يَجْزِئُهُ مِنْ طَوافِ الوَداعِ

١٧٨٨ ـ حدّثنا أبو نُعَيمٍ: حَدَّثَنا أفلَحُ بنُ حُمَيدٍ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: خَرَجْنا مع رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالحَجِّ، في أَشْهُرِ الحَجِّ، وَحُرُمِ الحَجِّ، فَنَزَلْنا سَرِفَ، فقالَ النَّبِيُّ ﷺ لأَصحابِهِ: «مَنْ لَمْ يَكُنْ معهُ هَدْيٌ، فأَحَبَّ أَنْ يَجعَلَها عُمْرَةً فَليَفعَلْ، وَمَنْ كانَ مَعَهُ هَدْيٌ فلا». وَكانَ مَعَ النَّبِيِّ ﷺ وَرِجالٍ مِنْ أَصْحَابِهِ ذوي قُوَّةِ الهَدْيُ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةٌ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأنَا أَبْكِي، فَقالَ: «ما يُبْكِيكِ»؟ قُلتُ: سَمِعْتُكَ تَقُولُ لأَصْحَابِكَ ما قُلتَ، فَمُنِعْتُ العُمْرَةَ، قالَ: «وما شأْنُكِ»؟ قُلتُ: لا أُصَلِّي، قالَ: «فلا يَضُرُّكِ، أَنْتِ مِنْ بَناتِ آدمَ، كُتِبَ عَليكِ ما كُتِبَ عَلَيهِنَّ، فَكُونِي في حَجَّتِكِ، عَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا». قالَتْ: فَكُنْتُ حَتَّى نَفَرْنَا مِنْ مِنًى، فَنَزَلْنَا المُحَصَّبَ، فَدَعَا عَبْدَ الرَّحْمٰنِ، فَقالَ: «اخْرُجْ بِأُخْتِكَ الحَرَمَ فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ افْرُغَا مِنْ طَوَافِكُما، أَنْتَظِرْكُما هاهُنا». فَأَتَيْنَا في جَوْفِ اللَّيلِ فقالَ: «فَرَغْتُما»؟ قُلتُ: نَعَمْ، فَنادَى بِالرَّحِيلِ في أَصْحَابِهِ، فارْتَحَلَ النَّاسُ وَمَنْ طافَ بِالبَيتِ قَبْلَ صَلاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوَجِّهاً إِلَى المَدِينَةِ.

[طرفه في: ٢٩٤].

١٠ ـ بابٌ يَفعَلُ في العُمْرَةِ ما يَفعَلُ في الحَجِّ

١٧٨٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا هَمَّامٌ: حَدَّثَنَا عَطاءٌ قالَ: حَدَّثَنِي صَفْوَانُ بنُ يَعْلَى بنِ أُمَيَّةَ ـ يَعْنِي ـ عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَهُوَ بِالجِعْرَانَةِ، وَعَلَيهِ جُبَّةٌ، وَعَلَيهِ أَثَرُ الخَلُوقِ، أَوْ قالَ: صُفْرَةٌ، فقالَ: كيفَ تَأْمُرُنِي أَنْ أَصْنَعَ في عُمْرَتِي؟ فَأَنزَلَ اللَّهُ على النَّبِيِّ ﷺ، فَسُتِرَ بِثَوبٍ، وَوَدِدْتُ أَنِّي قَدْ رَأَيتُ النَّبِيَّ ﷺ وَقد أُنْزِلَ عَلَيهِ الوَحْيُ، فَقالَ عُمَرُ: تَعالَ، أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أَنْزَلَ اللَّهُ الوَحْيَ؟ قُلتُ: نَعَمْ، فرَفَعَ طَرَفَ الثَّوْبِ، فَنَظَرْتُ إِلَيهِ لَهُ غَطِيطٌ ـ وَأَحْسِبُهُ قالَ: ـ كَغَطِيطِ البَكْرِ، فَلَمَّا سُرِّيَ عَنْهُ. قالَ: «أَيْنَ السَّائِلُ عَنِ العُمْرَةِ؟ اخْلَعْ عَنْكَ الجُبَّةَ، وَاغْسِلْ أَثَرَ الخَلُوقِ عَنْكَ، وَأَنْقِ الصُّفْرَةَ، وَاصْنَعْ في عُمْرَتِكَ كما تَصْنَعُ في حَجِّكَ».

[طرفه في: ١٥٣٦].

١٧٩٠ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قالَ:

١٧٨٨ـ قوله: وحرم الحج أي الحالات والأماكن والأوقات التي للحج (شارح).

ـ قوله فكنت أي في حجي وقوله: فاخرج بأختك الحرم أي من الحرم إلى الحل كما في الشرح

١٧٨٩ـ قوله: صفوان بن يعلى بن أمية زاد في غير رواية أبي ذرّ يعني (شارح).

ـ قوله: الخلوق: ضرب من الطيب.

١٧٩٠ـ قوله: من شعائر الله: أي من أعلام مناسكه.

those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them. If any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) (as it is evident from this revelation that) there is no harm if one does not compass Safa and Marwa round. A'isha said: "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been: there is no harm for him if he does not compass round them. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manah" near (the place of) Qadid which they used to worship before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it, saying: "O Allah's Apostle! We used to refrain from compassing round Safa and Marwa." So Allah revealed: "Behold! Safa and Marwa are among Allah's symbols..."

Sufyan added from Hesham: "One's Umra or Hajj would not be considered by Allah to be complete unless he compassed round Safa and Marwa."

[11] When could one finish his Ihram of Umra

1791- Abdullah Ibn Abu'awfa narrated: "Allah's Apostle performed Umra and we too performed Umra along with him. When he entered Mecca he circumambulated round Ka'ba and so we did along with him. Then he came (and compassed round) Safa and Marwa and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him: "Did the Prophet enter the Ka'ba (during that Umra)?" He replied in the negative.

1792- Then he said (to Ibn Abu'awfa): "Tell us what did he (the Prophet) say about Khadija." He said: "(He said) : "Give Khadija the good tidings that she will have a palace made of pearls in Paradise in which there will be neither noise nor any trouble."

1793- Amr narrated: We asked Ibn Omar: "May a man have sexual intercourse with his wife during the Umra before compassing Safa and Marwa round?" He said: "Allah's Apostle arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two Rak'as behind the station of Abraham, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1794- Amr resumed: I asked Jaber Ibn Abdullah (the same), and he replied: "You should not go near your wives (have sexual intercourse) till you have completed compassing Safa and Marwa round. "

قُلتُ لعَائِشَةَ رَضِيَ اللَّهُ عَنهَا، زَوْجِ النَّبِيِّ ﷺ، وَأَنَا يَوْمَئِذٍ حَديثُ السِّنِّ: أَرَأَيتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البيتَ أَوِ اعتَمَرَ فَلاَ جُنَاحَ عَلَيهِ أَن يَطَّوَّفَ بِهِما﴾ [البقرة: ١٥٨]، فَلا أرى على أحَدٍ شيئاً أن لا يَطُوفَ بهِما؟ فقالَتْ عائِشَةُ: كَلاَّ، لَوْ كانَتْ كَما تَقُولُ، كانَتْ فَلاَ جُناحَ عَلَيهِ أنْ لا يَطَّوَّفَ بهِمَا، إِنَّمَا أُنْزِلَتْ هذه الآيَةُ في الأَنْصَارِ: كانُوا يُهِلُّونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذْوَ قُدَيدٍ، وَكانُوا يَتحَرَّجُونَ أَنْ يَطُوفُوا بَينَ الصَّفَا وَالمَرْوَةِ، فَلَمَّا جَاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَن ذلكَ، فَأَنزَلَ اللَّهُ تَعالَى: ﴿إِنَّ الصَّفا وَالمَروَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]. زَادَ سُفيَانُ وَأَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ: ما أَتَمَّ اللَّهُ حَجَّ امْرِيءٍ، وَلاَ عُمْرَتَهُ، لَمْ يَطُف بَينَ الصَّفَا وَالمَرْوَةِ.

[طرفه في: ١٦٤٣].

١١ ـ بابٌ مَتَى يَحِلُّ المُعْتَمِرُ

وَقالَ عَطاءٌ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا ثُمَّ يُقَصِّرُوا وَيَحِلُّوا.

١٧٩١ ـ حدثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَبدِ اللَّهِ بْنِ أَبِي أَوْفَى قالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ وَاعْتَمَرْنَا مَعَهُ، فَلَمَّا دَخَلَ مَكَّةَ طَافَ وَطُفنَا مَعَهُ، وَأَتَى الصَّفَا وَالمَرْوَةَ وَأَتَينَاهَا مَعَهُ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدٌ، فَقَالَ لَهُ صَاحِبٌ لِي: أَكانَ دَخَلَ الكَعْبَةَ؟ قالَ: لاَ.

[طرفه في: ١٦٠٠].

١٧٩٢ ـ قالَ: فَحَدِّثْنَا ما قالَ لِخَدِيجَةَ؟ قالَ: «بَشِّرُوا خَدِيجَةَ بِبَيتٍ مِنَ الجَنَّةِ مِنْ قَصَبٍ، لا صَخَبَ فِيهِ ولا نَصَبَ».

[الحديث ١٧٩٢ ـ طرفه في: ٣٨١٩].

١٧٩٣ ـ حدثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنْ رَجُلٍ طَافَ بِالبَيتِ فِي عُمْرَةٍ، وَلَمْ يَطُف بَينَ الصَّفَا وَالمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالبَيتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَينِ، وَطافَ بَينَ الصَّفَا وَالمَرْوَةِ سَبعاً، وَقَد كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ.

١٧٩٤ ـ قالَ: وَسَأَلْنَا جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: لا يَقْرَبَنَّهَا حَتَّى يطوف بينَ الصَّفَا وَالمَرْوَةِ.

[طرفه في: ٣٩٦]

= ـ قوله: حذو قديد أي محاذيته وقديد موضع وقوله: يتحرجون أي يتحرزون من الاثم.

1795- Abu'moosa "Allah be pleased with him" narrated: I came upon Allah's Apostle when he was at Al'batha. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet ." The Prophet said: "You have done well! Go and circumambulate Ka'ba and compass round Safa and Marwa." Then I went to one of the women of Banu'qais who took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of Omar. When I told him about it, he said: "If we follow the Holy Book, then it orders us to complete Hajj and Umra. If we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

1796- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" was reported to have used, whenever she passed by Al'hajun, to say: "May Allah bless His Apostle Mohammad. Once we dismounted here with him, and at that time we were travelling with light luggage. We had a few riding animals and a little food ration. My sister, A'isha, Az'zubair, such and such persons and I performed Umra, and when we had passed our hands over Ka'ba (Circumambulated it, and compassed round Safa and Marwa) we finished our ihram. Later, in the same evening we assumed Ihram for Hajj."

[12] What could one say when he returns from Hajj, Umra or holy battle

1797- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates of (non-believers)."

[13] The pilgrim's receiving others (two or three) on his mount

1798- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, some boys of the tribe of Banu Abdul'muttalib went to receive him, and The Prophet "Allah's blessing and peace be upon him" made one of them ride in front of him and the other behind him.

١٧٩٥ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيسِ بنِ مُسْلِمٍ، عَنْ طَارِقِ بنِ شِهَابٍ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالبَطْحَاءِ، وَهُوَ مُنِيخٌ، فَقَالَ: «أَحَجَجْتَ». قُلْتُ: نَعَمْ. قَالَ: «بِمَا أَهْلَلْتَ»؟ قُلْتُ: لَبَّيْكَ بِإِهْلَالٍ كَإِهْلَالِ النَّبِيِّ ﷺ قَالَ: «أَحْسَنْتَ، طُفْ بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ ثُمَّ أَحِلَّ». فَطُفْتُ بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسٍ فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالحَجِّ، فَكُنْتُ أُفْتِي بِهِ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ، فَقَالَ: إِنْ أَخَذْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ ﷺ، فَإِنَّهُ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. [طرفه في: ١٥٥٩].

١٧٩٦ ـ حدّثنا أَحْمَدُ بنُ عِيسَى: حَدَّثَنَا ابنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو، عَنْ أَبِي الأَسْوَدِ: أَنَّ عَبْدَ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَهُ: أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ كُلَّمَا مَرَّتْ بِالحَجُونِ: صَلَّى اللَّهُ عَلَى مُحَمَّدٍ، لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافٌ، قَلِيلٌ ظَهْرُنَا قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ، فَلَمَّا مَسَحْنَا البَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ العَشِيِّ بِالحَجِّ. [طرفه في: ١٦١٥].

١٢ ـ بابُ ما يَقُولُ إذا رَجَعَ مِنَ الحَجِّ أَوِ العُمْرَةِ أَوِ الغَزْوِ

١٧٩٧ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ، يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ».

[الحديث ١٧٩٧ ـ أطرافه في: ٢٩٩٥، ٣٠٨٤، ٤١١٦، ٦٣٨٥].

١٣ ـ بابُ اسْتِقْبَالِ الحَاجِّ القَادِمِينَ وَالثَّلَاثَةِ عَلَى الدَّابَّةِ

١٧٩٨ ـ حدّثنا مُعَلَّى بنُ أَسَدٍ: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، اسْتَقْبَلَتْهُ أُغَيْلِمَةُ بَنِي عَبْدِ المُطَّلِبِ، فَحَمَلَ وَاحِداً بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ. [الحديث ١٧٩٨ ـ طرفاه في: ٥٩٦٥، ٥٩٦٦].

١٧٩٥ـ قوله: (إن أخذنا بقول النبي ﷺ فإنه لم يحل الخ) كأن المراد بالقول مطلق السنة أو الفعل فهو من باب إطلاق القول على الفعل ا هـ.

١٧٩٦ـ قوله: (خفاف) جمع خفيف ولمسلم خفاف الحقائب جمع حقيبة ما احتقب الراكب خلفه من حوائجه في موضع الرديف.

ـ قوله: (قليل ظهرنا) أي مراكبنا (شارح).

باب ١٣ ـ قوله: القادمين بكسر الميم وفتح النون بصيغة الجمع ولأبي ذرّ بفتح الميم بصيغة التثنية من الشارح.

١٧٩٨ـ قوله: (استقبله) وفي بعض النسخ استقبلته.

[14] One's return (from a journey) in the morning

1799- Abdullah Ibn Omar "Allah be pleased with both" narrated: Whenever Allah's Apostle left for Mecca, he used to pray in the mosque of Ash'shajara, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul'hulaifa where he used to pass the night till morning.

[15] One's return from a journey in the afternoon

1800- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

[16] One should not go to his family if he returned to Medina (from a journey at night)

1801- Jaber Ibn Abdullah "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" forbade going to one's family at night (at arrival from a journey).

[17] Making one's she camel faster while reaching Medina

1802- Anas "Allah be pleased with him" narrated: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and even if it were another animal, then he used to make it proceed faster" in view, according to another narration reported by Al'harith Ibn Omair from Humaid, of the fact that he loved Medina so much.

[18] Allah's saying: "It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (The Heifer "Al'baqara" 189)

1803- Al'barra narrated: "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the due door for which he was taunted. Therefore, Allah revealed: "It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (The Heifer "Al'baqara" 189)

١٤ ـ بابُ القُدُومِ بِالغَدَاةِ

١٧٩٩ ـ حدّثنا أَحْمدُ بْنُ الحَجّاجِ: حَدَّثَنا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي في مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الحُلَيفَةِ بِبَطْنِ الوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

[طرفه في: ٤٨٤].

١٥ ـ بابُ الدُّخُولِ بِالعَشِيِّ

١٨٠٠ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا هَمَّامٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلحَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: كانَ النَّبِيُّ ﷺ لا يَطْرُقُ أَهْلَهُ، كانَ لاَ يَدْخُلُ إِلاَّ غُدْوَةً أَوْ عَشِيَّةً.

١٦ ـ باب لا يَطْرُقُ أَهْلَهُ إِذا بَلَغَ المَدِينَةَ

١٨٠١ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيلاً. [طرفه في: ٤٤٣].

١٧ ـ باب مَنْ أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ المَدِينَةَ

١٨٠٢ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، فَأَبْصَرَ دَرَجاتِ المَدِينَةِ، أَوْضَعَ نَاقَتَهُ، وَإِنْ كانَتْ دَابَّةً حَرَّكَهَا. قالَ أَبُو عَبْدِ اللَّهِ: زَادَ الحَارِثُ بْنُ عُمَيرٍ، عَنْ حُمَيدٍ: حَرَّكَهَا مِنْ حُبِّهَا.

حدّثنا قُتَيبَةُ: حَدَّثَنَا إِسْماعِيلُ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: جُدُرَاتِ. تَابَعَهُ الحَارِثُ بْنُ عُمَيرٍ. [الحديث ١٨٠٢ ـ طرفه في: ١٨٨٦]

١٨ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَأْتُوا البيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ١٨٩]

١٨٠٣ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَتْ هذهِ الآيَةُ فِينَا، كانَتِ الأَنْصَارُ إِذَا حَجُّوا فَجَاؤُا، لَمْ يَدْخُلوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ، وَلكِنْ مِنْ ظُهُورِهَا، فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَأَنَّهُ عُيِّرَ بِذلِكَ، فَنَزَلَتْ: ﴿وَلَيسَ البِرُّ بِأَنْ تَأْتُوا البُيُوتَ مِنْ ظُهُورِهَا وَلكِنَّ البِرَّ مَنِ اتَّقى وَأْتُوا البُيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ١٨٩].

[الحديث ١٨٠٣ ـ طرفه في: ٤٥١٢].

١٨٠٠ـ قوله: (لا يطرق أهله) أي لا يأتيهم ليلاً إذا رجع من سفره (شارح).

١٨٠٢ـ قوله: (درجات المدينة) أي طرقها المرتفعة ويروى: دوحات المدينة أي شجرها العظام.

ـ قوله: (جدرات) بضم الجيم والدال بغير تنوين وفي بعض النسخ بالتنوين ا هـ من الشارح.

[19] One's travel is a kind of torture

1804- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Travel is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, he should return quickly to his family."

[20] Whenever one has to hasten while travelling, he would hurry to his family

1805- Zaid Ibn Aslam narrated from his father: I was with Ibn Omar on the way to Mecca, and he got the news that Safiyya Bint Abu'obaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and Isha prayers together. Then he said: "I saw that whenever the Prophet had to hasten when travelling, he would delay the Maghrib prayer and join them (Maghrib and Isha) together."

١٩ ـ بابٌ السَّفَرُ قِطْعَةٌ مِنَ العَذابِ

١٨٠٤ ـ حدّثنا عَبْدُ اللَّهِ بْنَ مَسْلَمَةَ: حَدَّثَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «السَّفَرُ قِطْعَةٌ مِنَ العَذابِ، يَمْنَعُ أَحَدَكُمْ طَعامَهُ وشَرابَهُ وَنَوْمَهُ، فَإِذا قَضى نَهْمَتَهُ فَلْيُعَجِّلْ إِلى أَهْلِهِ».

[الحديث ١٨٠٤ ـ طرفاه في: ٣٠٠١، ٥٤٢٩].

٢٠ ـ بابُ المُسافِرِ إِذا جَدَّ بِهِ السَّيرُ يُعَجِّلُ إِلى أَهْلِهِ

١٨٠٥ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي زَيدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيدٍ شِدَّةُ وَجَعٍ، فَأَسْرَعَ السَّيرَ حَتَّى كانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ، فَصَلَّى المَغْرِبَ وَالعَتَمَةَ، جَمَعَ بَيْنَهُما، قالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ: إِذا جَدَّ بِهِ السَّيرُ أَخَّرَ المَغْرِبَ وَجَمَعَ بَيْنَهُما.

[طرفه في: ١٠٩١].

١٨٠٤ـ قوله: «نهمته» أي رغبته وشهوته وحاجته (شارح).

١٨٠٥ـ قوله: (فأسرع السير) فيه تعدي أسرع إلى المفعول بنفسه (شارح).

(27) The Book of The Muhsar (Prevented From Performing Pilgrimage)

[1] What about he, who was prevented (from completing either Hajj or Umra)

Allah Almighty said: “And complete the Hajj or Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find.” (The Heifer 196)

[2] When one is prevented from performing Umra

1806- Nafi narrated: When Abdullah Ibn Omar set out for Mecca intending to perform Umra, at the time of afflictions, he said: "If I was prevented from reaching the Ka’ba, then I would do the same as Allah’s Apostle did. so I assume the Ihram for Umra as Allah’s Apostle assumed the Ihram for Umra in the year of Hudaibiya."

1807- Nafi narrated: Obaidullah Ibn Abdullah and Salim Ibn Abdullah informed him that they told Ibn Omar when Ibn Az’zubair was attacked by the army, saying: "There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka’ba." Ibn Omar said: "We set out with Allah’s Apostle and the non-believers of Quraish prevented us from reaching the Ka’ba, and so the Prophet slaughtered his sacrifice and got his head shaved." Ibn Omar added: "I make you witnesses that I have made Umra obligatory for me. And, Allah willing, I will go and then if the way to Ka’ba is clear, I will circumambulate, but if I am prevented from going to the Ka’ba then I will do the same as the Prophet did while I was with him."

Ibn Omar then assumed Ihram for Umra from Dhul’hulaifa and proceeded for a while and said: "The conditions of Umra and Hajj are similar and I make you witnesses that I have made Umra and Hajj obligatory for me." So, he did not finish the Ihram till the day of slaughtering came, and he slaughtered his sacrifice. He used to say: "I will not finish the Ihram till I compass , once on the day of entering Mecca (round Safa and Marwa for both Umra and Hajj)."

1808- Nafi narrated: (The same as above).

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٢٧ ـ كِتَابُ المُحْصَر

١ ـ بابُ المُحْصَرِ وَجزاءِ الصَّيدِ

وَقولُه تعالى: ﴿فإن أحصرتم فما استيسر من الهدي ولا تحلقوا رؤسكم حتى يبلغ الهدي محله﴾ [البقرة: ١٩٦] وقال عطاءٌ: الإحصارُ من كلِّ شيءٍ يَحبِسُهُ. قال أبو عبد الله: ﴿حصوراً﴾ [آل عمران: ٣٩] لا يأتي النِّساءَ.

٢ ـ باب إذا أُحْصِرَ المُعْتَمِرُ

١٨٠٦ ـ حدثنا عبدُ اللهِ بنُ يوسفَ: أخبرَنا مالكٌ، عن نافِعٍ: أنَّ عبدَ اللهِ بنَ عمرَ رضِيَ اللهُ عنهُما، حِينَ خرَجَ إلى مكةَ مُعتَمِراً في الفِتْنَةِ، قالَ: إنْ صُدِدْتُ عَنِ البيتِ صَنَعْتُ كما صَنَعْنا مَعَ رَسُولِ اللهِ ﷺ. فأَهَلَّ بعُمرةٍ، مِن أجلِ أنَّ رسولَ اللهِ ﷺ كانَ أهَلَّ بعُمرةٍ عامَ الحُدَيبِيَةِ. [طرفه في: ١٦٣٩].

١٨٠٧ ـ حدّثنا عَبدُ اللهِ بنُ مُحمّدِ بنِ أسْماءَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ: أَنَّ عُبَيدَ اللهِ بنَ عَبدِ اللهِ، وسالِمَ بنَ عبدِ اللهِ أخبَراهُ: أنهما كلَّما عبدَ اللهِ بنَ عمرَ رضيَ اللهُ عنهما، لياليَ نزَلَ الجَيشُ بابنِ الزُّبَيرِ، فقالا: لا يَضُرُّكَ أنْ لا تَحُجَّ العامَ، وإنَّا نَخافُ أنْ يُحالَ بَينَكَ وَبَينَ البَيتِ، فقَالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ، فَحالَ كُفَّارُ قُرَيشٍ دُونَ البَيتِ، فَنَحَرَ النَّبِيُّ ﷺ هَدْيَهُ وَحَلَقَ رَأْسَهُ، وَأُشهِدُكُم أَنِّي قَدْ أَوْجَبْتُ العُمْرَةَ إنْ شاءَ اللهُ، أَنْطَلِقُ، فَإنْ خُلِّيَ بَيني وَبَينَ البَيتِ طُفْتُ، وَإنْ حِيلَ بَيني وَبَينَهُ، فَعَلْتُ كما فَعَلَ النَّبِيُّ ﷺ وَأَنَا مَعَهُ. فَأَهَلَّ بِالعُمْرَةِ مِنْ ذي الحُلَيفَةِ، ثُمَّ سارَ ساعَةً، ثُمَّ قالَ إنَّما شأْنُهُما واحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتي، فَلَمْ يَحِلَّ مِنْهُما حَتَّى حَلَّ يَوْمَ النَّحْرِ وَأَهْدَى، وَكانَ يَقُولُ: لا يَحِلُّ حَتَّى يَطُوفَ طَوَافاً واحِداً يَوْمَ يَدْخُلُ مَكَّةَ. [طرفه في: ١٦٣٩].

١٨٠٨ ـ حدثني مُوسى بنُ إسماعيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ: أنَّ بَعْضَ بَني عَبدِ اللهِ قالَ لَهُ: لَوْ أَقَمْتَ، بِهذا. [طرفه في: ١٦٣٩].

باب ١ ـ قوله: يحبسه الذي في اليونينية يحبسه بفتح التحتية وسكون المهملة وكسر الموحدة بعدها سين مهملة فلا يختص بمنع العدوّ فقط بل هو عامّ في كلّ حابس من عدوّ ومرض وغيرهما (شارح).

١٨٠٦ ـ قوله (في الفتنة) حين نزل الحجاج لقتال ابن الزبير (شارح)

1809- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was prevented from performing Umra Therefore, he got his head shaved, had sexual relations with his wives, slaughtered his sacrifice and performed Umra in the following year.

[3] When one is prevented from offering Hajj

1810- Abdullah Ibn Omar "Allah be pleased with both" narrated: "Is not the tradition of Allah's Apostle "Allah's blessing and peace be upon him" sufficient for you? If anyone of you is detained from performing Hajj, he should circumambulate Ka'ba and compass round Safa and Marwa and then finish the Ihram and everything which was illegal (during the state of Ihram) will become legal for him. Then, he can perform Hajj in a following year and he should slaughter a sacrifice or fast in case he cannot afford the sacrifice."

[4] Slaughtering one's sacrifice before getting his head shaved during the period of his being detained

1811- Al'miswar "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" slaughtered (the sacrifice) before he had his head shaved and then he ordered his Companions to do the same.

1812- Nafi narrated: Abdullah and Salim said to Abdullah Ibn Omar: "(You have not to go for Hajj this year)." Abdullah Ibn Omar replied: "We set out with the Prophet (to Mecca for performing Umra) and the disbelievers of Quraish prevented us from reaching the Ka'ba. Allah's Apostle slaughtered his camels for sacrifice and got his head shaved."

[5] Should he, who was prevented from completing pilgrimage, perform a pilgrimage in lieu

Ibn Abbas "Allah be pleased with both" was reported to have said: "The pilgrimage in lieu is obligatory only for he, who finished his Ihram just for pleasure. But he, who was coercively prevented from completing his pilgrimage, pilgrimage is not obligatory. But if had sacrifice, he should slaughter it in case of being unable to send it. If he could have manage to send it, then he should not finish his Ihram until the sacrifice reaches its destination (by being slaughtered)."

Malik and other scholars say that the pilgrim as such could slaughter his sacrifice and get his head shaved or his hair cut short wherever he was. They depend upon the fact that when The Messenger of Allah "Allah's blessing and

١٨٠٩ ـ حدّثنا مُحَمَّدٌ قَالَ: حَدَّثَنَا يَحيى بنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بنُ سَلاَّمٍ: حَدَّثَنَا يَحيى ابنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ قالَ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ أُحصِرَ رَسُولُ اللَّهِ ﷺ، فَحَلَقَ رَأْسَهُ، وَجَامَعَ نِسَاءَهُ، وَنَحَرَ هَدْيَهُ، حَتَّى اعْتَمَرَ عاماً قابلاً.

٣ ـ بابُ الإِحْصَارِ في الحَجِّ

١٨١٠ ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سالِمٌ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ اللَّهِ ﷺ؟ إِنْ حُبِسَ أَحَدُكُمْ عَنِ الحَجِّ طافَ بالبيتِ وبالصَّفَا والمَرْوَةِ، ثُمَّ حَلَّ مِنْ كُلِّ شيءٍ، حَتَّى يَحُجَّ عاماً قابِلاً، فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْياً. وَعَنْ عَبْدِ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي سالِمٌ، عَنِ ابنِ عُمَرَ: نَحْوَهُ.

[طرفه في: ١٦٣٩]

٤ ـ بابُ النَّحْرِ قَبْلَ الحَلْقِ في الحَصْرِ

١٨١١ ـ حدّثنا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ المِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ قَبلَ أَنْ يَحلِقَ، وَأَمَرَ أَصْحَابَهُ بِذَلِكَ.

[طرفه في: ١٦٩٤]

١٨١٢ ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا أَبُو بَدْرٍ شُجَاعُ بنُ الوَلِيدِ، عَنْ عُمَرَ بنِ مُحَمَّدٍ العُمَرِيِّ قالَ: وَحَدَّثَ نَافِعٌ: أَنَّ عَبْدَ اللَّهِ وَسَالِماً كَلَّمَا عَبْدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مُعتَمِرِينَ، فَحَالَ كُفَّارُ قُرَيشٍ دُونَ البَيتِ، فَنَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ وَحَلَقَ رَأْسَهُ.

[طرفه في: ١٦٣٩، ١٧٤٠].

٥ ـ بابُ مَنْ قالَ: لَيسَ عَلَى المُحْصَرِ بَدَلٌ

وَقالَ رَوْحٌ: عَنْ شِبْلٍ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: إِنَّمَا البَدَلُ عَلَى مَنْ نَقَضَ حَجَّهُ بِالتَّلَذُّذِ، فَأَمَّا مَنْ حَبَسَهُ عُذْرٌ أَوْ غَيرُ ذلِكَ فَإِنَّهُ يَحِلُّ وَلاَ يَرْجِعُ، وَإِنْ كانَ مَعَهُ هَدْيٌ وَهُوَ مُحْصَرٌ نَحَرَهُ إِنْ كانَ لا يَسْتَطِيعُ أَنْ يَبْعَثَ بِهِ، وَإِنِ اسْتَطَاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. وَقالَ مالِكٌ وَغَيرُهُ: يَنْحَرُ هَدْيَهُ وَيَحْلِقُ في أَيِّ مَوْضِعٍ كانَ، وَلاَ قَضَاءَ عَلَيهِ، لأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ بِالحُدَيبِيَةِ نَحَرُوا وَحَلَقُوا وَحَلُّوا مِنْ كُلِّ شَيءٍ قَبْلَ الطَّوَافِ، وَقَبلَ

١٨١٠ ـ قوله: (أليس حسبكم سنة الخ) بنصب سنة في اليونينية خبر ليس واسمها حسبكم والجملة الشرطية وهي قوله: إن حبس أحدكم الخ تفسير للسنة (شارح).

باب ٥ ـ قوله: (بدل) أي قضاء لما أحضر فيه من حجّ أو عمرة.

ـ قوله: إنما البدل أي القضاء (شارح).

peace be upon him" was offering the Umra of Al'hudaibiya, he and his companions slaughtered their sacrifices even before circumambulation and got their heads shaved before the sacrifice reached its destination. On the other hand, The Messenger of Allah was not reported to have ordered any of his companions to offer pilgrimage in lieu of this one.

1813- Nafi narrated: When Abdullah Ibn Omar set out for Mecca intending to perform Umra, at the time of afflictions, he said: "If I was prevented from reaching the Ka'ba, then I would do the same as Allah's Apostle did. so I assume the Ihram for Umra as Allah's Apostle assumed the Ihram for Umra in the year of Hudaibiya." Abdullah Ibn Omar thought about it and said: "The conditions for both Hajj and Umra are similar." He then turned towards his companions and said: "The conditions of both Hajj and Umra are similar and I make you witnesses that I have made the performance of Hajj obligatory for me along with Umra." He then performed one circumambulation (round Safa and Marwa) for both of them (Hajj and Umra). He considered that to be sufficient for him; and he offered a sacrifice.

[6] Allah's saying: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (The Heifer "Al'baqara" 196)

1814- Ka'b Ibn Ujra "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved; and ordered me either to fast three days, or to feed six poor persons with three Sas of dates, or to slaughter a sheep, etc. (as sacrifice) whatever was available.

[7] Allah's saying: "(Pay a ransom of fasting) or almsgiving."

It is to feed six poor persons.

1815- Ka'b Ibn Ujra "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" stood beside me at Al'hudaibiya and the lice were falling from my head in great number. He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added: "This Holy verse: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" was revealed regarding me. "The Prophet "Allah's blessing and peace be upon him" then ordered me either to fast three days, or to feed six poor persons with three Sas of dates, or to slaughter a sheep, etc. (as sacrifice) whatever was available.

أَنْ يَصِلَ الهَدْيُ إِلَى البَيتِ، ثُمَّ لَمْ يُذْكَرْ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَحَداً أَنْ يَقْضُوا شَيئاً، وَلاَ يَعُودُوا لَهُ، وَالحُدَيْبِيَةُ خارِجٌ مِنَ الحَرَمِ.

١٨١٣ ـ حدثنا إسماعيل قال: حَدَّثني مالك، عن نافع: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال حينَ خرَجَ إِلَى مَكَّةَ مُعْتَمِراً في الفِتْنَةِ: إِنْ صُدِدْتُ عَنِ البَيتِ صَنَعْنَا كما صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجلِ أَنَّ النَّبِيَّ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيْبِيَةِ، ثُمَّ إِنَّ عبدَ اللَّهِ ابنَ عُمَرَ نظرَ في أَمرِهِ فقال: ما أَمْرُهُما إِلاَّ وَاحِدٌ، فالتفتَ إِلى أَصحابه فقال: ما أَمْرُهُما إِلاَّ وَاحِدٌ، أُشهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الحَجَّ مَعَ العُمْرَةِ، ثُمَّ طافَ لَهُمَا طَوَافاً وَاحِداً، وَرَأَى أَنَّ ذلِكَ مُجْزِياً عَنْهُ، وَأَهْدَى.

[طرفه في: ١٦٣٩].

٦ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]

وَهُوَ مُخَيَّرٌ، فَأَمَّا الصَّوْمُ فَثَلاثَةُ أَيَّامٍ.

١٨١٤ ـ حدثنا عبدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنا مالكٌ، عَنْ حُمَيدِ بْنِ قَيسٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قالَ: «لَعَلَّكَ آذَاكَ هَوَامُّكَ»؟ قالَ: نَعَمْ يَا رَسُولَ اللَّهِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «احْلِقْ رَأْسَكَ، وَصُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَساكِينَ، أَوِ انْسُكْ بِشَاةٍ».

[الحديث ١٨١٤ ـ أطرافه في: ١٨١٥، ١٨١٦، ١٨١٧، ١٨١٨، ٤١٥٩، ٤١٩٠، ٤١٩١، ٤٥١٧، ٥٦٦٥، ٥٧٠٣، ٦٨٠٨].

٧ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿أَوْ صَدَقَةٍ﴾ وَهْيَ إِطْعَامُ سِتَّةِ مَسَاكِينَ

١٨١٥ ـ حدثنا أبو نعيم: حدثنا سيفٌ قال: حَدَّثني مُجاهِدٌ قال: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيلَى: أَنَّ كَعْبَ بْنَ عُجْرَةَ حَدَّثَهُ قال: وَقَفَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِالحُدَيْبِيَةِ وَرَأْسِي يَتَهافَتُ قَمْلاً، فَقالَ: «يُؤْذِيكَ هَوَامُّكَ»؟ قُلتُ: نَعَمْ، قالَ: «فَاحْلِقْ رَأْسَكَ، أَوْ قالَ: احْلِقْ». قالَ: فِيَّ نَزَلَتْ هذِهِ الآيَةُ: ﴿فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذًى مِنْ رَأْسِهِ﴾. [البقرة: ١٩٦] إِلَى آخِرِهَا، فَقالَ النَّبِيُّ ﷺ: «صُمْ ثَلاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَينَ سِتَّةٍ، أَوِ انْسُكْ بِمَا تَيَسَّرَ».

[طرفه في: ١٨١٤].

١٨١٣ـ قوله: (مجزياً) بغير همزة في اليونينية وكشطها في الفرع وأبقى الياء صورتها منصوباً على أن تنصب الجزءين أو خبر كان محذوفة أي ورأى أن ذلك يكون مجزياً عنه ولأبي ذرّ: مجزى بالهمزة والرفع خبر أنّ (شارح)

١٨١٥ـ قوله: (يتهافت قملاً) أي يتساقط شيئاً فشيئاً (شارح).

ـ قوله: (بفرق) بفتحتين وقد تسكن الراء وهو مكيال معروف بالمدينة وهو ستة عشر رطلاً.

[8] Feeding, as a ransom , is half a Sa for each

1816- Abdullah Ibn Ma'qal narrated: I sat with Ka'b Ibn Ujra and asked him about the ransom. He replied: "This revelation was sent down concerning my case especially, but it is also for you in general. I was carried to Allah's Apostle and the lice were falling in great number on my face. The Prophet said: "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said: "Fast for three days, or feed six poor persons each with half a Sa of food."

[9] The offering is a sheep

1817- Abdur'rahman Ibn Abu'laila reported: Allah's Apostle saw Ka'b Ibn Ujra while the lice were falling on his face. He asked him: "Have your lice troubled you?" He replied in the affirmative. So, he ordered him to get his head shaved while he was at Al'hudaibiya. At that time they were not permitted to finish their Ihram, and were still hoping to enter Mecca. So, Allah revealed the verse of the ransom. Allah's Apostle ordered him either to feed six poor persons with one jar of food, to slaughter one sheep (as a sacrifice), or to fast for three days.

1818- Abdur'rahman Ibn Abu'laila reported: (The same as above).

[10] Allah's saying: "Let there be no obscenity, ... in the Hajj." (The Heifer 197)

1819- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual intercourse nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child."

[11] Allah's saying: "Let there be no obscenity, nor wickedness, nor wrangling in the Hajj." (The Heifer 197)

1820- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual intercourse nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child."

٨ ـ باب الإِطْعَامُ في الفِدْيَةِ نِصفُ صَاع

١٨١٦ ـ حدّثنا أَبُو الوَلِيدَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قال: جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَسأَلْتُهُ عَنِ الفِدْيَةِ، فَقَالَ: نَزَلَتْ فِيَّ خاصَّةً، وهِيَ لَكُم عامَّةً، حُمِلتُ إِلَى رَسُولِ اللَّهِ ﷺ وَالقَمْلُ يتناثَرُ على وَجهي، فَقَالَ: «ما كُنْتُ أُرَى الوجَعَ بلَغَ بكَ ما أَرَى، أَوْ: ما كُنتُ أُرَى الجَهْدَ بلَغَ بكَ ما أَرَى! تَجِدُ شاةً»؟ فقلتُ: لا، فقال: «فَصُمْ ثَلاثةَ أيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ». [طرفه في: ١٨١٤].

٩ ـ باب النُّسُكُ شاةٌ

١٨١٧ ـ حدّثنا إِسْحاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنا شِبْلٌ، عَنِ ابْنِ أَبي نَجِيحٍ، عَنْ مُجاهِدٍ قال: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ أَبي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَآهُ وَأَنَّهُ يَسقُطُ على وَجهِهِ القَمْلُ، فقال: «أَيُؤْذِيكَ هَوامُّكَ»؟ قال: نعم، فأمَرَهُ أَنْ يَحلِقَ وهو بالحُدَيْبِيَةِ، وَلَمْ يَتَبَيَّنْ لَهُمْ أَنَّهُمْ يَحِلُّونَ بِهَا، وَهُمْ عَلى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الفِدْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ فَرَقاً بَينَ سِتَّةٍ، أَوْ يُهْدِيَ شَاةً، أَوْ يَصُومَ ثَلاثَةَ أَيَّامٍ. [طرفه في: ١٨١٤].

١٨١٨ ـ وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ: حَدَّثَنَا وَرْقاءُ، عَنِ ابْنِ أَبي نَجِيحٍ، عَنْ مُجَاهِدٍ: أَخبَرَنا عَبْدُ الرَّحْمٰنِ بْنُ أَبي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَآهُ وَقَمْلُهُ يَسْقُطُ عَلى وَجْهِهِ: مِثْلَهُ. [طرفه في: ١٨١٤].

١٠ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿فَلا رَفَثَ﴾ [البقرة: ١٩٧]

١٨١٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ هذا البَيتَ، فَلَمْ يَرْفُثْ، وَلَمْ يَفسُقْ، رَجَعَ كَما وَلَدَتْهُ أُمُّهُ» [طرفه في: ١٥٢١].

١١ ـ باب قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلا فُسُوقَ وَلا جِدَالَ فِي الحَجِّ﴾ [البقرة: ١٩٧]

١٨٢٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال النَّبِيُّ ﷺ: «من حجَّ هذا البيتَ، فلَمْ يرفُثْ، ولَمْ يفسُقْ، رجعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

[طرفه في: ١٥٢١].

باب ٨ ـ قوله: (باب الإطعام) بالجر على الإضافة ولأبي ذر (باب) بالتنوين (والإطعام) بالرفع مبتدأ خبره نصف صاع (شارح).

١٨١٦ـ قوله: (ما كنت أرى) بضم الهمزة أي ما كنت أظنّ الوجع أو الجهد على شك من الراوي أي المشقة بلغ بك ما أرى بفتح الهمزة أي أبصر.

باب ٩ ـ قوله أي النسك المذكور في قوله تعالى ففدية من صيام أو صدقة أو نسك (شارح).

(28) The Book of Hunting Penalty

[1] Allah's saying: "O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'ba; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong). To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto whom ye will be gathered." (Al'ma'ida 95:96)

[2] When a non-Muhrim hunts an animal from whose meat those in the state of Ihram eat

1821- Abdullah Ibn Abu'quatada narrated from his father: "We proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al'hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were coming and so we went on towards them. My companions started laughing among themselves. I looked and saw an onager. I chased it with my horse, stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banu'ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left The Prophet "Allah's blessing and peace be upon him" at a place called Tahun and he had the intention of having the midday rest at As'suqya. So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said: "O Allah's Apostle! We have hunted an onager and have some of it left over." Allah's Apostle "Allah's blessing and peace be upon him" told his companions to eat the meat although all of them were in a state of Ihram."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٨ ـ كِتَابُ جَزَاءِ الصَّيدِ

١ ـ بابُ قَوْلِ اللَّهِ تعَالَى:

﴿لاتَقْتُلوا الصَّيدَ وَأَنْتُم حُرُمٌ وَمَن قَتَلَهُ مِنكُم مُتَعَمِّدًا فَجزاءٌ مِثْل ما قَتَل مِن النَّعَم يَحكم به ذَوا عَدْلٍ مِنكُمْ هَدْياً بَالِغَ الكَعْبَة أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذلك صِياماً لِيَذُوقَ وَبَالَ أَمْرِهِ عَفا اللّهُ عما سلف ومن عاد فينتقمُ اللّهُ منهُ واللّهُ عزيزٌ ذُو انتقام * أُحِلَّ لَكُم صَيدُ البَحْرِ وطَعَامُهُ مَتاعاً لَكُم وَلِلسَّيَّارَة وَحُرِّمَ عَلَيكُمْ صَيدُ البَرِّ ما دُمْتُم حُرُما وَاتقوا اللّهَ الذّي إِليهِ تُحْشَرون﴾. [المائدة: ٩٥ ـ ٩٦].

٢ ـ بابٌ إذا صَادَ الحَلالُ فَأهْدَى لِلمُحْرِمِ الصَّيدَ أكَلَهُ

وَلَمْ يَرَ ابْنُ عَبَّاسٍ وَأَنَسٌ بِالذَّبْحِ بَأْساً، وَهُوَ غَيرُ الصَّيد، نَحْوُ الإبِلِ وَالغَنَمِ وَالبَقَرِ وَالدَّجاج وَالخَيل. يُقَالُ: عَدْلُ ذلِكَ: مِثْل، فَإذَا كُسِرَتْ عِدْلٌ فَهُوَ زِنَةُ ذلِكَ. ﴿قِيَاماً﴾ [المائدة: ٩٧]: قواما. ﴿يَعْدِلُون﴾ [الأنعام: ١]: يجعلون عدلا

١٨٢١ ـ حدَّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنا هِشَامٌ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ قَالَ: انْطَلَقَ أَبِي عَامَ الحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ، وَحُدِّثَ النَّبِيُّ ﷺ أَنَّ عَدُوًّا يَغْزُوهُ، فَانْطَلَقَ النَّبِيُّ ﷺ، فَبَينَما أَنَا مَعَ أَصْحَابِهِ تَضَحَّكَ بَعْضُهُمْ إِلَى بَعْضٍ، فَنَظَرْتُ فَإِذَا أَنَا بِحِمَارِ وَحْشٍ، فَحَمَلتُ عَلَيهِ فَطَعَنْتُهُ فَأَثْبَتُّهُ، وَاسْتَعَنْتُ بِهِمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِينَا أَنْ نُقْتَطَعَ، فَطَلَبْتُ النَّبِيَّ ﷺ، أَرْفَعُ فَرَسِي شَأْواً وَأَسِيرُ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيلِ، قُلتُ: أَيْنَ تَرَكْتَ النَّبِيَّ ﷺ؟ قال: تَرَكْتُهُ بِتَعْهُنَ، وَهُوَ قَايِلٌ السُّقْيَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَهْلَكَ يَقْرَؤُنَ عَلَيكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ، إِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ فَانْتَظِرْهُمْ. قُلتُ: يَا

باب ١ ـ قوله: (فجزاء) برفع (جزاء) من غير تنوين وخفض مثل وهذه قراءة نافع وابن كثير وابن عامر وأبي جعفر وقراءة الآخرين (فجزاء) بالرفع منوّناً (شارح).

باب ٢ ـ قوله: (بالذبح) أي بذبح المحرم وهو أي الذبح غير الصيد (شارح).

١٨٢١ـ قوله: (فأثبته) أي جعلته ثابتاً في مكانه لا حراك به (شارح).

ـ قوله: (أرفع رأسي) بهذا الضبط أكلفه السير الشديد شأواً أي تارة وأسير بسهولة تارة وفي بعض الأصول أرفع بفتح الهمزة وسكون الراء وفتح الفاء قاله الشارح وكذلك قال في حديث الباب الذي يلي هذا الباب.

ـ (تعهن) عين ماء على ثلاثة أميال من السقيا وهو على ما في القاموس مثلث الأول مكسورة الهاء والسقيا قرية =

[3] When the Muhrim persons see a game and laughed and the non-Muhrim observes

1822- Abdullah Ibn Abu'quatada narrated from his father: "We proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al'hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse, stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banu'ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left The Prophet "Allah's blessing and peace be upon him" at a place called Tahun and he had the intention of having the midday rest at As'suqya. So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said: "O Allah's Apostle! We have hunted an onager and have some of it left over." Allah's Apostle "Allah's blessing and peace be upon him" told his companions to eat the meat although all of them were in a state of Ihram."

[4] One, who is in the state of Ihram, could not help others hunt or slaughter animals

1823- Abu'quatada "Allah be pleased with him" narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" at a place called Al'qaha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. I rode my horse and took the spear and whip, but my whip fell down (and I asked them to pick it up for me) but they said: "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked the onager from behind a hillock. I slaughtered and brought it to my companions. Some of them said: "Eat it." While some others said: "Do not eat it." So, I went to The Prophet "Allah's blessing and peace be upon him" who was ahead of us and asked him about it. He replied: "Eat it. It is lawful to eat it."

رَسُولَ اللَّه، أَصَبْتُ حِمَارَ وَحْشٍ، وَعِنْدِي مِنْهُ فَاضِلَةٌ؟ فَقَالَ لِلقَوْمِ: «كُلُوا». وَهُمْ مُحْرِمُونَ.

[الحديث ١٨٢١ ـ أطرافه في ١٨٢٢، ١٨٢٣، ١٨٢٤، ٢٥٧٠، ٢٨٥٤، ٢٩١٤، ٤١٤٩، ٥٤٠٦، ٥٤٠٧، ٥٤٩٠، ٥٤٩١، ٥٤٩٢].

٣ ـ بابٌ إذا رَأى المُحْرِمُونَ صَيداً فضحكوا، ففطنَ الحَلالُ

١٨٢٢ ـ حدّثنا سَعيدُ بْنُ الرَّبيعِ: حَدَّثَنَا عَليُّ بْنُ المُبَارَكِ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ حَدَّثَهُ قالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عامَ الحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحابُهُ وَلَمْ أُحْرِمْ، فَأُنْبِئْنَا بِعَدُوٍّ بِغَيْقَةَ، فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارِ وَحْشٍ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ، فَنَظَرْتُ فَرَأَيْتُهُ، فَحَمَلْتُ عَلَيْهِ الفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللَّهِ ﷺ، وَخَشِينَا أَنْ نُقْتَطَعَ، أَرْفَعُ فَرَسِي شَأْواً وَأَسِيرُ عَلَيْهِ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: تَرَكْتُهُ بِتَعْهُنَ، وَهُوَ قَائِلٌ السُّقْيَا، فَلَحِقْتُ بِرَسُولِ اللَّهِ ﷺ حَتَّى أَتَيْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَؤُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعَهُمُ العَدُوُّ دُونَكَ فَانْظُرْهُمْ، فَفَعَلَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا اصَّدْنَا حِمَارَ وَحْشٍ وَإِنَّ عِنْدَنَا فَاضِلَةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «كُلُوا». وَهُمْ مُحْرِمُونَ.

[طرفه في: ١٨٢١].

٤ ـ بابٌ لا يُعِينُ المُحْرِمُ الحَلالَ في قَتْلِ الصَّيدِ

١٨٢٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسانَ، عَنْ أَبِي مُحَمَّدٍ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ: سَمِعَ أَبَا قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالقَاحَةِ، مِنَ المَدِينَةِ عَلَى ثَلاثٍ (ح). وحَدَّثَنَا عَلِيُّ بن عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ، عَنْ أَبِي قَتَادَةَ رَضيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالقَاحَةِ، وَمِنَّا المُحْرِمُ وَمِنَّا غَيْرُ المُحْرِمِ، فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئاً، فَنَظَرْتُ، فَإِذَا حِمَارُ وَحْشٍ، يَعْنِي وَقَعَ سَوْطُهُ، فَقَالُوا: لا نُعِينُكَ عَلَيْهِ بِشَيْءٍ، إِنَّا مُحْرِمُونَ فَتَنَاوَلْتُهُ، فَأَخَذْتُهُ، ثُمَّ أَتَيْتُ الحِمَارَ مِنْ وَرَاءِ أَكَمَةٍ فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُوا، وَقالَ بَعْضُهُمْ: لا تَأْكُلُوا، فَأَتَيْتُ النَّبِيَّ ﷺ، وَهُوَ أَمَامَنَا

جامعة بين الحرمين وقائل من القيلولة أي تركته بتعهن وفي عزمه أن يقيل بالسقيا فأدركته فقلت الخ.

١٨٢٢ـ قوله: غيقة: موضع بين الحرمين.

ـ قوله: (فانظرهم) أي انتظرهم.

ـ قوله: (اصدنا) بهمزة وصل وتشديد الصاد أصله: اصتدنا من باب الافتعال قلبت التاء صاداً وأدغمت الصاد فى الصاد (شارح).

١٨٢٣ـ قوله: (يعني وقع سوطه) ولابن عساكر: (فوقع سوطه) وهو من كلام الراوي تفسير لما يا ل عليه قوله: (فقالوا: لا نعينك عليه) (شارح).

[5] One, who is in the state of Ihram, should not point to the game so that the non-Muhrim would hunt or slaughter it

1824- Ibn Abu'quatada narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" set out for Hajj and so did his companions. He sent a batch of his companions by another way and Abu'quatada was one of them. The Prophet "Allah's blessing and peace be upon him" said to them: "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu'quatada. While they were proceeding on, his companions saw a group of onagers. Abu'quatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, they carried the rest of the she-onager's meat, and when they met Allah's Apostle "Allah's blessing and peace be upon him" they asked: "O Allah's Apostle! We assumed Ihram but Abu'quatada and we saw (a group) of onagers. Abu'quatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said: How do we eat the meat of the game and we are in a state of Ihram? So, we carried the rest of its meat." The Prophet "Allah's blessing and peace be upon him" asked: "Did anyone of you order Abu'quatada to attack it or point at it?" They replied in the negative. He said: "Then eat what is left of its meat."

[6] When an onager is presented to a Muhrim who refuses it

1825- Abdullah Ibn Abbas "Allah be pleased with both" reported that As'sa'b Ibn Jaththam Al'laithi "Allah be pleased with him" presented an onager to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Al'abwa or at Waddan, who refused it. On noticing the signs of some unpleasant feeling of disappointment on his (As'sa'b) face, The Prophet "Allah's blessing and peace be upon him" said to him: "I have only returned it because I am Muhrim."

[7] What could The Muhrim kill of animals

1826- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle said: "It is not sinful of a Muhrim to kill five kinds of animals."

فَسَأَلْتُهُ فَقَالَ: «كُلُوهُ، حَلاَلٌ» قالَ لَنَا عَمْرٌو: اذْهَبُوا إِلَى صَالِحٍ فَسَلُوهُ عَنْ هذا وَغَيْرِهِ، وَقَدِمَ علَينا هَا هنا. [طرفه في: ١٨٢١].

٥ ـ بابٌ لا يُشِيرُ المُحْرِمُ إِلَى الصَّيدِ لِكَي يَصْطَادَهُ الحَلالُ

١٨٢٤ ـ حدَّثنا موسى بنُ إسماعيلَ: حَدَّثنا أبو عَوانَةَ: حَدَّثنا عُثمانُ، هُوَ ابْنُ مَوْهَبٍ، قالَ: أَخْبَرَني عَبْدُ اللَّهِ بْنُ أَبي قَتَادَةَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حَاجّاً، فَخَرَجُوا مَعَهُ، فَصَرَفَ طَائِفَةً مِنْهُمْ فِيهِمْ أَبُو قَتَادَةَ، فقالَ: «خُذُوا سَاحِلَ البَحْرِ حَتَّى نَلتَقِيَ». فَأَخَذُوا سَاحِلَ البَحْرِ، فَلَمَّا انْصَرَفُوا، أَحْرَمُوا كُلُّهُمْ إلا أَبا قَتادَة لَمْ يُحْرِمْ، فَبينَما هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ، فَحَمَلَ أَبُو قَتادَةَ عَلى الحُمُرِ فَعَقَرَ منْهَا أَتَاناً، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقالُوا: أَنَأْكُلُ لَحْمَ صَيدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا ما بَقِيَ مِنْ لَحْمِ الأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا، وَقَدْ كانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَينَا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيهَا أَبُو قَتَادَةَ فَعَقَرَ منهَا أَتَاناً، فَنَزَلْنَا فَأَكَلنا مِنْ لَحمِها، ثُمَّ قُلْنَا: أَنَأْكُلُ لَحْمَ صَيدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلنا ما بَقِيَ مِنْ لَحْمِهَا. قالَ: «مِنكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيهَا أَوْ أَشَارَ إِلَيهَا»؟ قالُوا لاَ. قالَ: «فَكُلُوا ما بَقِيَ مِنْ لَحْمِهَا». [طرفه في: ١٨٢١].

٦ ـ بابٌ إِذَا أَهْدَى لِلمُحْرِمِ حِمَاراً وَحْشِياً حَيّاً لَمْ يَقْبَل

١٨٢٥ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِماراً وَحْشِياً، وهو بالأبواءِ أَوْ بِوَدَّانَ، فرَدَّهُ عَلَيهِ، فَلَمَّا رَأَى ما فِي وَجْهِهِ قالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيكَ إِلا أَنَّا حُرُمٌ».

[الحديث ١٨٢٥ ـ طرفاه في: ٢٥٧٣، ٢٥٩٦].

٧ ـ بابُ ما يَقْتُلُ المُحْرِمُ مِنَ الدَّوَابِّ

١٨٢٦ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَيسَ عَلَى المُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ». وعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ.

[الحديث ١٨٢٦ ـ طرفه في: ٣٣١٥].

١٨٢٤ـ قوله: (إلا أبو قتادة) أي لكن أبو قتادة لم يحرم مبتدأ وخبر والجملة في محل النصب على الاستثناء وهذا مما أغفلوه ولأبي ذر عن الكشميهني: (إلا أبا قتادة) بالنصب وهو واضح ا هـ من الشارح.

١٨٢٥ـ قوله: (الأبواء وودّان) موضعان.

ـ قوله: (لم نرده) بفتح الدال في اليونينية وهو رواية المحدثين وذكره ثعلب في الفصيح والمشهور في نحو هذا الضم وفي نحو لم يردّها الفتح انظر الشارح.

قوله: (قال) مقوله محذوف يعلم مما تقدم من قوله عليه السلام خمس من الدوابّ الحديث وستأتي تتمته.

1827- Abdullah Ibn Omar narrated that one of The Prophet's wives had told him: The Prophet said: "A Muhrim could kill five kinds of animals."

1828- Hafsa "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog."

1829- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are harmful and could be killed in the Sanctuary. These are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

1830- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave at Mina, when The Sura of Al'mursalat was revealed and he recited it which I heard (directly) from his mouth as soon as he recited It. Suddenly a snake sprang at us and The Prophet "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped your evil and you too have escaped its evil."

1831- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" called the salamander a bad animal, but I did not hear him ordering it to be killed.

[8] None should cut down the trees of the sanctuary

1832- Abu'shuraih "Allah be pleased with him" was reported to have said to Amr Ibn Sa'eed " who was sending the troops to Mecca (to fight Abdullah Ibn Az'zubair): "O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent." Abu'shuraih was

١٨٢٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا أَبُو عَوانَة، عَنْ زَيدِ بْنِ جُبَيرٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما يَقُولُ: حَدَّثَتْني إحدى نِسْوةِ النَّبيِّ ﷺ، عَنِ النَّبيِّ ﷺ: «يَقْتُلُ المُحْرِمُ».

[الحديث ١٨٢٧ ـ طرفه في: ١٨٢٨].

١٨٢٨ ـ حدّثنا أَصْبَغُ بْنُ الفَرَجِ قالَ: أَخْبَرَني عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمٍ قالَ: قالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُما، قالَتْ حَفْصَةُ: قالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوابِّ لا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الغُرابُ، وَالحِدأةُ، وَالفَأْرَةُ، وَالعَقْرَبُ، وَالكَلبُ العَقُورُ».

[طرفه في: ١٨٢٧].

١٨٢٩ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ قالَ: حَدَّثَني ابْنُ وَهْبٍ قالَ: أَخْبَرَني يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوابِّ، كُلُّهُنَّ فاسِقٌ، يَقْتُلُهُنَّ في الحَرَمِ: الغُرابُ وَالحِدأَةُ، وَالعَقْرَبُ، وَالفَأْرَةُ، وَالكَلبُ العَقُورُ».

[الحديث ١٨٢٩ ـ طرفه في: ٣٣١٤].

١٨٣٠ ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني إِبْراهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: بَينَما نَحْنُ مَعَ النَّبيِّ ﷺ في غارٍ بِمِنًى، إِذْ نَزَلَ عَلَيهِ ﴿وَالمُرْسَلاتِ﴾ وَإِنَّهُ لَيَتْلُوها، وَإِنِّي لأَتَلَقَّاها مِنْ فِيهِ، وَإِنَّ فاهُ لَرَطْبٌ بِها، إِذْ وَثَبَتْ عَلَينا حَيَّةٌ، فَقالَ النَّبيُّ ﷺ: «اقْتُلُوها». فَابْتَدَرْناها فَذَهَبَتْ، فَقالَ النَّبيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ، كما وُقِيتُمْ شَرَّها».

[الحديث ١٨٣٠ ـ أطرافه في: ٣٣١٧، ٤٩٣٠، ٤٩٣١، ٤٩٣٤].

١٨٣١ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها زَوْجِ النَّبيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لِلوَزَغِ: «فُوَيسِقٌ». وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ. قالَ أَبو عَبْدِ اللَّهِ: إِنَّما أَرَدْنا بِهذا أَنَّ مِنًى مِنَ الحَرَمِ، وَأَنَّهُمْ لَمْ يَرَوْا بِقَتْلِ الحَيَّةِ بَأْسًا.

[الحديث ١٨٣١ ـ طرفه في: ٣٣٠٦].

٨ ـ بابٌ لا يُعْضَدُ شَجَرُ الحَرَمِ

وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبيِّ ﷺ: «لا يُعْضَدُ شَوْكُهُ».

١٨٣٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ سَعِيدِ بْنِ أَبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي شُرَيحٍ العَدَوِيِّ: أَنَّهُ قالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ البُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لي أَيُّها الأَمِيرُ أُحَدِّثْكَ قَوْلاً

١٨٢٩ـ قوله: (يقتلهن) أي المرء وروي: يقتلن بضم أوله وفتح ثالثه وسكون رابعه من غير هاء انظر الشارح.

باب ٨ ـ قوله: (لا يعضد) أي لا يقطع (شرح).

١٨٣٢ـ قوله: ولا يعضد بضم الضاد ولأبي ذرّ بكسرها (شارح).

asked: “What did Amr reply?" He said: Amr said: "O Abu’shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery (and takes refuge with it).”

1833- Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah has made Mecca a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (to fight in it) for a few hours of a day. It is not lawful to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its fallen things except by a person who would announce that (what he has found) publicly. “ Al’abbas said: “O Allah’s Apostle! Except Al’idhkhir (a kind of grass for it is used) by our goldsmiths and for our graves. “ The Prophet said: “Except Al’idhkhir." Ikrima said: “Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place."

[9] There should be no fighting in Mecca

1834- Abdullah Ibn Abbas "Allah be pleased with both" narrated: On the day of the conquest of Mecca, The Prophet "Allah's blessing and peace be upon him" said: "There is no more emigration (from Mecca) but Jihad (holy war) and intentions, and whenever you are called for Jihad, you should go immediately.

No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Judgement as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day.

So, it is a sanctuary with Allah’s sanctity till the Day of Judgement. Its thorns should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al’abbas said: “O Allah’s Apostle! Except Al’idhkhir (a kind of grass for it is used) by our goldsmiths and for our graves. “ The Prophet said: “Except Al’idhkhir."

قَامَ بِهِ رَسُولُ اللَّهِ ﷺ لِلغَدِ مِنْ يَوْمِ الفَتْحِ، فَسَمِعَتْهُ أُذُنَايَ وَوَعاهُ قَلبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، إنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لامْرِىءٍ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا اليَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ». فَقِيلَ لأَبِي شُرَيحٍ، مَا قَالَ لَكَ عَمْرٌو؟ قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيحٍ، إِنَّ الحَرَمَ لاَ يُعِيذُ عَاصِياً، وَلاَ فَاراً بِدَمٍ، وَلاَ فَاراً بِخُرْبَةٍ. خُرْبَةٌ: بَلِيَّةٌ.

[طرفه في: ١٠٤].

٩ ـ بابٌ لاَ يُنَفَّرُ صَيدُ الحَرَمِ

١٨٣٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيدُهَا، وَلاَ تُلتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ». وَقَالَ العَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، لِصَاغَتِنَا وَقُبُورِنَا؟ فَقَالَ: «إِلاَّ الإِذْخِرَ». وَعَنْ خَالِدٍ، عَنْ عِكْرِمَةَ قَالَ هَل تَدْرِي مَا: لاَ يُنَفَّرُ صَيدُهَا؟ هُوَ أَنْ يُنَحِّيَهُ مِنَ الظِّلِّ يَنْزِلُ مَكَانَهُ.

[طرفه في: ١٣٤٩].

١٠ ـ باب لاَ يَحِلُّ القِتَالُ بِمَكَّةَ

وَقَالَ أَبُو شُرَيحٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «لاَ يَسْفِكُ بِهَا دَماً».

١٨٣٤ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: «لاَ هِجْرَةَ، وَلكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هذا بَلَدٌ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ القِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ القِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ القِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيدُهُ، وَلاَ يَلتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهَا». قَالَ العَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ، قَالَ: قَالَ: «إِلاَّ الإِذْخِرَ».

[طرفه في: ١٣٤٩].

ـ قوله: خُرْبَةٌ بضم الخاء المعجمة وفتحها كما في الشارح

١٨٣٣ـ قوله: لاَ يُخْتَلَى خَلاَهَا أي لا يجز لا يقلع كلؤها.

[11] Cupping for one in the state of Ihram

1835- Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” was copped while he was in the state of Ihram.

1836- Ibn Buhaina "Allah be pleased with him" narrated: The Prophet, while being in the state of Ihram, was cupped at the middle of his head at Liha Al'jamal.

[12] The marriage of the Muhrim

1837- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram, (but did not consummate marriage).

[13] What is impermissible for the Muhrim to wear

1838- Abdullah Ibn Omar “Allah be pleased with both” narrated: A person stood up and asked: "O Messenger of Allah! What clothes may be worn in the state of Ihram?" The Prophet replied: "Do not wear a shirt or trousers, or any headgear (turban), or a hooded cloak; but if somebody has no shoes he can wear leather socks provided they are cut short off the ankles. Moreover, do not wear anything perfumed with Wars or saffron. As regards the woman in the state of Ihram, she should not cover her face, or wear gloves."

1839- Ibn Abbas “Allah be pleased with both” narrated: A man was crushed to death by his she-camel and was brought to Allah’s Apostle who said: "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya."

١١ ـ بابُ الحِجَامَةِ لِلمُحْرِمِ

وَكَوى ابْنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ. وَيَتَدَاوَى ما لَمْ يَكُنْ فِيهِ طِيبٌ.

١٨٣٥ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ قال: قالَ عَمْرٌو: أَوَّلُ شَيءٍ سَمِعْتُ عَطاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عنهما يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ: حَدَّثَنِي طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ، فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُمَا.

[الحديث ١٨٣٥ ـ أطرافه في: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨، ٢٢٧٩، ٥٦٩١، ٥٦٩٤، ٥٦٩٥، ٥٦٩٩، ٥٧٠٠، ٥٧٠١].

١٨٣٦ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ بْنُ بِلاَلٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، بِلَحْيِ جَمَلٍ، في وَسَطِ رَأْسِهِ.

[الحديث ١٨٣٦ ـ طرفه في: ٥٦٩٨].

١٢ ـ بابُ تَزْوِيجِ المُحْرِمِ

١٨٣٧ ـ حدّثنا أَبُو المُغِيرَةِ عَبْدُ القُدُّوسِ بْنُ الحَجَّاجِ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عَطاءُ بْنُ رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيمُونَةَ وَهُوَ مُحْرِمٌ.

[الحديث ١٨٣٧ ـ أطرافه في: ٤٢٥٨، ٤٢٥٩، ٥١١٤].

١٣ ـ بابُ ما يُنْهى مِنَ الطِّيبِ لِلمُحْرِمِ وَالمُحْرِمَةِ

وَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْها: لاَ تَلبَسُ المُحْرِمَةُ ثَوْباً بِوَرْسٍ أَوْ زَعْفَرَانٍ.

١٨٣٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللَّهِ، ماذَا تَأْمُرُنا أَنْ نَلبَسَ مِنَ الثِّيَابِ في الإِحْرَامِ؟ فَقالَ النَّبِيُّ ﷺ: «لاَ تَلبَسُوا القَمِيصَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ العَمَائِمَ، وَلاَ البَرَانِسَ، إِلاَّ أَنْ يَكُونَ أَحَدٌ لَيسَتْ لَهُ نَعْلاَنِ فَليَلبَسِ الخُفَّينِ، وَليَقْطَعْ أَسْفَلَ مِنَ الكَعْبَينِ، وَلاَ تَلبَسُوا شَيئاً مَسَّهُ زَعْفَرَانٌ وَلاَ الوَرْسُ، وَلاَ تَنْتَقِبِ المَرْأَةُ المُحْرِمَةُ، وَلاَ تَلبَسِ القُفَّازَينِ». تَابَعَهُ مُوسى بْنُ عُقْبَةَ، وَإِسْماعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، وَجُوَيرِيَةُ، وَابْنُ إِسْحاقَ: في النِّقَابِ وَالقُفَّازَينِ، وَقالَ عُبَيدُ اللَّهِ: وَلاَ وَرْسٌ. وَكانَ يَقُولُ: لاَ تَتَنَقَّبِ المُحْرِمَةُ وَلاَ تَلبَسِ القُفَّازَينِ. وَقالَ مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: لاَ تَتَنَقَّبِ المُحْرِمَةُ. وَتَابَعَهُ لَيثُ بْنُ أَبِي سُلَيمٍ. [طرفه في: ١٣٤].

باب ١١ ـ قوله: (ما لم يكن فيه) أي في الذي يتداوى به.

١٨٣٥ـ قوله: (أول شيء) أي أول مرة (شارح).

١٨٣٦ـ قوله: (لحي جمل): اسم موضع بين مكة والمدينة إلى المدينة أقرب.

١٨٣٨ـ قوله: (القفاز): بوزن رمان شيء يعمل لليدين يحشى بقطن تلبسها المرأة للبرد كما في القاموس.

[14] How does The Muhrim wash himself

1840- Abdullah Ibn Hunain narrated: Abdullah Ibn Abbas and Al'miswar Ibn Makhrama differed at Al'abwa . Ibn Abbas said that a Muhrim could wash his head; while Al'miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu'aiyub Al'ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu'aiyub asked me who I was. I answered: I am Abdullah Ibn Hunain and am sent by Ibn Abbas to Tell us how did The Prophet "Allah's blessing and peace be upon him" wash himself while he was in the state of Ihram. Abu'aiyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head. Abu'aiyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[15] A Muhrim could wear the socks (made of thick fabric or leather) if he had no shoes

1841- Ibn Abbas "Allah be pleased with both" reported: I heard the Prophet delivering a sermon at Arafat saying: "If a Muhrim does not find slippers, he could wear socks (made from thick fabric or leather, but he has to cut short them below the ankles), and if he does not find a waist sheet (for wrapping the lower half of the body) he could wear trousers."

1842- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?" He replied: "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfume). If he has no slippers , then he can use socks (made from thick fabric or leather; and we will use this word to stand for the Arabic "Khuff" as there is no good equivalent term to the Arabic word) but the socks should be cut short so as to make the ankles bare."

[16] If one (A Muhrim) had no waist sheet he could wear trousers

1843- Ibn Abbas "Allah be pleased with both" reported: I heard the Prophet delivering a sermon at Arafat saying: "If a Muhrim does not find slippers, he could wear socks (made from thick fabric or leather, but he has to cut short them below the ankles), and if he does not find a waist sheet (for wrapping the lower half of the body) he could wear trousers."

١٨٣٩ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: وَقَصَتْ بِرَجُلٍ مُحْرِمٍ نَاقَتُهُ فَقَتَلَتْهُ، فَأُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ فقَالَ: «اغْسِلُوهُ وكَفِّنُوهُ، ولا تُغَطُّوا رَأْسَهُ، ولا تُقَرِّبُوهُ طِيباً، فَإِنَّهُ يُبْعَثُ يُهِلُّ». [طرفه في: ١٢٦٥].

١٤ ـ بابُ الاغْتِسالِ لِلمُحْرِمِ

وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَدْخُلُ المُحْرِمُ الحَمَّامَ. وَلَمْ يَرَ ابْنُ عُمَرَ وعائِشَةُ بِالحَكِّ بَأْساً.

١٨٤٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَينٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ العَبَّاسِ وَالمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالأَبْوَاءِ، فَقالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ المُحْرِمُ رَأْسَهُ، وَقالَ المِسْوَرُ: لا يَغْسِلُ المُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي عَبْدُ اللَّهِ ابْنُ العَبَّاسِ إِلَى أَبِي أَيُّوبَ الأَنْصارِيِّ، فَوَجَدْتُهُ يَغْتَسِلُ بَينَ القَرْنَينِ، وَهُوَ يُسْتَرُ بِثَوْبٍ، فَسَلَّمْتُ عَلَيهِ، فَقالَ: مَنْ هذا؟ فَقُلتُ: أَنا عَبْدُ اللَّهِ بْنُ حُنَينٍ، أَرْسَلَنِي إِلَيكَ عَبْدُ اللَّهِ بْنُ العَبَّاسِ، أَسْأَلُكَ كَيفَ كانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قالَ لإِنْسانٍ يَصُبُّ عَلَيهِ: اصْبُبْ، فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، وَقالَ: هَكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

١٥ ـ بابُ لُبْسِ الْخُفَّينِ لِلمُحْرِمِ إِذا لَمْ يَجِدِ النَّعْلَينِ

١٨٤١ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينارٍ: سَمِعْتُ جابِرَ بْنَ زَيدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفاتٍ: «مَنْ لَمْ يَجِدِ النَّعْلَينِ فَلْيَلْبَسِ الخُفَّينِ، وَمَنْ لَمْ يَجِدْ إِزاراً فَلْيَلْبَسْ سَرَاوِيلَ لِلمُحْرِمِ». [طرفه في: ١٧٤٠].

١٨٤٢ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنا ابْنُ شِهابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ فَقَالَ: «لا يَلْبَسِ القَمِيصَ، ولا العَمائِمَ، ولا السَّرَاوِيلاتِ، ولا البُرْنُسَ، ولا ثَوْباً مَسَّهُ زَعْفَرانٌ ولا وَرْسٌ، وإِنْ لَمْ يَجِدْ نَعْلَينِ فَلْيَلْبَسِ الخُفَّينِ، وليَقْطَعْهُمَا حَتَّى يَكُونا أَسْفَلَ مِنَ الكَعْبَينِ».

[طرفه في: ١٣٤].

١٦ ـ بابٌ إِذا لَمْ يَجِدِ الإِزارَ فَلْيَلْبَسِ السَّرَاوِيلَ

١٨٤٣ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَمْرُو بْنُ دِينارٍ، عَنْ جابِرِ بْنِ زَيدٍ، عَنِ ابْنِ عَبَّاسٍ

١٨٣٩ ـ قوله: (وقصت برجل) أي كسرت رقبته.

باب ١٨ ـ قوله: (ودخل ابن عمر) أي مكة لما جاءه بقديد خبر الفتنة وكان خرج منها فرجع إليها حلالاً (شارح).

ـ قوله: (ولم يذكر) أي النبي عليه الصلاة والسلام ولأبي الوقت: (ولم يذكره) أي الإحرام لمن يتكرر دخوله كالحطابين والحشاشين والسقائين أفاده الشارح.

[17] What about the Muhrim's taking arms

1844- Al'barra "Allah be pleased with him" narrated: The Prophet assumed Ihram for Umra in the month of Dhul'qa'da but people of Mecca refused to admit him into Mecca till he agreed on the condition that he would not bring into Mecca any arms but sheathed.

[18] Entering the sanctuary and Mecca without being in a state of Ihram

1845- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

1846- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered Mecca in the year of its Conquest wearing an Arabian helmet on his head. When The Prophet "Allah's blessing and peace be upon him" took it off, a person came and said: "Ibn Khatal is holding the covering of Ka'ba (as taking refuge with It)." The Prophet "Allah's blessing and peace be upon him" said: "Kill him."

[19] When one assumes Ihram wearing whether unknowingly or mistakenly a shirt (or so)

Ata said: If he forgetfully or ignorantly put perfume or wore the clothes (which are illegal for a Muhrim) then there is no expiation required from him.

1847- Ya'li narrated: While I was with Allah's Apostle there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. Omar used to say to me: "Would you like to see the Prophet at the time when he is revealed?" So, it happened that he was revealed (by this time) and when the inspiration was over the Prophet said (to that man): "Do in your Umra the same as you do in your Hajj."

رَضِيَ اللَّهُ عَنهُمَا قال: خَطَبَنَا النَّبِيُّ ﷺ بِعَرَفات، فَقالَ: «مَنْ لَمْ يَجِدَ الإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الخُفَّيْنِ». [طرفه في: ١٧٤٠].

١٧ ـ بابُ لُبْس السِّلاحِ لِلمُحْرِم

وَقالَ عِكْرِمَةُ: إِذا خَشِيَ العَدُوَّ لَبِسَ السِّلاحَ وَافْتَدَى. وَلَمْ يُتابَعْ عَلَيهِ في الفِدْيَةِ.

١٨٤٤ ـ حدّثنا عُبَيدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْه: اعْتَمَرَ النَّبِيُّ ﷺ في ذِي القَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قاضاهُمْ: لا يُدْخِلُ مَكَّةَ سِلاحاً إِلاَّ في القِرابِ. [طرفه في: ١٧٨١].

١٨ ـ بابُ دُخُولِ الحَرَمِ وَمَكَّةَ بِغَيرِ إِحْرَامٍ

وَدَخَلَ ابْنُ عُمَرَ، وَإِنَّمَا أَمَرَ النَّبِيُّ ﷺ بِالإِهْلالِ لِمَنْ أَرادَ الحَجَّ وَالعُمْرَةَ، وَلَمْ يَذْكُرْ لِلحَطَّابِينَ وَغَيرِهِمْ.

١٨٤٥ ـ حدّثنا مُسْلِمٌ: حدّثنا وُهَيبٌ: حَدَّثَنا ابْنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ المَدِينَةِ ذا الحُلَيفَةِ، وَلأَهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ، وَلِكُلِّ آتٍ أَتَى عَلَيهِنَّ مِنْ غَيرِهِمْ، مَنْ أَرادَ الحَجَّ وَالعُمْرَةَ، فَمَنْ كانَ دُونَ ذلِكَ فَمِنْ حَيثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [طرفه في: ١٥٢٤].

١٨٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عامَ الفَتْحِ وَعَلَى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلُوهُ».

[الحديث ١٨٤٦ ـ أطرافه في: ٣٠٤٤، ٤٢٨٦، ٥٨٠٨].

١٩ ـ بابٌ إِذا أَحْرَمَ جاهِلاً وَعَلَيهِ قَمِيصٌ

وَقالَ عَطاءٌ: إِذا تَطَيَّبَ أَوْ لَبِسَ جاهِلاً أَوْ ناسِياً فَلا كَفَّارَةَ عَلَيهِ.

١٨٤٧ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا عَطاءٌ قالَ: حَدَّثَنِي صَفْوانُ بْنُ يَعْلَى، عَنْ أَبِيهِ قالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتاهُ رَجُلٌ عَلَيهِ جُبَّةٌ فيهِ أَثَرُ صُفْرَةٍ أَوْ نَحْوُهُ، كانَ عُمَرُ يَقُولُ لِي: تُحِبُّ إِذا نَزَلَ عَلَيهِ الوَحْيُ أَنْ تَراهُ؟ فَنَزَلَ عَلَيهِ ثُمَّ سُرِّيَ عَنْهُ، فَقالَ: «اصْنَعْ في عُمْرَتِكَ ما تَصْنَعُ في حَجِّكَ».

[طرفه في: ١٥٣٦].

١٨٤٥ـ قوله: (من أراد) ولأبي ذر عن الكشميهني: ممن (شارح).

١٨٤٧ـ قوله: عليه جبة جملة إسمية في موضع رفع صفة لرجل.

ـ قوله: أثر صفرة ولأبي الوقت في نسخة وأثر صفرة بالواو ولأبي ذر فيه أثر صفرة أي في الرجل ويروى عليها أثر صفرة أي على الجبة (شارح).

1848- a man bit the hand of another man but in that process the latter broke an incisor tooth of the former; and the Prophet forgave the latter.

[20] When one died in Arafat and The Messenger of Allah did not order that the remaining rituals of his pilgrimage should be completed (by another person)

1849- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

1850- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat with The Messenger of Allah, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[21] How would the Muhrim be treated when he died (while being in the state of Ihram)

1851- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was in Arafat with The Messenger of Allah, he fell down from his mount with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[22] What about Pilgrimage as regards one's vow to offer Hajj, and then he died; and what about the man's offering Hajj on behalf of his wife

1852- Abdullah Ibn Abbas "Allah be pleased with both" narrated: A woman from the tribe of Juhaina came to The Prophet "Allah's blessing and peace be upon him" and said: "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right for it to be paid."

وَعَضَّ رَجُلٌ يَدَ رَجُلٍ، يَعْنِي فَانْتَزَعَ ثَنِيَّتَهُ فَأَبْطَلَهُ النَّبِيُّ ﷺ.

[الحديث ١٨٤٨ ـ أطرافه في: ٢٢٦٥، ٢٩٧٣، ٤٤١٧، ٦٨٩٣].

٢٠ ـ باب المُحْرِمُ يَمُوتُ بِعَرَفَةَ، وَلَمْ يَأْمُرِ النَّبِيُّ ﷺ أَنْ يُؤَدَّى عَنْهُ بَقِيَّةُ الحَجِّ

١٨٤٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حمَّادُ بْنُ زَيدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: بَينَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قالَ فَأَقْعَصَتْهُ، فَقالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَينِ، أَوْ قالَ: ثَوْبَيهِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ القِيَامَةِ يُلَبِّي».

[طرفه في: ١٢٦٥].

١٨٥٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: بَينَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قالَ: فَأَوْقَصَتْهُ، فَقالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَينِ، وَلاَ تَمَسُّوهُ طِيباً، وَلاَ تُخَمِّرُوا رَأْسَهُ وَلاَ تُحَنِّطُوهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّياً».

[طرفه في: ١٢٦٥].

٢١ ـ باب سُنَّةِ المُحْرِمِ إِذَا مَاتَ

١٨٥١ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَجُلاً كانَ مَعَ النَّبِيِّ ﷺ، فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيهِ، وَلاَ تَمَسُّوهُ بِطِيبٍ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيَامَةِ مُلَبِّياً».

[طرفه في: ١٢٦٥].

٢٢ ـ باب الحَجِّ وَالنُّذُورِ عَنِ المَيِّتِ، وَالرَّجُلُ يَحُجُّ عَنِ المَرْأَةِ

١٨٥٢ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ امْرَأَةً مِنْ جُهَينَةَ جاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قالَ: «نَعَمْ، حُجِّي عَنْهَا، أَرَأَيتِ لَوْ كانَ عَلَى أُمِّكِ

١٨٤٩ـ قوله: وقص وأوقص كلها بمعنى إلاّ أنّ الراوي شكّ في تعيين اللفظ يعني أن الراحلة كسرت عنق راكبها حين وقع عنها.

١٨٥٠ـ قوله: ولا تمسوه من الإمساس في الأول ومن المسّ في الثاني وبالعكس في كلا الموضعين كما في الشارح.

باب ٢٢ ـ قوله: والرجل بالجر وبالرفع كما في الشارح.

١٨٥٢ـ قوله: قاضية أي ذلك الدين عنها وللحموي والمستملي قاضيته بضمير المفعول وقوله: اقضوا الله أي حق الله (شارح).

[23] Offering Hajj on behalf of he, who could not sit firm on the mount

1853- Ibn Abbas narrated: (The tradition of Al'fadl when he was riding behind The Messenger of Allah and the woman from the tribe of Khath'am came to ask him).

1854- Ibn Abbas "Allah be pleased with both" narrated: During the Farewell Hajj of The Prophet, a woman from the tribe of Khath'am came and asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon hiin" replied: "Yes, you may." That happened during the last pilgrimage (Hajj) (of The Prophet "Allah's blessing and peace be upon him").

[24] The woman's offering Hajj on behalf of the man

1855- Ibn Abbas "Allah be pleased with both" narrated: Al'fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al'fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al'fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the last pilgrimage (Hajj) (of The Prophet "Allah's blessing and peace be upon him").

[25] The pilgrimage of boys

1856- Ibn Abbas "Allah be pleased with both" narrated: I was among those whom the Prophet sent on the night of Al'muzdalifa early as being among the weak members of his family.

1857- Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina (during the last Hajj according to another narration). I passed in front of some (people)of the first row while they were offering their prayers. I let the she-ass loose to graze and entered the row behind The Messenger of Allah.

دينٌ أكُنْتِ قاضِيَةً؟ اقْضُوا اللَّهَ، فَاللَّهُ أَحَقُّ بِالوَفاءِ».

[الحديث ١٨٥٢ ـ طرفاه في: ٦٦٩٩، ٧٣١٥].

٢٣ ـ بابُ الحَجِّ عَمَّنْ لا يَسْتَطِيعُ الثُّبُوتَ عَلى الرَّاحِلَةِ

١٨٥٣ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمانَ بْنِ يَسارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ امْرَأَةً (ح)

١٨٥٤ ـ حَدَّثَنَا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سُلَيْمانَ بْنِ يَسارٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهِ عَنْهُمَا قالَ: جاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ عامَ حَجَّةِ الوَدَاعِ، قالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الحَجِّ، أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَمْ».

[طرفه في: ١٥١٣].

٢٤ ـ بابُ حَجِّ المَرْأَةِ عَنِ الرَّجُلِ

١٨٥٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهِ عَنْهُمَا قالَ: كانَ الفَضْلُ رَدِيفَ النَّبِيِّ ﷺ، فَجاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الفَضْلُ يَنْظُرُ إِلَيهَا وَتَنْظُرُ إِلَيهِ، فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الفَضْلِ إِلَى الشِّقِّ الآخَرِ، فَقالَتْ: إِنَّ فَرِيضَةَ اللَّهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لا يَثْبُتُ عَلى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قالَ: «نَعَمْ». وَذلِكَ فِي حَجَّةِ الوَدَاعِ.

[طرفه في: ١٥١٣]

٢٥ ـ بابُ حَجِّ الصِّبْيانِ

١٨٥٦ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي يَزِيدَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَنِي، أَوْ قَدَّمَنِي النَّبِيُّ ﷺ فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيلٍ.

[طرفه في: ١٦٧٧].

١٨٥٧ ـ حدّثنا إِسْحاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَقْبَلْتُ وَقَدْ نَاهَزْتُ الحُلُمَ، أَسِيرُ عَلَى أَتانٍ لِي، وَرَسُولُ اللَّهِ ﷺ قائِمٌ يُصَلِّي بِمِنًى، حَتَّى

١٨٥٣ـ قوله: أن امرأة وجد في بعض النسخ زيادة قالت قبل علامة التحويل وزيادة الواو وبعدها.

١٨٥٦ـ قوله: في الثقل أي في آلات السفر ومتاعه.

ـ وقوله: من جمع أي من المزدلفة.

١٨٥٧ـ قوله: (وقد ناهزت الحلم) أي قاربت البلوغ.

ـ قوله: فرتعت أي الأتان وهي الأنثى من الحمر جعلت ترتع أي تأكل من نبات الأرض.

1858- As'sa'ib Ibn Yazid "Allah be pleased with him" narrated: (While in the company of my parents) I was made to perform Hajj with Allah's Apostle "Allah's blessing and peace be upon him" and I was a seven-year-old boy then.

1859- Al'ju'aid Ibn Abdur'rahman narrated: I heard Omar Ibn Abdul'aziz telling that As'sa'ib Ibn Yazid had performed Hajj (while carried) with the belongings of the Prophet.

[26] The pilgrimage of women

1860- Omar Ibn Al'khattab "Allah be pleased with him" was reported to have permitted The Prophet's wives to offer pilgrimage in the last Hajj he (Omar) performed. He sent with them both of Othman and Abdur'rahman.

1861- A'isha "Allah be pleased with her" narrated: I said (to The Messenger of Allah "Allah's blessing and peace be upon him"): "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied: "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." A'isha added: "Since I heard that from Allah's Apostle I have decided not to miss Hajj."

1862- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not travel except with a person of Mahram (such as her husband or anyone to whom she could not be married at all), and no man may visit her except in the presence of a person of Mahram." A man got up and said: "O Allah's Apostle! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet said (to him): "Go in her company (to Hajj)."

1863- Ibn Abbas "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" returned after performing his Hajj, he asked Ommu'sinan Al'ansariya: "What did forbid you to perform Hajj?" She replied: "Father of so-and-so (Her husband) had two camels and he performed Hajj on one of them, and the other is used for irrigating our land." The Prophet "Allah's blessing and peace be upon him" said: "Perform Umra in the month of Ramadan, as it is equivalent to Hajj or Hajj with me (in reward)."

سِرْتُ بَينَ يَدَي بَعْضِ الصَّفِّ الأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ. وَقَالَ يُونُسُ عَنِ ابْنِ شِهَابٍ: بِمِنًى في حَجَّةِ الوَدَاعِ.

[طرفه في: ٧٦].

١٨٥٨ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ يُونُسَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

١٨٥٩ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا القَاسِمُ بْنُ مَالِكٍ، عَنِ الجُعَيدِ بْنِ عَبْدِ الرَّحمانِ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ العَزِيزِ يَقُولُ لِلسَّائِبِ بْنِ يَزِيدَ، وَكَانَ قَدْ حُجَّ بِهِ في ثَقَلِ النَّبِيِّ ﷺ.

[الحديث ١٨٥٩ ـ طرفاه في: ٦٧١٢، ٧٣٣٠].

٢٦ ـ بابُ حَجِّ النِّسَاءِ

١٨٦٠ ـ وَقَالَ لِي أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَذِنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لأَزْوَاجِ النَّبِيِّ ﷺ في آخِرِ حَجَّةٍ حَجَّهَا. فَبَعَثَ مَعَهُنَّ عُثْمَانَ بْنَ عَفَّانَ وَعَبْدَ الرَّحْمٰنِ.

١٨٦١ ـ حدّثنا مُسَدَّدٌ: حدّثنا عَبْدُ الوَاحِدِ: حدّثنا حَبِيبُ بْنُ أَبِي عَمْرَةَ قَالَ: حَدَّثَتْنَا عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ المُؤمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلاَ نَغْزُوا[1] وَنُجَاهِدُ مَعَكُمْ؟ فَقَالَ: «لَكُنَّ أَحْسَنُ الجِهَادِ وَأَجْمَلُهُ الحَجُّ، حَجٌّ مَبْرُورٌ». فَقَالَتْ عَائِشَةُ: فَلاَ أَدَعُ الحَجَّ بَعْدَ إِذْ سَمِعْتُ هذا مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٥٢٠].

١٨٦٢ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تُسَافِرِ المَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ، وَلاَ يَدْخُلُ عَلَيهَا رَجُلٌ إِلاَّ وَمَعَهَا مَحْرَمٌ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرُجَ في جَيشِ كَذَا وَكَذَا، وَامْرَأَتِي تُرِيدُ الحَجَّ؟ فَقَالَ: «اخْرُجْ مَعَهَا».

[الحديث ١٨٦٢ ـ أطرافه في: ٣٠٠٦، ٣٠٦١، ٥٢٣٣].

١٨٦٣ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيعٍ: أَخْبَرَنَا حَبِيبٌ المُعَلِّمُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ حَجَّتِهِ، قَالَ لأُمِّ سِنَانٍ الأَنْصَارِيَّةِ: «مَا مَنَعَكِ مِنَ الحَجِّ»؟ قَالَتْ: أَبُو فُلاَنٍ، تَعْنِي زَوْجَهَا، كَانَ لَهُ نَاضِحَانِ حَجَّ عَلَى أَحَدِهِمَا، وَالآخَرُ يَسْقِي أَرْضاً لَنَا. قَالَ: فَإِنَّ عُمْرَةً في رَمَضَانَ تَقْضِي حَجَّةً مَعِي». رَوَاهُ ابْنُ جُرَيجٍ، عَنْ عَطَاءٍ: سَمِعْتُ

١٨٦١ـ قوله: ألا نغزو ونجاهد ويروى ألا نغزو أو نجاهد.

ـ قوله: «لكنّ» بهذا الضبط وبلفظ الاستدراك مشدداً ومخففاً مع نصب أحسن ورفعه انظر الشارح.

١٨٦٣ـ قوله: حجّ على يحدهما الضمير يعود على الناضحين المذكورين في الرواية الأخرى المتقدمة وقوله والآخر أي والناضح الآخر.

1864- Abu'sa'eed "Allah be pleased with him" who participated with The Prophet "Allah's blessing and peace be upon him" in twelve holy battles, narrated: "I heard four things from Allah's Apostle "Allah's blessing and peace be upon him" (or I narrate them from The Prophet) which won my admiration and appreciation. They are:

1 No lady should travel without her husband or a person of Mahram (one to whom she could not be married) for a two-day journey.

2 No fasting is permissible on two days of the Breaking .fast Feast and The Sacrifice Feast.

3 No prayer (may be offered) after two prayers: after the Asr prayer till the sunset and after the Morning Prayer till the sunrise.

4 Not to travel (for visiting) except for three mosques: Ka'ba (in Mecca), my Mosque (in Medina), and The Furthest Mosque (in Jerusalem).

[27] One's vow to go to Ka'ba on foot

1865- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" saw an old man walking, supported by his two sons, about whom he asked. The people informed him that he had vowed to go on foot (to Ka'ba). He said: "Allah is not in need of this old man's torturing himself," and ordered him to ride.

1866- Uqba Ibn Amer "Allah be pleased with him" narrated: My sister vowed to go to Ka'ba on foot, and she asked me to take the verdict of The Prophet "Allah's blessing and peace be upon him" about it. So, I did and The Prophet "Allah's blessing and peace be upon him" said: "She should walk as well as ride."

ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. وَقالَ عُبَيدُ اللَّهِ، عَنْ عَبْدِ الكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جابِرٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٧٨٢].

١٨٦٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ قَزَعَةَ مَوْلَى زِيادٍ قالَ: سَمِعْتُ أَبا سَعِيدٍ، وقَدْ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشرَةَ غَزْوَةً، قالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ قالَ: يحدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ فَأَعْجَبْنَنِي وَآنَقْنَنِي: «أَنْ لا تُسافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَينِ لَيسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ يَوْمَينِ: الفِطْرِ وَالأَضْحى، وَلاَ صَلاةَ بَعْدَ صَلاتَينِ: بَعْدَ العَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ تُشَدُّ الرِّحالُ إلاَّ إِلَى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرامِ، وَمَسْجِدِي، وَمَسْجِدِ الأَقْصَى».

[طرفه في: ٥٨٦].

٢٧ ـ بابُ مَنْ نَذَرَ المَشْيَ إِلى الكَعْبَةِ

١٨٦٥ ـ حدّثنا ابْنُ سَلام: أَخْبَرَنَا الفَزارِيُّ، عَنْ حُمَيدٍ الطَّوِيلِ قالَ: حَدَّثَني ثَابِتٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيخاً يُهادَى بَينَ ابْنَيهِ، قالَ: «ما بَالُ هذا»؟ قالُوا: نَذَرَ أَنْ يَمْشِيَ. قالَ: «إِنَّ اللَّهَ عَنْ تَعْذِيبِ هذا نَفْسَهُ لَغَنِيٌّ». وأَمَرَهُ أَنْ يَرْكَبَ.

[الحديث ١٨٦٥ ـ طرفه في: ٦٧٠١].

١٨٦٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبَا الخَيرِ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عامِرٍ قالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيتِ اللَّهِ، وَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيتُهُ، فَقَالَ عَلَيهِ الصَّلاةُ وَالسَّلامُ: «لِتَمْشِ وَلْتَرْكَبْ». قالَ: وَكانَ أَبُو الخَيرِ لاَ يُفَارِقُ عُقْبَةَ.

حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ. فَذَكَرَ الحَدِيثَ.

١٨٦٤ـ قوله: (يحدثهن) وللكشميهني أخذتهن (شارح).

ـ قوله: (آنقنني) أي أفرحنني كما مرّ.

ـ قوله: (ولا صوم يومين) قال الشارح: صوم اسم لا ويومين خبره أي لا صوم في هذين اليومين ويجوز أن يكون صوم مضافاً إلى يومين والتقدير ولا صوم يومين ثابت أو مشروع ا هـ.

١٨٦٥ـ قوله: (يهادى بين ابنيه) أي يمشي بينهما معتمداً عليهما.

(29) The Virtues of Medina

[1] The sanctuary of Medina

1867- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it. Whoever innovates in it a heresy or commits sins, will incur the curse of Allah, the angels, and all the people."

1868- Anas “Allah be pleased with him” reported: The Prophet “Allah’s blessing and peace be upon him” came to Medina and ordered a mosque to be built and said: "O Banun’najjar! Suggest to me the price (of your land)." They said: "We do not want its price (reward) except from Allah." So, the Prophet ordered the graves of the pagans to be dug out and the land to be levelled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the Qiblah of the mosque.

1869- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have made Medina a sanctuary between its two mountains." The Prophet "Allah's blessing and peace be upon him" went to the tribe of Banu'haritha and said: "I see that you have gone out of the sanctuary." But looking around, he added: "No, you are inside the sanctuary."

1870- Ali "Allah be pleased with him" reported: We have nothing except the Book of Allah and this written paper from The Prophet "Allah's blessing and peace be upon him" (in which is written): Medina is a sanctuary from the Air Mountain to such and such a place, and whoever innovates in it a heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people. (Furthermore) neither his repentance nor his compensation will be accepted. The asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims. Whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and neither his repentance nor his compensation will be accepted. Any (freed slave) befriends (by taking as masters) other than his emancipators without their permission incurs the curse of Allah, the angels, and all the people, and neither his repentance nor his compensation will be accepted.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٩ ـ كِتَابُ فَضَائِلِ المَدِينَة

١ ـ بابُ حَرَمِ المَدِينَةِ

١٨٦٧ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا عاصِمٌ أَبُو عَبْدِ الرَّحْمٰنِ الأَحْوَلُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «المَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا، وَلاَ يُحْدَثُ فِيهَا حَدَثٌ، مَنْ أَحْدَثَ حَدَثاً فَعَلَيهِ لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

[الحديث ١٨٦٧ ـ طرفه في: ٧٣٠٦].

١٨٦٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، وَأَمَرَ بِبِنَاءِ المَسجِدِ، فَقالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي». فَقَالُوا: لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ، فَأَمَرَ بِقُبورِ المُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ. [طرفه في: ٢٣٤].

١٨٦٩ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «حُرِّمَ ما بَينَ لاَبَتَي المَدِينَةِ عَلَى لِسَانِي». قالَ: وَأَتَى النَّبِيُّ ﷺ بَنِي حارِثَةَ، فَقَالَ: «أَرَاكُمْ يَا بَنِي حارِثَةَ قَدْ خَرَجْتُمْ مِنَ الحَرَمِ»! ثمَّ التَفَتَ فَقالَ: «بَلْ أَنْتُمْ فِيهِ».

[الحديث ١٨٦٩ ـ طرفه في: ١٨٧٣].

١٨٧٠ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: ما عِنْدَنَا شَيءٌ إِلاَّ كِتَابُ اللَّهِ وَهذهِ

١٨٦٧ـ قوله: «ولا يحدث فيها حدث» أي لا يعمل فيها عمل مخالف للكتاب والسنة (شارح).

١٨٦٨ـ قوله: «ثامنوني» أي بايعوني بالثمن.

ـ وقوله: (بالخرب) بهذا الضبط جمع خربة وروي بفتح الخاء وكسر الراء.

ـ قوله: قبلة المسجد أي في جهتها (شارح).

١٨٦٩ـ قوله: «لابتي المدينة» تثنية لابة وهي الحرة: الأرض ذات الحجارة السود والمدينة ما بين حرتين عظيمتين إحداهما شرقية والأخرى غربية (شارح).

١٨٧٠ـ قوله: (عائر): جبل بالمدينة

[2] The excellence of Medina, which turns out the bad people

1871- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib. That is Medina, which turns out (bad) persons as a furnace removes the impurities of iron."

[3] Medina is Taba

1872- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: We came with The Prophet "Allah's blessing and peace be upon him" from Tabuk, and when we reached near Medina, The Prophet "Allah's blessing and peace be upon him" said: "This is Taba."

[4] What about Medina's two mountains

1873- Abu'huraira "Allah be pleased with him" narrated: If I saw deers grazing in Medina, I would not chase them, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Medina) is a sanctuary between its two mountains."

[5] What about he, who leaves Medina

1874- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it. The last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it. When they reach the valley of Thaniyat Al'wada, they will fall down on their faces dead."

الصَّحِيفَة عَنِ النَّبِيِّ ﷺ: «المدينةُ حَرَمٌ، ما بَينَ عائرٍ إلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَى مُحْدِثاً، فَعَلَيه لَعْنَةُ اللَّه وَالمَلائِكَة وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ». وَقالَ: «ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيه لَعْنَةُ اللَّهِ وَالمَلائِكَة وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى قَوْماً بِغَيرِ إِذْنِ مَوَالِيه، فَعَلَيه لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِين، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ». قالَ أَبُو عَبْدِ اللَّهِ: عَدْلٌ: فِدَاءٌ.

٢ ـ بابُ فَضْلِ المَدِينَةِ، وَأَنَّهَا تَنْفِي النَّاسَ

١٨٧١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قالَ: سَمِعْتُ أَبَا الحُبَابِ، سَعِيدَ بْنَ يَسارٍ، يَقُولُ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ القُرَى، يَقُولونَ: يَثْرِبُ، وَهيَ المَدِينَةُ، تَنْفِي النَّاسَ كما يَنْفِي الكِيرُ خَبَثَ الحَدِيدِ».

٣ ـ بابٌ المَدِينَةُ طابَةٌ

١٨٧٢ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ قالَ: حَدَّثَني عَمْرُو بْنُ يَحْيى، عَنْ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيدٍ رَضيَ اللَّهُ عَنْهُ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ، حَتَّى أَشْرَفْنَا عَلَى المَدِينَةِ، فَقَالَ: «هذه طَابَةٌ».

[طرفه في: ١٤٨١].

٤ ـ بابُ لابَتَي المَدِينَةِ

١٨٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كانَ يَقُولُ: لَوْ رَأَيتُ الظِّبَاءَ بِالمَدِينَةِ تَرْتَعُ ما ذَعَرْتُهَا، قالَ رَسُولُ اللَّهِ ﷺ: «ما بَينَ لابَتَيهَا حَرَامٌ».

[طرفه في: ١٨٦٩]

٥ ـ بابُ مَنْ رَغِبَ عَنِ المَدِينَةِ

١٨٧٤ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ:

ـ قوله: «أو آوى محدثاً» أي نصر جانياً وآواه وأجاره من خصمه (شارح).

ـ قال في القاموس: الصرف في الحديث التوبة، والعدل الفدية.

ـ ومعنى الإخفار نقض العهد.

باب ٣ ـ قوله: (باب المدينة طابة) بالإضافة وطابة مبتدأ وخبره محذوف أي من أسمائها طابة وفي نسخة باب بالتنوين فما بعده مبتدأ وخبر أفاده الشارح

١٨٧٣ـ قوله: (ما ذعرتها) أي ما أفزعتها ونفرتها وكني بذلك عن عدم صيدها (شارح).

١٨٧٤ـ قوله: (إلاّ العواف) بإسقاط الياء أي الطوالب الأقوات.

1875- Sufyan Ibn Abu'zuhair "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to Iraq) although Medina will be better for them; if they but knew."

[6] Belief returns and goes back to Medina

1876- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger)."

[7] The sin of he, who plots against people of Medina

1877- Sa'd "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water."

[8] The castles of Medina

1878- Usama "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" looked out from upon one castle amongst the castles (or the high buildings) of Medina and said: "Do you see what I see? (No doubt) I see the spots where afflictions will take place among your houses, as numerous as the spots where raindrops fall."

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتْرُكُونَ المَدِينَةَ عَلَى خَيرِ ما كانَتْ، لاَ يَغْشَاهَا إلاَّ العَوَافِ ـ يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيرِ ـ وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَينَةَ، يُرِيدَانِ المَدِينَةَ، يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وَحْشاً، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الوَدَاعِ، خَرَّا عَلَى وُجُوهِهِما».

١٨٧٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ سُفيَانَ بْنِ أَبِي زُهَيرٍ رَضِيَ اللَّهُ عَنهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُفْتَحُ اليَمَنُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلونَ بِأَهْلِهِمْ وَمَنْ أَطَاعَهُمْ، وَالمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ وَتُفْتَحُ الشَّأْمُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يعلمون. وتفتح العِرَاق، فيأتي قوم يبسون، فيتحملون بأهليهم ومن أطاعهم، والمدينة خيرٌ لهم لو كانوا يعلمون»

٦ ـ بابُ الإِيمَانُ يَأْرِزُ إِلَى المَدِينَةِ

١٨٧٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قالَ: حَدَّثَنِي عُبَيدُ اللَّهِ، عَنْ خُبَيبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى المَدِينَةِ، كما تَأْرِزُ الحَيَّةُ إِلَى جُحْرِهَا».

٧ ـ بابُ إِثْمِ مَنْ كادَ أَهْلَ المَدِينَةِ

١٨٧٧ ـ حدّثنا حسين بن حُرَيث: أخبرنا الفضل، عن جُعَيد، عن عائشة ـ هي بنت سعد ـ قالت: سَمِعْتُ سَعْداً رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَكِيدُ أَهْلَ المَدِينَةِ أَحَدٌ إِلاَّ انْمَاعَ، كما يَنْمَاعُ المِلحُ في المَاءِ».

٨ ـ بابُ آطامِ المَدِينَةِ

١٨٧٨ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيانُ: حدّثنا ابنُ شهابٍ قال: أَخبرني عُروة: سمعت أسامة رَضِيَ اللَّهُ عَنهُ قال: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطُمٍ مِنْ آطامِ المَدِينَةِ، فَقالَ: «هَل تَرَوْنَ ما أَرَى؟ إِنِّي لأَرَى مَوَاقِعَ الفِتَنِ خِلالَ بُيُوتِكُم كَمَوَاقِعِ القَطْرِ». تَابَعَهُ مَعْمَرٌ وَسُلَيمانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ.

[الحديث ١٨٧٨ ـ أطرافه في: ٢٤٦٧، ٣٥٩٧، ٧٠٦٠].

= ـ قوله (ينعقان) أي يصيحان.

١٨٧٥ـ قوله «يبسون» أي يسوقون دوابهم إلى المدينة سوقاً ليناً.

باب ٦ ـ قوله: «يأرز» أي ينضمّ ويجتمع بعضه إلى بعض فيها (شارح).

١٨٧٧ـ قوله: (انماع) أي ذاب.

باب ٨ ـ قوله: وآطام المدينة حصونها المبنية بالحجارة وهي جمع أطم بضمتين.

[9] The Charlatan (Ad'dajjal) never enters into Medina

1879- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The terror caused by The Charlatan (Ad'dajjal) will not enter Medina which, at that time, will have seven gates, at each of which, there will be two angels (guarding it)."

1880- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are angels guarding the entrances (or roads) of Medina, into which, neither plague nor The Charlatan (Ad'dajjal) will be able to enter."

1881- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be no town which The Charlatan (Ad'dajjal) will not enter except Mecca and Medina. There will be no entrance (road) (of both Mecca and Medina) without the angels standing in rows guarding it against him. Then Medina will shake with its inhabitants thrice (as three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it."

1882- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" told us a long narrative about The Charlatan (Ad'dajjal), and among the many things he mentioned, was his saying: "Ad'dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina. On that day the best man or one of the best men will come up to him and say: "I testify that you are the same Charlatan whose description was given to us by Allah's Apostle "Allah's blessing and peace be upon him"." The Charlatan (Ad'dajjal)will say to the people: "If I kill this man and bring him back to life again, will you have a doubt in my claim?" They will say: "No." Then The Charlatan will kill that man and bring him back to life. That man will say: "Now I know your reality better than before." The Charlatan will say: "I want to kill him but I cannot. ""

[10] Medina is to expel all impurities

1883- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came

٩ ـ بابٌ لا يَدْخُلُ الدَّجَّالُ المَدِينَةَ

١٨٧٩ ـ حدثنا عبدُ العزيزِ بنُ عبدِ اللهِ قال: حدَّثني إبراهيمُ بنُ سعدٍ، عن أبيهِ، عن جدِّهِ، عَنْ أبي بَكْرَةَ رَضيَ اللهُ عَنهُ، عَنِ النَّبيِّ ﷺ قال: «لا يَدخلُ المَدينةَ رُعْبُ المَسيحِ الدَّجَّالِ، لَها يَومَئِذٍ سَبْعَةُ أبوابٍ عَلَى كُلِّ بَابٍ مَلَكانِ».

[الحديث ١٨٧٩ ـ طرفاه في: ٧١٢٥، ٧١٢٦].

١٨٨٠ ـ حدثنا إسماعيل قال: حدَّثني مالكٌ، عَنْ نُعَيم بنِ عبدِ اللهِ المُجْمِرِ، عَنْ أبي هُرَيرةَ رَضيَ اللهُ عنه قال: قال رَسولُ اللهِ ﷺ: «على أنقابِ المدينةِ ملائكةٌ، لا يَدخُلُها الطَّاعونُ وَلا الدَّجَّالُ».

[الحديث ١٨٨٠ ـ طرفاه في: ٥٧٣١، ٧١٣٣].

١٨٨١ ـ حدثنا إبراهيمُ بنُ المُنذرِ: حَدَّثَنا الوَليدُ: حَدَّثَنا أبو عَمرٍو: حَدَّثَنا إسْحاقُ: حَدَّثني أنَسُ بنُ مالِكٍ رضيَ اللهُ عنهُ، عنِ النَّبيِّ ﷺ قال: «لَيسَ مِن بَلَدٍ إلا سيطَؤهُ الدَّجَّالُ، إلاَّ مَكَّةَ والمَدِينَةَ، لَيسَ لَهُ مِن نِقابِها نَقْبٌ إلا عَليهِ المَلائِكةُ صافِّينَ يَحرُسونَها، ثُمَّ تَرْجُفُ المَدِينَةُ بِأَهْلِها ثَلاثَ رَجَفاتٍ، فَيُخْرِجُ اللَّهُ كُلَّ كافِرٍ وَمُنافِقٍ».

[الحديث ١٨٨١ ـ أطرافه في: ٧١٢٤، ٧١٣٤، ٧٤٧٣].

١٨٨٢ ـ حدثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُبَيدُ اللهِ بنُ عَبدِ اللهِ بنِ عُتبَةَ: أنَّ أَبا سَعيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ: حَدَّثَنا رَسولُ اللهِ ﷺ حَديثاً طَويلاً عَنِ الدَّجَّالِ فكانَ فيما حَدَّثَنا بِهِ أَنْ قالَ: «يَأتي الدَّجَّالُ ـ وَهُوَ مُحَرَّمٌ عَلَيهِ أَنْ يَدخُلَ نِقابَ المَدِينةِ ـ بَعضَ السِّباخِ التي بالمَدِينَةِ، فَيخرُجُ إلَيهِ يَومَئِذٍ رَجُلٌ هُوَ خَيرُ النَّاسِ، أوْ مِنْ خَيرِ النَّاسِ، فَيقولُ: أَشهَدُ أنَّكَ الدَّجَّالُ، الَّذي حَدَّثَنا عَنكَ رَسولُ اللهِ ﷺ حَديثَه، فَيَقولُ الدَّجَّالُ: أَرَأَيتَ إنْ قَتَلتُ هذا ثُمَّ أَحْيَيتُهُ هَل تَشُكُّونَ في الأمرِ؟ فَيَقُولُونَ: لا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللهِ ما كُنتُ قَطُّ أَشَدَّ بَصيرَةً مِنِّي اليَومَ، فَيَقُولُ الدَّجَّالُ: أَقتُلُهُ فَلاَ أُسَلَّطُ عَلَيهِ».

[الحديث ١٨٨٢ ـ طرفه في: ٧١٣٢].

١٠ ـ بابٌ المَدِينَةُ تَنْفِي الخَبَثَ

١٨٨٣ ـ حدثنا عَمْرُو بنُ عَبَّاسٍ: حَدَّثَنا عَبدُ الرَّحمنِ: حَدَّثَنا سُفيانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنهُ: جاءَ أَعرابِيٌّ النَّبِيَّ ﷺ فَبايَعَهُ عَلَى الإسْلامِ، فَجاءَ مِنَ الغَدِ

١٨٨٠ـ قوله: (على أنقاب المدينة) أي على مداخلها وهي أبوابها وفوهات طرقها جمع نقب بفتح فسكون وكذلك النقاب.

١٨٨٢ـ قوله: (السباخ): جمع سبخة: وهي الأرض تعلوها الملوحة ولا تكاد تنبت شيئاً (شارح).

١٨٨٣ـ قوله: (النصوع) هو الخلوص

to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request) three times and said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

1884- Zaid Ibn Thabit "Allah be pleased with him" narrated: When the Prophet went out for (the battle of) Ohod, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this verse was revealed: " Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way." (The Women "An'nisa" 88) The Prophet said: "Medina expels the bad persons from it, as fire expels the impurities of iron."

[11]

1885- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bestow on Medina two times the blessings you bestowed on Mecca."

1886- Anas "Allah be pleased with him" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (a horse), he would make it gallop because of his love for Medina.

[12] The Prophet's dislike to see Medina vacated

1887- Anas "Allah be pleased with him" narrated: Those of (the tribe of) Banu'salama intended to shift near the mosque (of the Prophet) but Allah's Apostle disliked to see Medina vacated and said: "O the people of Banu'salama! Don't you think that you will be rewarded for your footsteps which you take towards the mosque?" So, they stayed at their old places.

1888- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit, there is a garden from the gardens of Paradise; and my pulpit is on my Fount."

1889- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" reached Medina, Abu'bakr and Bilal became ill.

مخموماً، فقال: أقِلني، فأبى، ثلاثَ مِرارٍ، فقالَ: «المَدِينةُ كالكِيرِ تنفِي خَبَثَها، وَيَنصعُ طَيِّبُها».

[الحديث ١٨٨٣ ـ أطرافه في: ٧٢٠٩، ٧٢١١، ٧٢١٦، ٧٣٢٢].

١٨٨٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزيد قال: سَمِعْتُ زيد بن ثابِتٍ رَضِيَ اللهُ عَنهُ يَقولُ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إلى أُحُدٍ، رَجَعَ ناسٌ من أصْحابِه، فَقالَتْ فِرْقَةٌ: نَقْتُلُهُمْ، وَقالَتْ فِرْقَةٌ: لا نَقْتُلُهُمْ، فَنَزَلَتْ: ﴿فَما لَكُمْ في المُنافِقِين فِئَتَين﴾ [النساء ٨٨] وقالَ النَّبِيُّ ﷺ: «إنَّها تَنفِي الرِّجالَ كما تَنفِي النَّارُ خَبَثَ الحَدِيدِ».

[الحديث ١٨٨٤ ـ طرفاه في: ٤٠٥٠، ٤٥٨٩].

١١ ـ بابٌ

١٨٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنا أَبِي سَمِعْتُ يُونُس، عَنِ ابنِ شِهابٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «اللَّهُمَّ اجْعَل بِالمَدِينَةِ ضِعْفَي ما جَعَلتَ بِمَكَّةَ مِنَ البَرَكَةِ». تَابَعَهُ عُثْمانُ بْنُ عُمَرَ، عَنْ يُونُس.

١٨٨٦ ـ حدّثنا قُتَيبَةُ: حَدَّثنا إسماعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إذا قَدِمَ مِنْ سَفَرٍ، فَنَظَرَ إلَى جُدُراتِ المَدِينَةِ، أَوْضَعَ راحِلَتَهُ، وَإِنْ كانَ عَلَى دابَّةٍ حَرَّكَها، مِنْ حُبِّها.

١٢ ـ بابُ كَراهِيَةِ النَّبِيِّ ﷺ أَنْ تُعْرَى المَدِينَةُ

١٨٨٧ ـ حدّثنا ابْنُ سَلام: أَخْبَرَنا الفَزارِيُّ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَرادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ المَسْجِدِ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ تُعْرَى المَدِينَةُ، وَقالَ: «يَا بَنِي سَلِمَةَ، أَلاَ تَحْتَسِبُونَ آثارَكُمْ». فَأَقامُوا.

[طرفه في: ٦٥٥].

١٣ ـ بابٌ

١٨٨٨ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ عُبَيدِ اللَّهِ بْنِ عُمَرَ قالَ: حَدَّثَني خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما بَينَ بَيتِي وَمِنبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، وَمِنبَري عَلَى حَوْضِي».

[طرفه في: ١١٩٦].

١٨٨٩ ـ حدّثنا عُبَيدُ بْنُ إسماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلالٌ، فَكانَ أَبُو بَكْرٍ إِذا أَخَذَتْهُ الحُمَّى يَقُولُ:

١٨٨٩ـ قوله: (وعك) أي حمّ.

=

When Abu'bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "could I stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (kinds of good-smelling grass). Could I, one day, drink the water of the Majanna, and Would (The two mountains) Shama and Tafil appear to me!" The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Curse Shaiba Ibn Rabie'a, Utba Ibn Rabie'a and Omaiyya Ibn Khalaf as they turned us out of our land to the land of epidemics." Allah's Apostle "Allah's blessing and peace be upon him" then said: "O Allah! Make us love Medina, as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Al'juhfa." A'isha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Medina used to flow with impure coloured water.

1890- Zaid Ibn Aslam narrated from his father: Omar Ibn Al'khattab said: "O Allah! Grant me martyrdom in your cause, and let my death be in the city of Your Apostle."

كُلُّ امْرِىءٍ مُصَبَّحٌ فِي أَهْلِهِ وَالمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

وَكانَ بِلالٌ إذا أُقْلِعَ عَنْهُ الحُمَّى يَرْفَعُ عَقِيرَتَهُ يَقولُ:

أَلاَ لَيتَ شِعْرِي هَل أَبِيتَنَّ لَيلَةً بِوَادٍ وَحَولِي إِذْخِرٌ وَجَلِيلُ

وَهَل أَرِدَنْ يَوماً مِيَاهَ مَجَنَّةٍ وَهَل يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ

وقالَ: اللَّهُمَّ العَنْ شَيبةَ بنَ رَبِيعةَ، وعُتْبَةَ بنَ رَبِيعةَ، وأُمَيَّةَ بنَ خَلَفٍ، كما أَخْرَجُونا مِنْ أَرْضِنا إلَى أَرْضِ الوَباءِ. ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَينَا المَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بَارِكْ لَنا في صاعِنا وَفي مُدِّنا، وَصَحِّحْهَا لَنَا، وَانْقُل حُمَّاهَا إلى الجُحْفَةِ». قالَتْ: وَقَدِمْنا المَدِينَةَ وَهِيَ أَوْبأُ أَرْضِ اللَّهِ، قالَتْ: فَكانَ بُطْحَانُ يَجري نَجلاً، تَعْنِي ماءً آجِناً.

[الحديث ١٨٨٩ ـ أطرافه في: ٣٩٢٦، ٥٦٥٤، ٥٦٧٧، ٦٣٧٢]

١٨٩٠ ـ حدَّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ خالِدِ بنِ يَزيدَ، عَنْ سَعيدِ بنِ أَبي هِلالٍ، عَنْ زَيدِ بنِ أَسْلَمَ، عَنْ أَبيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنهُ قالَ: اللَّهُمَّ ارزُقْنِي شَهادَةً في سَبِيلِكَ، واجعَلْ مَوتِي في بَلَدِ رَسولِكَ ﷺ. وَقالَ ابنُ زُرَيعٍ، عَنْ رَوحِ بنِ القاسِمِ، عَنْ زَيدِ بنِ أَسْلَمَ، عَنْ أُمِّهِ، عَنْ حَفصةَ بنتِ عُمَرَ رَضِيَ اللَّهُ عَنهما قالَتْ: سَمِعتُ عُمَرَ: نَحوَهُ. وَقالَ هِشامٌ، عَنْ زَيدٍ، عَنْ أَبيهِ، عَنْ حَفْصَةَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

ـ قوله: (إذا أقلع) أي كف.

ـ قوله: عقيرته أي صوته (شارح).

ـ (مجنة) بفتح الميم وكسرها وفتح الجيم والنون المشددة موضع.

ـ و(شامة) و(طفيل): جبلان كما أنَّ (الإذخر والجليل): نبتان ومعنى يبدو: يظهر.

ـ قوله: فكان بطحان الخ يعني أنَّ هذا الوادي كان يجري فيه الماء المتغير الذي من شأنه حدوث الإمراض عنه بإذنه تعالى.

(30) The Book of Fasting

[1] The obligation of fasting

Allah said: "O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self restraint." "The Heifer "Al'baqara 183)

1891- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A Bedouin with unkempt hair came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in (every) day and night, unless you want to pray voluntarily." The Bedouin further asked: "Inform me what Allah has made obligatory for me as regards fasting." He replied: "You have to fast during the whole month of Ramadan, unless you want to fast more voluntarily." The Bedouin further asked: "Tell me how much obligatory charity (Zakah) Allah has enjoined on me." Thus, Allah's Apostle informed him about all the rules of Islam. The Bedouin then said: "By he, who has honoured you, I will neither perform any more voluntarily nor will I decrease what Allah has enjoined on me." Allah's Apostle said: "If he is saying the truth, he will succeed (or he will be granted Paradise)."

1892- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" observed the fast on the tenth of Muharram (Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the tenth day of Muharram was abandoned. Abdullah did not use to fast on that day unless it coincided by chance with his routine fasting.

1893- A'isha "Allah be pleased with her" reported: Quraish used to fast on the tenth day of Muharram in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed, whereupon the Prophet said: "He who wants to fast (on that day) may fast, and he who does not want to fast may not fast."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٠ ـ كتابُ الصَّوْمِ

١ ـ بابُ وُجُوبِ صَوْمِ رَمَضَانَ

وَقَوْلِ اللَّهِ تَعالَى: ﴿يَاأَيُّها الذِّينَ آمَنُوا كُتِبَ عَلَيكُمُ الصِّيامُ كما كُتِبَ عَلَى الذِّينَ مِنْ قَبْلِكُمْ لَعَلَّكُم تَتَّقُونَ﴾. [البقرة: ١٨٣].

١٨٩١ ـ حدّثنا قُتيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا إِسماعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيلٍ، عَنْ أَبِيهِ، عَنْ طَلحة بْنِ عُبَيدِ اللَّهِ: أَنَّ أَعْرابِياً جاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثائرَ الرَّأْسِ، فَقالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْني ماذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَواتُ الخَمْسُ إِلاَّ أَنْ تَطَوَّعَ شَيئاً» فَقالَ: أَخْبِرْني ما فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيامِ؟ فَقالَ: «شَهْرَ رَمَضانَ إِلاَّ أَنْ تَطَّوَّعَ شَيئاً» فَقالَ: أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكاةِ؟ فقالَ: فَأَخبرَهُ رَسُولُ اللَّهِ ﷺ شَرائِعَ الإِسْلامِ، قالَ: وَالَّذِي أَكْرَمَكَ بِالحَقِّ، لا أَتَطَوَّعُ شَيئاً، وَلا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيئاً. فَقالَ رَسُولُ اللَّهِ ﷺ: «أَفلَحَ إِنْ صَدَقَ، أَوْ: دَخَلَ الجَنَّةَ إِنْ صَدَقَ» [طرفه في: ٤٦].

١٨٩٢ ـ حدّثنا مسدَّدٌ: حَدَّثَنا إِسماعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَامَ النَّبِيُّ ﷺ عاشُورَاءَ وَأَمَرَ بِصِيامِهِ، فَلَمَّا فُرِضَ رَمَضانُ تُرِكَ. وَكانَ عَبْدُ اللَّهِ لا يَصومُهُ إِلاَّ أَنْ يُوافِقَ صَوْمَهُ.

[الحديث ١٨٩٢ ـ طرفاه في: ٢٠٠٠، ٤٥٠١].

١٨٩٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِرَاكَ بْنَ مالِكٍ حَدَّثَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيشاً كانَتْ تَصُومُ يَوْمَ عاشُورَاءَ في الجاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضانُ، وَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شاءَ فَليَصُمْهُ، وَمَنْ شاءَ أَفْطَرَ».

[طرفه في: ١٥٩٢]

١٨٩١ـ قوله: (الصلوات الخمس) أشار الشارح إلى أنه بالرفع خبر مبتدأ محذوف وقال: ولأبي ذرّ: الصلوات الخمس بالنصب بتقدير فرض ا هـ.

ـ قوله: (فقال: فأخبره) ويروى قال: فأخبره كما في الشارح.

[2] The virtues of fasting

1894- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual intercourse with his wife and should not behave foolishly and impudently. If somebody fights with, or abuses him, he should tell him twice: (I am fasting."" The Prophet "Allah's blessing and peace be upon him" added: "By he in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person): "He has left his food, drink and desires for my sake. The fast is for me. So I will reward (the fasting person) for it. The reward of good deeds is multiplied ten times.""

[3] Fasting is expiation

1895- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Omar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil)." Omar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "There is a closed door between you and it." Omar asked: "Will it be broken or opened?" I replied: "It will be broken." Omar said: Then it will never be closed again." (The sub-narrator said): We urged Masruq to ask him whether Omar knew this door. He asked him. Hudhaifa answered: "Yes, he knew it as well as one knows that tonight will come before tomorrow."

[4] The gate of Ar'raiyyan (in Paradise) is just for fasting people

1896- Sahl "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is a gate in Paradise called Ar'raiyyan, and those who observe fasts will enter through it on the Day of Judgement through which none except whom will enter. It will be said: Where are those who used to observe fasts? They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

1897- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and

٢ ـ بابُ فَضْلِ الصَّوْمِ

١٨٩٤ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الصِّيامُ جُنَّةٌ، فَلا يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قاتَلَهُ أَوْ شاتَمَهُ، فَلْيَقُلْ: إِنِّي صائِمٌ، مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعالَى مِنْ رِيحِ المِسْكِ، يَتْرُكُ طَعامَهُ وَشَرابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيامُ لِي وَأَنَا أَجْزِي بِهِ، وَالحَسَنَةُ بِعَشْرِ أَمْثالِها».

[الحديث ١٨٩٤ ـ أطرافه في: ١٩٠٤، ٥٩٢٧، ٧٤٩٢، ٧٥٣٨].

٣ ـ بابٌ الصَّوْمُ كَفَّارَةٌ

١٨٩٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ: حَدَّثَنا جامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ قالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ يَحْفَظُ حَدِيثاً عَنِ النَّبِيِّ ﷺ فِي الفِتْنَةِ؟ قالَ حُذَيفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمالِهِ وَجارِهِ، تُكَفِّرُها الصَّلاةُ وَالصِّيامُ وَالصَّدَقَةُ». قالَ: لَيسَ أَسْأَلُ عَنْ ذِهِ، إِنَّما أَسْأَلُ عَنِ الَّتِي تَمُوجُ كما يَمُوجُ البَحْرُ. قالَ: وَإِنَّ دُونَ ذلِكَ باباً مُغْلَقاً، قالَ: فَيُفْتَحُ أَوْ يُكْسَرُ؟ قالَ: يُكْسَرُ، قالَ ذاكَ أَجْدَرُ أَنْ لاَ يُغْلَقَ إِلَى يَوْمِ القِيامَةِ، فَقُلْنا لِمَسْرُوقٍ: سَلْهُ أَكانَ عُمَرُ يَعْلَمُ مَنِ البابُ؟ فَسَأَلَهُ فَقالَ: نَعَمْ، كما يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيلَةَ.

[طرفه في: ٥٢٥].

٤ ـ باب الرَّيَّانِ لِلصَّائِمِينَ

١٨٩٦ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ بْنُ بِلالٍ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عنه، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ فِي الجَنَّةِ باباً يُقالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ القِيامَةِ، لا يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُمْ، يُقالُ: أَينَ الصَّائِمُونَ، فَيَقُومُونَ لا يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ». [الحديث ١٨٩٦ ـ طرفه في: ٣٢٥٧].

١٨٩٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنِي مَعْنٌ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ أَنْفَقَ

١٨٩٤ـ قوله: (يرفث) بالمثلثة وبتثليث الفاء أي لا يفحش الصائم في الكلام (ولا يجهل) أي لا يفعل فعل الجهال كالصياح والسخرية (شرح).

ـ (الخلوف): وزان الخروج تغير رائحة الفم لخلاء المعدة من الطعام.

١٨٩٥ـ قوله: (ليس أسأل عن ذه) بهذا الضبط قال الشارح: ويجوز فيها الاختلاس والسكون والإشباع واسم ليس ضمير الشأن اهـ.

باب ٤ ـ قوله: باب بالإضافة ولأبي ذرّ بالتنوين قاله الشارح فيكون الريان مرفوعاً وهو نقيض العطشان وهنا اسم علم على باب من أبواب الجنة يختصّ بدخول الصائمين منه كما ينبىء عنه حديث الباب.

١٨٩٧ـ قوله: (زوجين) أي اثنين من أي شيء كان وقد جاء مفسراً: بعيرين شاتين حمارين درهمين كما في الشارح.

will be addressed: O slaves of Allah! Here is prosperity. So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar'raiyyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu'bakr said: "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

[5] Could it be called Ramadan or the month of Ramadan; and what about the opinion that both are possible

1898- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When Ramadan begins, the gates of Paradise are opened."

1899- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the month of Ramadan starts, the gates of the heaven are opened, the gates of Hell are closed and the devils are chained."

1900- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

[6] Fasting Ramadan out of sincere faith and expecting for Allah's reward

1901- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever established prayers on The Night of Power (Qadr) out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

زَوْجَينِ في سَبِيلِ اللَّهِ، نُودِيَ مِنْ أَبْوَابِ الجَنَّةِ: يَا عَبْدَ اللَّهِ هذا خَيْرٌ، فَمَنْ كانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كانَ مِنْ أَهْلِ الجِهَادِ دُعِيَ مِنْ بَابِ الجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ». فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، ما عَلَى مَنْ دُعِيَ مِنْ تلكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلكَ الأَبْوَابِ كُلِّهَا؟ قالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». [الحديث ١٨٩٧ ـ أطرافه في: ٢٨٤١، ٣٢١٦، ٣٦٦٦].

٥ ـ بابٌ هَل يُقَالُ: رَمَضانُ أَوْ شَهْرُ رَمَضَانَ، وَمَنْ رَأَى كُلَّهُ وَاسِعاً

وَقالَ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ». وَقالَ: «لاَ تَقَدَّمُوا رَمَضَانَ».

١٨٩٨ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا جاءَ رَمَضَانُ فُتِحَتْ أَبْوَابُ الجَنَّةِ». [الحديث ١٨٩٨ ـ الحديث طرفاه في: ١٨٩٩، ٣٢٧٧].

١٨٩٩ ـ حدّثني يَحيى بْنُ بُكَيرٍ قال: حَدَّثَني اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيمِيِّينَ، أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ السَّمَاءِ، وَغُلِّقَتْ أَبْوابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّياطِينُ». [طرفه في: ١٨٩٨].

١٩٠٠ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قال: حَدَّثَني اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سالِمٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذا رَأَيتُمُوهُ فَصُومُوا، وَإِذَا رَأَيتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيكُمْ فَاقْدُرُوا لَهُ». وَقالَ غَيرُهُ، عَنِ اللَّيثِ: حَدَّثَني عُقَيلٌ وَيُونُسُ: لِهِلاَلِ رَمَضَانَ.
[الحديث ١٩٠٠ ـ طرفاه في: ١٩٠٦، ١٩٠٧].

٦ ـ بابٌ مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً وَنِيَّةً

وَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ: «يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

١٩٠١ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا هِشَامٌ: حَدَّثَنَا يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قامَ لَيلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».
[طرفه في: ٣٥].

باب ٥ ـ قوله: (واسعاً) أي جائزاً.

١٨٩٨ـ قوله: فتحت هكذا بالتخفيف وروي بتشديد التاء كما أفاده الشارح هذا في الأول وقال في الثاني أعني قوله: (فتحت أبواب السماء) بتشديد التاء ويجوز تخفيفها ا هـ.

[7] The Messenger of Allah (who was the most generous of all people) reached the peak in generosity in Ramadan

1902- Ibn Abbas "Allah be pleased with both" Narrated: “Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.”

[7] What about he, who never gives up false speech and acting upon it while fasting

1903- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink(That is, his fast is not accepted by Allah)."

[8] If somebody fights or quarrels with another , could he say: I'm fasting

1904- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: “All the deeds of Adam's sons (people) are for them, except fasting which is for Me, for which I will give the reward.” Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual intercourse with his wife and quarrelling. If somebody fights or quarrels with him, he should say: “I am fasting.” By he, in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person: one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

[10] The bachelor is advised to fast to save himself

1905- Abdullah "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" and he said: "He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing adultery. He who cannot afford to marry is advised to fast, as fasting will diminish his sexual power.”

٧ ـ بابٌ أَجْوَدُ ما كانَ النَّبِيُّ ﷺ يكُونُ في رَمَضَانَ

١٩٠٢ ـ حدثنا موسى بنُ إسماعِيل: حدَّثنا إبراهيم بنُ سعْدٍ: أخبرَنا ابنُ شِهاب، عَنْ عُبيدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بالخَيرِ، وكانَ أَجْودُ ما يكونُ في رَمضانَ، حِينَ يَلقاهُ جِبْرِيلُ، وكانَ جِبْرِيلُ عليهِ السَّلامُ يَلقاهُ كُلَّ لَيلَةٍ في رَمَضانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عليهِ النَّبِيُّ ﷺ القُرْآنَ. فإذَا لَقِيَهُ جِبْرِيلُ عَلَيهِ السَّلامُ، كانَ أَجْوَدَ بِالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [طرفه في: ٦].

٨ ـ بابُ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالعَمَلَ بِهِ في الصَّوْمِ

١٩٠٣ ـ حدّثنا آدَمُ ابنُ أَبي إياسٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قال: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ، فَلَيسَ لِلَّهِ حاجَةٌ في أَنْ يَدَعَ طَعامَهُ وشَرابَهُ».

[الحديث ١٩٠٣ ـ طرفه في: ٦٠٥٧].

٩ ـ بابٌ هَل يَقُولُ: إِنِّي صائِمٌ إِذَا شُتِمَ

١٩٠٤ ـ حدّثنا إبْراهِيمُ بنُ موسى: أخبَرَنا هِشامُ بنُ يُوسُف، عَنِ ابنِ جُرَيجٍ قال: أخبَرَني عَطاءٌ، عَنْ أَبي صالِحٍ الزَّيَّاتِ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «قالَ اللَّهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيامُ جُنَّةٌ، وَإِذَا كانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ، فَإِنْ سابَّهُ أَحَدٌ أَوْ قاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ المِسْكِ. لِلصَّائِمِ فَرْحَتانِ يَفْرَحُهُما: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

[طرفه في: ١٨٩٤].

١٠ ـ بابُ الصَّوْمِ لِمَنْ خافَ عَلى نَفْسِهِ العُزُوبَةَ

١٩٠٥ ـ حدّثنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ قالَ: بَيْنَا أَنا أَمْشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ فَقالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقالَ: «مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلبَصَرِ وَأَحْصَنُ لِلفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجاءٌ».

[الحديث ١٩٠٥ ـ طرفاه في: ٥٠٦٥، ٥٠٦٦].

١٩٠٢ـ قوله: (وكان أجود ما يكون) ما مصدرية أي أجود أكوانه يكون في رمضان (شارح).

١٩٠٤ـ قوله: (جنة) أي وقاية.

ـ وقوله: ولا يصخب أي لا يصيح ولا يخاصم.

باب ١٠ـ (العزب) من لا زوج له والاسم العزبة والعزوبة.

١٩٠٥ـ قوله: (وجاء) بكسر الواو والمد أي قاطع للشهوة (شارح).

[11] The Prophet's saying: If you see the crescent (of Ramadan) observe fast, and if you see the crescent (of Shawwal) break your fast

1906- Ibn Omar “Allah be pleased with both” narrated: Allah’s Apostle mentioned Ramadan and said: "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (and you cannot see it), then act on estimating (Sha’ban as thirty days).”

1907- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The month (can be) twenty-nine nights, and do not fast till you see the moon. If the sky is overcast, then complete Sha'ban as thirty days."

1908- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "The month is like this and this" (At the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

1909- Abu’huraira “Allah be pleased with him” narrated: The Prophet or Abul’qasim “Allah’s blessing and peace be upon him” said: "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha’ban."

1910- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" vowed to keep aloof from his wives for a period of one month. After the completion of twenty-nine days he went either in the morning or in the afternoon to his wives. Someone said to him: "You vowed that you would not go to your wives for one month." He replied: "The month is of 29 days."

1911- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” vowed to keep distant from his wives for one month, and he had dislocation of his leg. So, he stayed in an attic room having stairs made of date palm trunks for 29 nights and then came down. Some people said: "O Allah’s Apostle! You vowed to stay aloof for one month." He replied: "The month is of twenty-nine days."

١١ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيتُمُ الْهِلاَلَ فَصُومُوا، وَإِذَا رَأَيتُمُوهُ فَأَفطِرُوا»

وَقالَ صِلَةُ، عَنْ عَمَّارٍ: مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصى أَبَا القَاسِمِ ﷺ.

١٩٠٦ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عنهما: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ، فَقالَ: «لاتَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيكُمْ فَاقْدُرُوا لَهُ».

[طرفه في: ١٩٠٠].

١٩٠٧ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الشَّهْرُ تِسْعٌ وعِشْرُونَ لَيلَةً، فَلاَ تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيكُمْ فَأَكمِلُوا العِدَّةَ ثَلاثِينَ».

[طرفه في: ١٩٠٠]

١٩٠٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بنِ سُحَيمٍ قالَ: سمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا». وَخنَسَ الإِبْهَامَ في الثَّالِثَةِ.

[الحديث ١٩٠٨ ـ طرفاه في: ١٩١٣، ٥٣٠٢].

١٩٠٩ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عنهُ يقُولُ: قالَ النَّبِيُّ ﷺ، أَوْ قالَ: قالَ أَبُو القَاسِمِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاثِينَ».

١٩١٠ ـ حدّثنا أَبُو عاصِمٍ، عنِ ابنِ جُرَيجٍ، عَنْ يَحيى بنِ عَبدِ اللَّهِ بنِ صَيفِيٍّ، عَنْ عِكرِمَةَ ابنِ عَبْدِ الرَّحْمنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ آلى مِنْ نِسَائِهِ شَهْراً، فَلَمَّا مَضى تِسعَةٌ وَعِشرُونَ يَوماً غَدا، أَوْ رَاحَ، فَقِيلَ لَهُ: إِنَّكَ حَلَفتَ أَنْ لاَ تَدْخُلَ شَهْراً! فَقالَ: «إِنَّ الشَّهرَ يَكُونُ تِسعَةً وعِشرِينَ يوماً».

[الحديث ١٩١٠ـ طرفه في: ٥٢٠٢]

١٩١١ ـ حدّثنا عَبدُ العَزِيزِ بنُ عَبدِ اللَّهِ: حَدَّثَنَا سُليمانُ بنُ بِلالٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ، وَكانَتِ انْفَكَّتْ رِجْلُهُ، فَأَقامَ في مَشْرَبَةٍ تِسْعاً وَعِشْرِينَ لَيلَةً، ثُمَّ نَزَلَ، فَقالُوا: يَا رَسُولَ اللَّهِ، آلَيتَ شَهْراً؟ فَقالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وَعِشْرِينَ».

[طرفه في: ٣٧٨].

١٩٠٨ـ قوله: (وخنس) أي قبض إصبعه الإبهام (شارح).

١٩٠٩ـ قوله: (غبي) بهذا الضبط وبفتح الغين وكسر الباء ومعناه خفي عليكم كما في الشارح

١٩١٠ـ قوله: (آلى من نسائه) أي حلف لا يدخل عليهن (شارح).

[12] The two months of the two feasts never decrease

1912- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The two months of feasts, Ramadan and Dhul'hijja, do not decrease (in superiority, or, according to some scholars, do not decrease in number of days together in the same year).

[13] The Prophet's saying: We neither write nor know accounts (concerning months)

1913- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this", i.e. Sometimes of twenty-nine days and sometimes of thirty days.

[14] None should fast a day or two before the beginning of Ramadan

1914- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (optionally and if his fasting coincides with that day) then he can fast it."

[15] Allah's saying: **"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink, until the white thread of dawn appears to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint. " (The Heifer "Al'baqara" 187)**

1915- Al'barra "Allah be pleased with him" reported: It was the custom among the companions of Mohammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais Ibn Sirma Al'ansari was fasting and came to his wife at the time of breaking one's fast and asked her whether she had anything to eat. She replied: "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep. When his wife came and saw him, she said: "Disappointment be for you." When it was midday on

١٢ ـ بابٌ شَهْرا عيدٍ لا يَنْقُصانِ

قال أبو عبد الله: قال إسحاق: وإن كان ناقصاً فهو تمامٌ. وقال محمدٌ: لا يجتمعان كلاهما ناقِصٌ.

١٩١٢ ـ حدّثنا مُسدَّدٌ: حدّثنا مُعتمرٌ قال: سمعتُ إسحاقَ، عن عبدِ الرَّحْمنِ بنِ أبي بَكْرَةَ، عَنْ أبيهِ، عَنِ النَّبيِّ ﷺ. وحَدَّثني مُسَدَّدٌ: حَدَّثَنا مُعْتَمِرٌ، عَنْ خالِدٍ الحَذَّاءِ قالَ: أَخْبَرَني عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرَةَ، عَنْ أَبيهِ رَضِيَ اللَّهُ عنهُ، عَنِ النَّبيِّ ﷺ قالَ: «شَهْرانِ لا يَنْقُصانِ، شَهْرا عيدٍ: رَمَضانُ وذُو الحَجَّةِ».

١٣ ـ بابُ قَوْلِ النَّبيِّ ﷺ: «لا نَكْتُبُ وَلا نَحْسُبُ»

١٩١٣ ـ حدّثنا آدَمُ: حدّثنا شُعْبَةُ: حَدّثَنا الأَسْوَدُ بنُ قيسٍ: حَدّثَنا سعيدُ بنُ عَمْرٍو: أَنّهُ سَمِعَ ابنَ عُمَرَ رضِيَ اللَّهُ عنهُما، عَنِ النَّبيِّ ﷺ أَنَّهُ قالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لا نَكْتُبُ ولا نَحْسُبُ، الشَّهرُ هكذا وهكذا». يَعْني مَرَّةً تِسعةً وعِشْرينَ، ومرةً ثلاثينَ.

[طرفه في: ١٩٠٨].

١٤ ـ بابٌ لا يتقدمنّ رمضان بصوم يوم ولا يومين

١٩١٤ ـ حدّثنا مُسْلِمُ بنُ إبراهيمَ: حَدَّثَنا هِشامٌ: حَدَّثَنا يَحيى بنُ أبي كَثيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رضِيَ اللَّهُ عنهُ، عَنِ النَّبيِّ ﷺ قالَ: «لا يَتَقَدَّمَنَّ أحدُكُم رمضانَ بصومِ يومٍ أو يَوْمَيْنِ، إلاَّ أنْ يكونَ رَجُلٌ كانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذلِكَ اليَوْمَ».

١٥ ـ بابُ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

﴿أُحِلّ لكم ليلةَ الصِّيامِ الرَّفثُ إلى نِسائِكُم هنَّ لِباسٌ لكم وأنتم لِباسٌ لهنّ عَلِمَ اللَّهُ أنّكم كُنْتُم تَخْتانُونَ أنفُسَكُمْ فتابَ عليكُم وعَفا عَنْكُمْ فالآنَ باشِرُوهُنَّ وَابْتَغُوا ما كَتَبَ اللَّهُ لَكُمْ﴾ [البقرة: ١٨٧].

١٩١٥ ـ حدّثنا عُبَيدُ اللَّهِ بنُ موسى، عَنْ إسرائيلَ، عَنْ أبي إسحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عنهُ قالَ: كانَ أصحابُ محمدٍ ﷺ إذا كانَ الرَّجُلُ صائماً، فحضرَ الإفطارُ، فنامَ قبلَ أنْ يُفطِرَ، لم يَأْكلْ ليلَتَهُ ولا يَوْمَهُ حتَّى يُمْسيَ، وإنَّ قيسَ بنَ صِرْمَةَ الأَنْصاريَّ كانَ صائماً، فَلَمَّا حضرَ الإفطارُ أتى امرأتَهُ فقالَ لها: أعِنْدَكِ طَعامٌ؟ قالَتْ: لا، ولكِنْ أنْطَلِقُ فَأَطْلُبُ لكَ، وكانَ يَوْمَهُ يَعْمَلُ، فَغَلَبَتْهُ عيناهُ، فجاءَتْهُ امرأتُهُ، فلَمّا رأتْهُ قالتْ: خَيبَةً لكَ، فلَمَّا انْتَصَفَ النَّهارُ غُشِيَ عليهِ، فَذُكِرَ ذلكَ للنَّبيِّ ﷺ فنزلَتْ هذه الآيَةُ: ﴿أُحِلَّ لَكُمْ لَيلَةَ الصِّيامِ الرَّفثُ إلى نِسائِكُمْ﴾. [البقرة: ١٨٧] ففرِحوا بها فَرَحاً شَديداً، ونَزلَتْ: ﴿وَكُلوا وَاشرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ﴾ [البقرة: ١٨٧].

[الحديث ١٩١٥ ـ طرفه في: ٤٥٠٨].

the following day, he fainted. The Prophet "Allah's blessing and peace be upon him" was informed about the whole matter. The following verse was revealed: " Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments." they were overjoyed by it. Then Allah also revealed: " and eat and drink, until the white thread of dawn appears to you distinct from its black thread." (The Heifer "Al'baqara" 187)

[16] Allah's saying: "and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears." (The Heifer "Al'baqara" 187)

1916- Adi Ibn Hatim "Allah be pleased with him" narrated: When this verse was revealed: "Until the white thread appears to you, distinct from the black thread" I took two strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Apostle "Allah's blessing and peace be upon him" and told him the whole story. He explained to me: "That verse means the darkness of the night and the whiteness of the dawn."

1917- Sahl "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words "of dawn " and it became clear that he meant night and day.

[17] The Messenger of Allah's saying: Bilal's call for prayer should not stop you from having your night meals (taken before dawn when fasting is observed)

1917- Both of A'isha and Ibn Omar "Allah be pleased with them" narrated: Bilal used to pronounce the Adhan at night, so The Messenger of Allah "Allah's blessing and peace be upon him" said: "Carry on taking your meals (eat and drink) till Ibn Ommu'maktum pronounces the Adhan, for he does not pronounce it till it is dawn." (Al'qasim said: The period between their calls was just sufficient for (Bilal) to come down (after pronouncing his call) and (Ibn Ommu'maktum) to ascend to pronounce his call for prayer).

1919- (The same as above).

[18] Delaying the night meal (Suhur)

1920- Sahl "Allah be pleased with him" narrated: I used to take my night meals with my family and then hurry up to attend the (Fajr) prayer with Allah's Apostle.

١٦ ـ بابُ قَوْلِ اللَّهِ تعالَى:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ مِنَ الفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيلِ﴾ [البقرة: ١٨٧].

فِيهِ البَرَاءُ عَنِ النَّبِيِّ ﷺ.

١٩١٦ ـ حدّثنا حَجَّاجُ بْنُ مِنهالٍ: حَدَّثَنَا هُشَيمٌ قالَ: أَخْبَرَنِي حُصَينُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ﴾. [البقرة: ١٨٧] عَمَدتُ إِلَى عِقالٍ أَسْوَدَ وَإِلَى عِقالٍ أَبْيَضَ، فَجَعَلتُهُما تَحْتَ وِسادَتِي، فَجَعَلتُ أَنْظُرُ في اللَّيلِ فَلاَ يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ لَهُ ذٰلِكَ، فَقالَ: «إِنَّما ذٰلِكَ سَوادُ اللَّيلِ وَبَياضُ النَّهارِ».

[الحديث ١٩١٦ ـ طرفاه في: ٤٥٠٩، ٤٥١٠].

١٩١٧ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا ابْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ. حدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ، قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: أُنْزِلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ﴾. وَلَمْ يَنْزِلْ ﴿مِنَ الفَجْرِ﴾. فَكانَ رِجالٌ إِذا أَرادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ في رِجْلِهِ الخَيطَ الأَبْيَضَ وَالخَيطَ الأَسْوَدَ، وَلَمْ يَزَلْ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما، فَأَنْزَلَ اللَّهُ بَعْدُ: ﴿مِنَ الفَجْرِ﴾. فَعَلِمُوا أَنَّهُ إِنَّما يَعْنِي اللَّيلَ وَالنَّهارَ.

[الحديث ١٩١٧ ـ طرفه في: ٤٥١١]

١٧ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «لا يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذانُ بِلالٍ»

١٩١٨، ١٩١٩ ـ حدّثنا عُبَيدُ بْنُ إِسْماعِيلَ، عَنْ أَبِي أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ وَالقاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ بِلالاً كانَ يُؤَذِّنُ بِلَيلٍ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لاَ يُؤَذِّنُ حَتَّى يَطْلُعَ الفَجْرُ». قالَ القاسِمُ وَلَمْ يَكُنْ بَينَ أَذانِهِما إِلاَّ أَنْ يَرْقَى ذا وَيَنْزِلَ ذا.

[طرفه في: ٦١٧، ٦٢٢].

١٨ ـ بابُ تَأْخِيرِ السَّحُورِ

١٩٢٠ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيدِ اللَّهِ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنهُ قالَ: كُنْتُ أَتَسَحَّرُ في أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي أَنْ أُدْرِكَ السُّجُودَ مَعَ رَسُولِ اللَّهِ ﷺ.

١٩٢٠ـ قوله: أن أدرك السجود أي صلاة الصبح (شارح).

[19] The interval from the night meal before fasting (Suhur) to The Dawn

1921- Zaid Ibn Thabit "Allah be pleased with him" reported: "We took the night meal before fasting (Suhur) with The Prophet "Allah's blessing and peace be upon him". Then he stood for the prayer." He was asked: "What was the interval between the Night meal before fasting and the Adhan?" He replied: "The interval was sufficient to recite fifty verses of the Qur'an."

[20] The blessing of Night meal before fasting (Suhur)

1922- Abdullah narrated: The Prophet fasted for days continuously; and people also did the same but it was difficult for them. So, the Prophet forbade them (to fast continuously for more than one day). They said: "But you fast without break (by taking food in the evening or in the morning)." The Prophet replied: "I am not like you, for I am provided with food and drink (by Allah).

1923- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Take Night meal before fasting (Suhur) as there is a blessing in it."

[21] One could intend fasting by day

1924- Salama Ibn Al'akwa "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" ordered a person on the tenth of Muharram to announce: "Whoever has eaten, should either continue or fast, and who has not eaten should not eat, but complete his fast (till the end of the day)."

[22] (There will be no harm if) the fasting man gets up in the morning in the state of ceremonial impurity (after sexual intercourse)

1925- A'isha narrated: (The following tradition).

١٩ ـ بابُ قَدْرِ كَمْ بَينَ السَّحُورِ وَصَلاةِ الفَجْرِ

١٩٢١ ـ حدّثنا مُسْلِمُ بْنُ إبْراهِيم: حدَّثَنا هِشَامٌ: حدَّثَنا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ زَيدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنهُ قالَ: تَسَحَّرنا مَعَ النَّبيِّ ﷺ، ثُمَّ قامَ إِلَى الصَّلاةِ، قُلْتُ: كَمْ كانَ بَيْنَ الأَذانِ والسَّحُورِ؟ قالَ: قَدْرُ خَمسِينَ آيةً. [طرفه في: ٥٧٥].

٢٠ ـ بابُ بَرَكَةِ السَّحُورِ مِنْ غَيرِ إِيجَابٍ

لأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ وَاصَلُوا وَلَمْ يُذْكَرِ السَّحُورُ.

١٩٢٢ ـ حدّثنا موسى بْنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ وَاصَلَ فَوَاصَلَ النَّاسُ، فَشَقَّ عَلَيهِمْ، فَنَهَاهُمْ، قَالُوا: إِنَّكَ تَوَاصِلُ! قالَ: «لَسْتُ كَهَيئَتِكُم، إِنِّي أَظَلُّ أُطْعَمُ وَأُسْقَى».

[الحديث ١٩٢٢ ـ طرفه في: ١٩٦٢].

١٩٢٣ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ صُهَيبٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا، فَإِنَّ في السَّحُورِ بَرَكَةً».

٢١ ـ بابٌ إِذَا نَوَى بِالنَّهَارِ صَوْماً

وَقالَتْ أُمُّ الدَّرْدَاءِ: كانَ أَبُو الدَّرْدَاءِ يَقُولُ: عِنْدَكُمْ طَعَامٌ؟ فَإِنْ قُلنا: لاَ، قالَ: فَإِنِّي صَائِمٌ يَوْمِي هذا. وَفَعَلَهُ أَبُو طَلحَةَ، وَأَبُو هُرَيرَةَ، وَابْنُ عَبَّاسٍ وَحُذَيفَةُ رَضِيَ اللَّهُ عَنْهُمْ.

١٩٢٤ ـ حدّثنا أَبُو عاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً يُنَادِي فِي النَّاسِ يَوْمَ عاشُوراءَ: «إِنَّ مَنْ أَكَلَ فَلْيُتِمَّ، أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلاَ يَأْكُلْ».

[الحديث ١٩٢٤ ـ طرفاه في: ٢٠٠٧، ٧٢٦٥].

٢٢ ـ بابُ الصَّائِمِ يُصْبِحُ جُنُباً

١٩٢٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ الحَارِثِ بْنِ هِشَامِ بْنِ المُغِيرَةِ: أَنهُ سَمِعَ أَبا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ قالَ: كُنْتُ أَنَا وَأَبِي حِينَ دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ (ح).

باب ٢٠ ـ قوله: (واصلوا) أي في صومهم من غير إفطار بالليل (شارح).

١٩٢٣ـ قوله: (في السحور) بفتح السين اسم لما يتسحر به وبالضم الفعل (شارح).

١٩٢٤ـ قوله: (أن من أكل) بفتح الهمزة وفي اليونينية بسكون النون مع فتح الهمزة ولأبي ذر إن بكسرها مع تشديد النون.

ـ قوله: (فليتمّ) أي ليمسك بقية يومه حرمة للوقت (شارح).

1926- both of A'isha and Ommu'salama "Allah be pleased with them" narrated: At times Allah's Apostle "Allah's blessing and peace be upon him" used to get up in the morning in the state of ceremonial impurity after having sexual intercourse with his wives. He would then take a bath and fast.

[23] Embracing one's wife while fasting

1927- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.

[24] Kissing one's wife while he was fasting

Jaber Ibn Zaid told: "The person who gets discharge after casting a look (on his wife) should complete his fast."

1928- Hesham narrated from his father: A'isha told: "Allah's Apostle used to kiss some of his wives while he was fasting"; and then she smiled.

1929- Zainab , daughter of Ommu'salama narrated from her mother: "While I was (lying) with Allah's Apostle underneath a woollen sheet, I got the menses, and then slipped away and put on the clothes (which I used to wear) in menses. He asked: "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet." She and Allah's Apostle used to take a bath from one water pot and he used to kiss her while he was fasting.

١٩٢٦ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ: أَنَّ أَبَاهُ عَبْدَ الرَّحْمٰنِ أَخْبَرَ مَرْوَانَ: أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ: أُقْسِمُ بِاللَّهِ لَتُقَرِّعَنَّ بِهَا أَبَا هُرَيْرَةَ، وَمَرْوَانُ يَوْمَئِذٍ عَلَى الْمَدِينَةِ، فَقَالَ أَبُو بَكْرٍ: فَكَرِهَ ذٰلِكَ عَبْدُ الرَّحْمٰنِ، ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الْحُلَيْفَةِ، وَكَانَتْ لأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمٰنِ لأَبِي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لَكَ أَمْراً، وَلَوْلاَ مَرْوَانُ أَقْسَمَ عَلَيَّ فِيهِ لَمْ أَذْكُرْهُ لَكَ، فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمِّ سَلَمَةَ، فَقَالَ: كَذٰلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ، وَهُوَ أَعْلَمُ. وَقَالَ هَمَّامٌ وَابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي هُرَيْرَةَ: كَانَ النَّبِيُّ ﷺ يَأْمُرُ بِالْفِطْرِ، وَالأَوَّلُ أَسْنَدُ.

[الحديث ١٩٢٥، ١٩٢٦ ـ أطرافهما في: ١٩٣٠، ١٩٣١، ١٩٣٢].

٢٣ ـ بَابُ الْمُبَاشَرَةِ لِلصَّائِمِ

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَحْرُمُ عَلَيهِ فَرْجُهَا.

١٩٢٧ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ قَالَ: عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ. وَقَالَ: قَالَ ابْنُ عَبَّاسٍ: ﴿مَآرِبُ﴾ [طه: ١٨]: حَاجَةٌ. قَالَ طَاوُسٌ: ﴿أُولِي الإِرْبَةِ﴾ [النور: ٣١]: الأَحْمَقُ لاَ حَاجَةَ لَهُ فِي النِّسَاءِ. [الحديث ١٩٢٧ ـ طرفه في: ١٩٢٨].

٢٤ ـ بَابُ الْقُبْلَةِ لِلصَّائِمِ

وَقَالَ جَابِرُ بْنُ زَيْدٍ: إِنْ نَظَرَ فَأَمْنَى يُتِمُّ صَوْمَهُ.

١٩٢٨ ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُقَبِّلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ، ثُمَّ ضَحِكَتْ.

[طرفه في: ١٩٢٧].

١٩٢٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: بَيْنَمَا أَنَا مَعَ

١٩٢٦ـ قوله: (لتقرعن) من التقريع وهو التعنيف وروي لتفزعن من الإفزاع أي لتخوفن ا هـ من الشارح.

١٩٢٧ـ قوله: (لإربه) بهذا الضبط ويروى بفتح الهمزة والراء.

ـ قوله: (مآرب حاجة) ولأبي ذر: حاجات وروي مأرب حاجة بالإفراد فيهما.

ـ وقوله: (أولي الإربة) ولأبي ذر: غير أولي الإربة كما في الشارح وهو الأوفق للتفسير بالأحمق.

١٩٢٩ـ قوله: (الخميلة): ثوب من صوف له علم.

[25] What about one's taking a bath while he was fasting

1930- A'isha "Allah be pleased with her" narrated: (Sometimes) in Ramadan the Prophet used to take a bath in the morning not because of a wet dream and would continue his fast.

1931- Abu'bakr Ibn Abdur'rahman narrated: My father and I went to A'isha who said: "I testify that Allah's Apostle at times used to get up in the morning in a state of ceremonial impurity from sexual intercourse, not from a wet dream and then he would fast that day."

1932- then he went to Ommu'salama and she also narrated something alike.

[26] When the fasting man eats or drinks forgetfully

1933- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, was given to him by Allah."

[27] What about Siwak, either wet or dried, for the fasting person

The Messenger of Allah was reported, according to Amer Ibn Rabie'a, to have used it while fasting

رَسُولِ اللَّهِ ﷺ فِي الخَمِيلَةِ، إِذْ حِضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي، فَقَالَ: «مالَكِ أَنُفِسْتِ». قُلْتُ: نَعَمْ، فَدَخَلتُ مَعَهُ فِي الخَمِيلَةِ، وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ [طرفه في ٢٩٨]

٢٥ ـ بابُ اغْتِسَالِ الصَّائِمِ

وَبَلَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ثَوباً فَأَلقَاهُ عَلَيهِ وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الحَمَّامَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: لاَ بَأْسَ أَنْ يَتَطَعَّمَ القِدْرَ أَوِ الشَّيْءَ. وَقَالَ الحَسَنُ: لاَ بَأْسَ بِالمَضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا كَانَ صَوْمُ أَحَدِكُمْ فَلْيُصْبِحْ دَهِيناً مُتَرَجِّلاً. وَقَالَ أَنَسٌ: إِنَّ لِي أَبْزَنَ أَتَقَحَّمُ فِيهِ وَأَنَا صَائِمٌ. وَيُذْكَرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عُمَرَ: يَسْتَاكُ أَوَّلَ النَّهَارِ وَآخِرَهُ، وَلاَ يَبْلَعُ رِيقَهُ. وَقَالَ عَطَاءٌ: إِنِ ازْدَرَدَ رِيقَهُ لاَ أَقُولُ يُفطِرُ. وَقَالَ ابْنُ سِيرِينَ: لاَ بَأْسَ بِالسِّوَاكِ الرَّطْبِ، قِيلَ: لَهُ طَعْمٌ، قَالَ: وَالمَاءُ لَهُ طَعْمٌ، وَأَنْتَ تُمَضْمِضُ بِهِ. وَلَمْ يَرَ أَنَسٌ وَالحَسَنُ وَإِبْرَاهِيمُ بِالكُحْلِ لِلصَّائِمِ بَأْساً.

١٩٣٠ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَأَبِي بَكْرٍ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يُدْرِكُهُ الفَجْرُ فِي رَمَضَانَ مِنْ غَيرِ حُلمٍ، فَيَغْتَسِلُ وَيَصُومُ. [طرفه في: ١٩٢٥].

١٩٣١ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامِ بْنِ المُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ: كُنْتُ أَنَا وَأَبِي، فَذَهَبْتُ مَعَهُ حَتَّى دَخَلنَا عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ لَيُصْبِحُ جُنُباً، مِنْ جِمَاعٍ غَيرِ احْتِلاَمٍ، ثُمَّ يَصُومُهُ.

١٩٣٢ ـ ثُمَّ دَخَلنَا عَلَى أُمِّ سَلَمَةَ فَقَالَتْ مِثْلَ ذٰلِكَ. [طرفه في: ١٩٢٥، ١٩٢٦].

٢٦ ـ بابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِياً

وَقَالَ عَطَاءٌ: إِنِ اسْتَنْثَرَ فَدَخَلَ المَاءُ فِي حَلقِهِ لاَ بَأْسَ إِنْ لَمْ يَمْلِكْ. وَقَالَ الحَسَنُ: إِنْ

= ـ و(الانسلال): الذهاب في خفية.

ـ و(ثياب الحيضة) بكسر الخاء هي التي تعدّها المرأة لتلبسها حالة الحيض اهـ.

ـ **قوله**: «أنفست»؟ بفتح النون ولأبي ذرّ بضمها أي أحضت (شارح).

باب ٢٥ ـ قوله: وبلّ ابن عمر ثوباً أي ندّاه بالماء للتبرد من عطش الصوم.

ـ **قوله**: (أن يتطعم القدر) أي أن يدخل الفم من طعام القدر أو من شيء من المطعومات من غير بلع.

ـ **قوله**: (أن لي أبزناً) أي حوضاً من نحاس أتقحم أي ألقي نفسي فيه.

ـ (الازدراد) الابتلاع.

ـ **قوله**: (تمضمص) بضم الفوقية وكسر الميم الثانية ولأبي ذرّ بفتح الفوقية والميم (شارح).

١٩٣٠ـ قوله. (حلم) بضمتين ويجوز سكون اللام قاله الشارح أي من جماع غير احتلام كما يأتي التصريح به.

1934- Hamran, Othman's freed slave reported: Othman Ibn Affan "Allah be pleased with him" poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and his right forearms up to the elbows thrice, and then washed his left forearms up to the elbows thrice. Then he passed his wet hands over his head and washed his right foot up to the ankles thrice and his left foot up to the ankles thrice. Then he said: "I saw The Messenger of Allah offering ablution like this." He added: Allah's Messenger "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven."

[28] If one performed ablution, he would wash his nose by putting the water in it and blowing it out

The Messenger of Allah did not distinguish in this respect between the fasting or non-fasting person. Muslim scholars saw no harm in one's rinsing his mouth, even if he was fasting

[29] When one has sexual intercourse with his wife while fasting in Ramadan

Abu'huraira reported that if man broke his fast intentionally with no excuse in Ramadan , then nothing would be equal to that day even if he fasted all of his lifetime

1935- A'isha "Allah be pleased with her" narrated: A man came to the Prophet and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied: "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet and he asked: "Where is the burnt (ruined) man?" He replied: "I am present." The Prophet told him to give that basket in charity (as expiation).

دَخَلَ حلقَهُ الذُّبابُ فلاشيءَ عليه. وقَالَ الحسَنُ ومُجاهِدٌ: إنْ جامَعَ ناسِياً فَلا شيءَ عليه.

١٩٣٣ ـ حدَّثنا عَبْدَانُ: أخبَرَنَا يَزِيدُ بنُ زُرَيعٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا ابْنُ سِيرينَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قَالَ: «إذَا نَسِيَ فَأكَلَ وَشَرِبَ فَلْيُتِمَّ صَومَهُ، فَإنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [الحديث ١٩٣٣ ـ طرفه في: ٦٦٦٩].

٢٧ ـ بابُ السِّوَاكِ الرَّطْبِ واليابِسِ لِلصَّائم

وَيُذْكَرُ عَنْ عامِرِ بنِ رَبيعةَ قالَ: رَأيتُ النَّبيَّ ﷺ يَسْتاكُ وَهُوَ صَائمٌ، ما لا أُحْصِي أَوْ أَعُدُّ. وَقَالَ أَبُو هُرَيرَةَ، عَنِ النَّبيِّ ﷺ «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي لأمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ» وَيُرْوَى نَحْوُهُ عَنْ جَابِرٍ وَزَيدِ بنِ خالِدٍ، عَنِ النَّبيِّ ﷺ، وَلَمْ يَخُصَّ الصَّائِمَ مِنْ غَيرِهِ. وَقَالَتْ عَائِشَةُ، عَنِ النَّبيِّ ﷺ: «مطهرةٌ للفمِ مَرْضاةٌ للرَّبِّ». وَقالَ عَطاءٌ وقَتادَةُ: يَبْتَلِعُ رِيقَه.

١٩٣٤ ـ حدّثنا عَبْدانُ: أَخبَرَنَا عَبْدُ اللَّهِ: أَخبَرَنَا مَعْمَرٌ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَطاءِ بنِ يَزيد، عَنْ حُمْرَانَ: رَأَيتُ عُثمَانَ رَضِيَ اللَّهُ عَنهُ تَوَضَّأَ، فَأفرَغَ عَلَى يَدَيهِ ثَلاثاً، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ غَسَلَ يَدَهُ اليُمْنَى إلَى المَرْفِقِ ثَلاثاً، ثُمَّ غَسَلَ يَدَهُ اليُسْرَى إلى المَرْفِقِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأسِهِ، ثُمَّ غَسَلَ رِجْلَهُ اليُمْنَى ثَلاثاً، ثُمَّ اليُسْرَى ثَلاثاً، ثُمَّ قَالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هذا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ وُضُوئِي هذا، ثُمَّ يُصَلِّي رَكْعَتَينِ لا يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيءٍ، إلاَّ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [طرفه في: ١٥٩].

٢٨ ـ بابُ قَوْلِ النَّبيِّ ﷺ: «إذَا تَوَضَّأ فَلْيَسْتَنْشِقْ بِمَنْخِرِهِ المَاءَ»

وَلَمْ يُمَيِّزْ بَينَ الصَّائِمِ وغَيرِهِ

وَقالَ الحَسَنُ: لا بَأسَ بِالسَّعُوطِ لِلصَّائِمِ إنْ لَمْ يَصِلْ إلَى حَلقِهِ، وَيَكْتَحِلُ. وَقَالَ عَطَاءٌ: إنْ تَمَضْمَضَ ثُمَّ أَفرَغَ مَا فِي فِيهِ مِنَ المَاءِ لا يَضِيرُهُ إنْ لَمْ يَزْدَرِدْ رِيقَهُ وَمَاذَا بَقِيَ فِي فِيهِ، وَلا يَمضَغُ العِلكَ، فَإنِ ازدَرَدَ رِيقَ العِلكِ لا أقُولُ إنَّهُ يُفطِرُ، وَلَكِنْ يُنهَى عَنْهُ، فَإنِ استَنْثَرَ فَدَخَلَ المَاءُ حَلقَهُ لا بَأسَ، لَمْ يَمْلِكْ.

باب ٢٧ ـ قوله: (السواك مطهرة للفم مرضاة للرب) بفتح الميم فيهما أي سبب لطهارة الفم وسبب لرضاء الربّ فهما من الصيغ التي سميناها سببية فيما كتبناه من علم الصرف.

ـ قوله: (يبتلع) من الافتعال وذكر الشارح ضبطه من الثلاثي ومن باب التفعل أيضاً.

١٩٣٤ـ قوله: (تمضمض) وفي نسخة مضمض بحذف التاء ذكره الشارح.

باب ٢٨ ـ قوله: (المنخر) بوزن المجلس ثقب الأنف وقد تكسر الميم إتباعاً للخاء.

ـ (السعوط) ما يصبّ في الأنف من الدواء.

ـ قوله: (لا يضيره) معناه لا يضرّه وقد جاء في رواية وروي لم يضره بلم بدل لا من الضير وهو الضرّ.

ـ قوله: (يمضغ) بفتح الضاد وروي ضمها أي لا يلوك الصائم العلك وهو المصطكى وذكر الشارح رواية إسقاط لا من أول الفعل.

[30] When one has sexual intercourse with his wife while fasting in Ramadan and he had nothing (to give in charity as expiation), and then he was given something to present in charity as expiation

1936- Abu'huraira "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him" a man came and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife while I was fasting." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" kept silent and while we were in that state, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He asked: "Where is the questioner?" He replied: "I'm here." The Prophet "Allah's blessing and peace be upon him" said : "Take this (basket of dates) and give it in charity." The man said: "Should I give it to a person poorer than me? By Allah, there is no family between Medina's two mountains who are poorer than me." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth became visible and then said: "Feed your family with it."

[31] Could he, who had sexual intercourse with his wife in Ramadan feed his family from what he was given in charity to present as expiation

1937- Abu'huraira "Allah be pleased with him" narrated: A man came and said to The Prophet "Allah's blessing and peace be upon him": "I had sexual intercourse with my wife while I was fasting." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. Then a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He asked: "Where is the questioner?" He replied: "I'm here." The Prophet "Allah's blessing and peace be upon him" said : "Take this (basket of dates) and give it in charity." The man said: "Should I give it to a person more needy than me? By Allah, there is no family between Medina's two mountains who are more needy than me." The Prophet "Allah's blessing and peace be upon him" said: "Feed your family with it."

٢٩ ـ بابٌ إذَا جَامَعَ فِي رَمَضَانَ

وَيُذْكَرُ عَنْ أَبِي هُرَيرَةَ رَفَعَهُ: «مَنْ أَفطَرَ يَوْماً مِنْ رَمَضَانَ، مِنْ غيرِ عُذْرٍ ولا مَرَضٍ، لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ وَإِنْ صامَهُ». وَبِهِ قَالَ ابْنُ مَسْعُودٍ. وَقَالَ سَعِيدُ بْنُ المُسَيَّبِ وَالشَّعْبِيُّ وَابْنُ جُبَيرٍ وَإِبْرَاهِيمُ وَقَتَادَةُ وَحَمَّادٌ: يَقْضِي يَوماً مَكَانَهُ.

١٩٣٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ هَارُونَ: حَدَّثَنَا يَحْيى، هُوَ ابْنُ سَعِيدٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ أَخبَرَهُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيرِ بْنِ العَوَّامِ بْنِ خُوَيلِدٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ أَخبَرَهُ: أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: إِنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ احْتَرَقَ. قَالَ: «مَا لَكَ»؟ قَالَ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ. فَأُتِيَ النَّبِيُّ ﷺ بِمِكْتَلٍ يُدْعى العَرَقَ، فَقَالَ: «أَيْنَ المُحْتَرِقُ». قَالَ: أَنَا، قَالَ: «تَصَدَّقْ بِهذا».

[الحديث ١٩٣٥ ـ طرفه في: ٦٨٢٢]

٣٠ ـ بابٌ إِذَا جَامَعَ فِي رَمَضَانَ، وَلَمْ يَكُنْ لَهُ شَيءٌ، فَتُصُدِّقَ عَلَيهِ فَلْيُكَفِّرْ

١٩٣٦ ـ حدّثنا أَبُو اليَمَانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخبَرَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَينَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «ما لَكَ»؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَل تَجِدُ رَقَبَةً تُعْتِقُهَا»؟ قَالَ: لاَ. قَالَ: «فَهَل تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَينِ مُتَتَابِعَينِ»؟ قَالَ: لاَ. فَقَالَ: «فَهَل تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِيناً»؟ قَالَ: لاَ، قَالَ: فَمَكُثَ النَّبِيُّ ﷺ. فَبَينَا نَحْنُ عَلَى ذلِكَ أُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ ـ وَالعَرَقُ: المِكْتَلُ ـ قَالَ: «أَينَ السَّائِلُ»؟ فَقَالَ: أَنَا. قَالَ: «خُذْهَا فَتَصَدَّقْ بِهِ». فَقَالَ الرَّجُلُ: أَعَلَى أَفقَرَ مِنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَينَ لابَتَيهَا، يُرِيدُ الحَرَّتَينِ، أَهْلُ بَيتٍ أَفقَرُ مِنْ أَهْلِ بَيتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ: «أَطْعِمْهُ أَهْلَكَ».

[الحديث ١٩٣٦ ـ أطرافه في: ١٩٣٧، ٢٦٠٠، ٥٣٦٨، ٦٠٨٧، ٦١٦٤، ٦٧٠٩، ٦٧١٠، ٦٧١١، ٦٨٢١].

٣١ ـ بابُ المُجَامِعِ فِي رَمَضانَ، هَل يُطْعِمُ أَهْلَهُ مِنَ الكَفَّارَةِ إِذَا كَانُوا مَحَاوِيجَ

١٩٣٧ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ

١٩٣٥ـ قوله: (بمكتل) بكسر الميم وهو ظرف يشبه الزنبيل والعرق بفتح الراء وقد تكسر وهو ما نسج من الخوص ويأتي من المؤلف تفسير العرق بالمكتل.

١٩٣٦ـ قوله (فمكث) بضم الكاف وفتحها قاله الشارح وضمير لابتيها يعود على المدينة المنورة فقد عرفت أنها بين حرتين عظيمتين.

ـ قوله: أهل بالرفع اسم ما ونصب أفقر خبرها إن جعلت ما حجازية وبالرفع إن جعلتها تميمية وكذا إن جعلناها حجازية ملغاة عن العمل انظر الشارح.

١٩٣٧ـ قوله: (الأخر) بقصر الهمزة وكسر الخاء المعجمة بوزن كتف أي من هو في آخر القوم (شارح).

[32] Cupping for, and vomit of the fasting person

some scholars as Ibn Abbas, Ikrima and Abu'huraira said that one's vomit while fasting does not break his fast. That is because what breaks one's fasting is that which gets into his mouth and not that which gets out from it

1938- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped while he was in the state of Ihram, and also while he was observing fast.

1939- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped while he was observing fast.

1940- Thabit Al'banani reported: Anas bin Malik was asked whether they disliked the cupping for a fasting person (during the lifetime of The Prophet, according to Shababa). He replied in the negative and said: "Only if it causes weakness."

[33] Fast and breaking fast on journey

1941- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. He said to a man: "Get down and mix powdered parley (or milk) with water for me." The man said: "The sun (has not set yet), O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for me."

The man again said: "O Allah's Apostle! The sun!" The Prophet "Allah's biessing and peace be upon him" said to him (for the third time): "Get down and mix powdered parley with water for me." The man dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand (towards the East) and said: "When you see the night falling from this side, then a fasting person should break his fast."

1942- A'isha "Allah be pleased with her" narrated: Hamza Ibn Amr Al'aslami said: "O Allah's Apostle! I fast continuously."

ابن عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إن الأَخِرَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ. فَقَالَ: «أَتجِدُ مَا تُحرِّرُ رَقَبَةً»؟ قَالَ: لاَ قَالَ: «فَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَينِ مُتَتابِعَينِ»؟ قَالَ: لاَ. قَالَ: «أَفَتجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مِسْكِيناً»؟ قَالَ: لاَ. قَالَ: فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمرٌ. وَهُوَ الزَّبِيلُ، قَالَ: «أَطْعِمْ هٰذا عَنكَ». قَالَ: عَلَى أَحْوَجَ مِنَّا؟ مَا بَينَ لابَتَيهَا أَهْلُ بَيتٍ أَحْوَجُ مِنَّا، قَالَ: «فَأَطْعِمْهُ أَهْلَكَ».

[طرفه في: ١٩٣٦].

٣٢ ـ بابُ الحِجَامَةِ وَالقَيءِ لِلصَّائِمِ

وَقَالَ لِي يَحْيى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ: حَدَّثَنَا يَحْيى، عَنْ عُمَرَ بْنِ الحَكَمِ بْنِ ثَوْبَانَ: سمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: إِذَا قَاءَ فَلاَ يُفطِرُ، إِنَّمَا يُخرِجُ وَلاَ يُولِجُ. وَيُذْكَرُ عَنْ أَبِي هُرَيرَةَ أَنَّهُ يُفطِرُ، وَالأَوَّلُ أَصَحُّ. وَقَالَ ابْنُ عَبَّاسٍ وَعِكْرِمَةُ: الصَّومُ مِمَّا دَخَلَ وَلَيسَ مِمَّا خَرَجَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَحْتَجِمُ وَهُوَ صَائِمٌ، ثُمَّ تَرَكَهُ، فَكَانَ يَحْتَجِمُ بِاللَّيلِ. وَاحْتَجَمَ أَبُو مُوسى لَيلاً. وَيُذْكَرُ عَنْ سَعْدٍ وَزَيدِ بْنِ أَرْقَمَ وَأُمِّ سَلَمَةَ: احْتَجَمُوا صِيَاماً. وَقَالَ بُكَيرٌ عَنْ أُمِّ عَلقَمَةَ: كُنَّا نَحْتَجِمُ عِنْدَ عَائِشَةَ فَلاَ تَنْهى. وَيُرْوَى عَنِ الحَسَنِ عَنْ غَيرِ وَاحِدٍ مَرْفُوعاً: فَقَالَ: «أَفطَرَ الحَاجِمُ وَالمَحْجُومُ». وَقَالَ لِي عَيَّاشٌ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا يُونُسُ، عَنِ الحَسَنِ، مِثْلَهُ. قِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: اللَّهُ أَعْلَمُ.

١٩٣٨ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ صَائِمٌ.

[طرفه في: ١٨٣٥].

١٩٣٩ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قَالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ.

[طرفه في: ١٨٣٥].

١٩٤٠ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ ثَابِتَ البُنَانِيَّ يَسْأَلُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنهُ: أَكُنْتُمْ تَكْرَهُونَ الحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لا، إِلاَّ مِنْ أَجْلِ الضَّعْفِ. وَزَادَ شَبَابَةُ: حَدَّثَنَا شُعْبَةُ: عَلَى عَهْدِ النَّبِيِّ ﷺ.

٣٣ ـ بابُ الصَّوْمِ فِي السَّفَرِ وَالإِفطَارِ

١٩٤١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي إِسْحاقَ الشَّيبَانِيِّ: سَمِعَ ابْنَ أَبِي

= قوله: (وهو الزبيل) أي القفة وفي نسخة الزنبيل بالنون (شارح).

باب ٣٢ ـ قوله: (وليس مما خرج) أي من الفم فلا يرد المنيّ فإنّه من الفرج.

١٩٤١ـ قوله: (في سفر) أي في غزوة الفتح وكانت في شهر الصيام والرجل المأمور هو سيد بلال.

1943- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Hamza Ibn Amr Al'aslami "Allah be pleased with him" asked The Prophet: "Should I fast while travelling?" The Prophet "Allah's blessing and peace be upon him" replied: "You may, or may not, fast if you wish."

[34] One could observe fast some days in Ramadan and then travel

1944- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out for Mecca in Ramadan while he was fasting. When he reached Al'kadid, he broke his fast and the people (with him) broke their fast too. (Abu Abdullah, sub narrator , said: "Al'kadid is a land covered with water between Usfan and Kudaid)."

[35]

1945- Abud'darda "Allah be pleased with him" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was fasting except The Prophet "Allah's blessing and peace be upon him" and Ibn Rawaha.

[36] The Prophet's saying: It is not righteous to fast while travelling

1946- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked: "What is the matter?" They said: "He (the man) is fasting." The Prophet "Allah's blessing and peace be upon him" said: "It is not righteous to fast while travelling."

أَوْفى رَضِيَ اللَّهُ عَنهُ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في سَفَرٍ، فقالَ لِرَجُلٍ: «انْزِل فاجْدَحْ لِي». قالَ: يا رَسُولَ اللَّهِ، الشَّمسُ؟ قالَ: «انْزِل فَاجْدَحْ لِي». قَالَ: يَا رَسُولَ اللَّهِ الشَّمْسُ؟ قَالَ: «انْزِل فَاجْدَحْ لِي». فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيلَ أَقْبَلَ مِنْ هَا هُنَا فَقَد أَفطَرَ الصَّائِمُ». تابَعَهُ جَرِيرٌ وأَبو بَكرِ بْنُ عَيَّاشٍ، عَنِ الشَّيْبانِيِّ، عَنِ ابْنِ أَبي أَوْفى قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ. [الحديث ١٩٤١ ـ أطرافه في: ١٩٥٥، ١٩٥٦، ١٩٥٨، ٥٢٩٧].

١٩٤٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ ابنَ عَمْرٍو الأَسْلَمِيَّ قالَ: يا رَسُولَ اللَّهِ، إِنِّي أَسْرُدُ الصَّوْمَ.

[الحديث ١٩٤٢ ـ طرفه في: ١٩٤٣].

١٩٤٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها، زوجِ النَّبِيِّ ﷺ: أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكانَ كَثِيرَ الصِّيَامِ، فَقالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ».

[طرفه في: ١٩٤٢].

٣٤ ـ بابٌ إِذا صَامَ أَيَّامًا مِنْ رَمَضانَ ثُمَّ سافَرَ

١٩٤٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ، حَتَّى بَلَغَ الكَدِيدَ أَفْطَرَ، فَأَفْطَرَ النَّاسُ. قالَ أَبُو عَبْدِ اللَّهِ: وَالكَدِيدُ مَاءٌ بَينَ عُسْفَانَ وَقُدَيدٍ.

[الحديث ١٩٤٤ ـ أطرافه في: ١٩٤٨، ٢٩٥٣، ٤٢٧٥، ٤٢٧٦، ٤٢٧٧، ٤٢٧٨، ٤٢٩٥].

٣٥ ـ بابٌ

١٩٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا يَحيى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ يَزِيدَ بْنِ جابِرٍ: أَنَّ إِسماعيلَ بنَ عُبيدِ اللهِ حَدَّثَهُ عَنْ أُمِّ الدَّرْداءِ، عَنْ أَبِي الدَّرْداءِ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ في بَعْضِ أَسْفارِهِ في يَوْمٍ حارٍّ، حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلى رَأْسِهِ مِنْ شِدَّةِ الحَرِّ، وَمَا فِينا صَائِمٌ إِلاَّ مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

٣٦ ـ بابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظُلِّلَ عَلَيهِ وَاشْتَدَّ الحَرُّ: «لَيسَ مِنَ البِرِّ الصَّوْمُ في السَّفَرِ»

١٩٤٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمنِ الأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الحَسَنِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قالَ: كَانَ رَسُولُ اللَّهِ

ـ ومعنى الجدح: هو الخلط أي أخلط السويق بالماء أو اللبن بالماء وحركه لأفطر عليه أفاده الشارح.

١٩٤٢ـ قوله: أسرد الصوم أي أتابعه (شارح).

[37] The Prophet's companions, fasting or non-fasting, never criticized one another

1947- Anas "Allah be pleased with him" narrated: We used to travel with The Prophet "Allah's blessing and peace be upon him" and neither did the fasting persons criticize the non-fasting, nor did the non-fasting criticize the fasting ones.

[38] What about one's breaking fast on journey only to be seen (and followed) by people

1948- Ibn Abbas narrated: "Allah's Apostle set out from Medina to Mecca and he fasted till he reached Usfan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca. This was in Ramadan." Ibn Abbas used to say: "Allah's Apostle (sometimes) fasted and (sometimes) did not fast during the journeys. So, whoever wished to fast could fast, and whoever wished not to fast, could do so."

[39] Allah's saying: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." (The Heifer 184)

indeed, both of Ibn Omar and Salama Ibn Al'akwa said that this order had been cancelled by Allah's saying: "Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful." (The Heifer 185)

it was said that when fasting was enjoined, (some) people found it hard for them. So, whoever could afford to feed a needy man daily left fasting. In fact, they were allowed to do so until this was annulled by Allah's saying: "And it is better for you that ye fast, if ye only knew."

1949- Nafi narrated: Ibn Omar recited Allah's saying: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." (The Heifer 184) he said commenting: "(The order of this verse) was annulled."

ﷺ في سَفَرٍ، فَرَأَى زِحَاماً وَرَجُلاً قَدْ ظُلِّلَ عَلَيهِ، فَقَالَ: «مَا هذا»؟ فَقَالُوا: صَائِمٌ، فَقَالَ: «لَيسَ مِنَ البِرِّ الصَّوْمُ فِي السَّفَرِ».

٣٧ ـ بابٌ لَمْ يَعِبْ أَصْحَابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضاً في الصَّوْمِ وَالإِفطَارِ

١٩٤٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قالَ: كُنَّا نُسافِرُ مَعَ النَّبِيِّ ﷺ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى المُفطِرِ، وَلاَ المُفطِرُ عَلَى الصَّائِمِ.

٣٨ ـ بابُ مَنْ أَفطَرَ في السَّفَرِ لِيَرَاهُ النَّاسُ

١٩٤٨ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ المَدِينَةِ إِلَى مَكَّةَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعا بِماءٍ، فَرَفَعَهُ إِلَى يَدَيهِ لِيُرِيَهُ النَّاسَ، فَأَفطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذٰلِكَ فِي رَمَضانَ. فَكانَ ابْنُ عَباسٍ يَقولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفطَرَ، فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفطَرَ.

[طرفه في: ١٩٤٤].

٣٩ ـ بابٌ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ﴾ [البقرة: ١٨٤]

قَالَ ابْنُ عُمَرَ وَسَلَمَةُ بْنُ الأَكْوَعِ: نَسَخَتْهَا: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ القُرْآنُ هُدىً لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الهُدَى وَالفُرْقَانِ فَمَنْ شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ اليُسْرَ وَلاَ يُرِيدُ بِكُمُ العُسْرَ وَلِتُكْمِلُوا العِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ [البقرة: ١٨٥].

وَقالَ ابْنُ نُمَيرٍ: حدّثنا الأَعْمَشُ: حَدَّثَنا عَمْرُو بْنُ مُرَّةَ: حَدَّثَنا ابْنُ أَبِي لَيلَى: حَدَّثَنا أَصْحابُ مُحَمَّدٍ ﷺ: نَزَلَ رَمَضانُ، فَشَقَّ عَلَيهِمْ، فَكانَ مَنْ أَطعَمَ كُلَّ يَوْمٍ مِسْكِيناً تَرَكَ الصَّوْمَ مِمَّنْ يُطِيقُهُ، وَرُخِّصَ لَهُمْ فِي ذٰلِكَ، فَنَسَخَتْهَا، ﴿وَأَنْ تَصُومُوا خَيرٌ لَكُمْ﴾ فَأُمِرُوا بِالصَّوْمِ.

١٩٤٩ ـ حدّثنا عَيَّاشٌ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَرَأَ: ﴿فِدْيَةٌ طَعَامُ مَسَاكِينَ﴾. قَالَ: هِيَ مَنْسُوخَةٌ.

[الحديث ١٩٤٩ ـ طرفه في: ٤٥٠٦].

٤٠ ـ بابٌ مَتَى يُقْضَى قَضَاءُ رَمَضَانَ

وَقالَ ابْنُ عَبَّاسٍ: لاَ بَأْسَ أَنْ يُفَرِّقَ، لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾. وَقَالَ سَعِيدُ ابْنُ المُسَيَّبِ: فِي صَوْمِ العَشْرِ: لاَ يَصْلُحُ حَتَّى يَبْدَأَ بِرَمَضَانَ. وَقَالَ إِبْرَاهِيمُ: إِذَا فَرَّطَ حَتَّى جَاءَ رَمَضَانُ آخَرُ يَصُومُهُمَا، وَلَمْ يَرَ عَلَيهِ طَعَاماً. وَيُذْكَرُ عَنْ أَبِي هُرَيرَةَ مُرْسَلاً وَابْنِ عَبَّاسٍ: أَنَّهُ يُطْعِمُ. وَلَمْ يَذْكُرِ اللَّهُ الإِطْعَامَ، إِنَّمَا قَالَ: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾.

باب ٤٠ ـ قوله: (حتى جاء رمضان) بتنوينه لأنه نكرة (شارح).

[40] When could one fast in lieu of the days on which he left fasting in Ramadan

1950- A'isha "Allah be pleased with her" narrated: Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Yahya, a sub-narrator, said: "She used to be busy serving the Prophet ."

[41] The menstruating woman leaves fasting and prayer (during the period of menses)

1951- Abu'sa'eed narrated: The Prophet said: "Isn't it true that a woman does not pray and does not fast while menstruating? That is the defect in her religion."

[42] What about he, who died and ought to have fasted many days he had missed in Ramadan

1952- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."

1953- Ibn Abbas "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My mother died and she ought to have fasted one month (as her missed Ramadan). Shall I fast on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied in the affirmative and said: "Allah's debts are more entitled to be paid." In another narration a woman was reported to have said: "My sister died..." He also narrated: A woman said to the Prophet: "My mother died and she had vowed to fast but she didn't fast." According to another narration Ibn Abbas was reported to have said: "A woman said to the Prophet: "My mother died while she ought to have fasted for fifteen days."

[43] When is it permissible to break one's fasting

1954- Omar Ibn Al'khattab narrated: Allah's Apostle said: "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

١٩٥٠ ـ حدّثنا أَحمَدُ بنُ يُونُسَ : حَدَّثَنا زُهيرٌ : حَدَّثَنا يَحيَى ، عَنْ أَبِي سَلَمَةَ قَالَ : سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عنها تَقولُ : كانَ يَكونُ عَلَيَّ الصَّومُ مِنْ رَمَضانَ ، فَما أَستَطِيعُ أَنْ أَقضِيَ إلاَّ في شَعْبَانَ . قَالَ يَحيَى : الشُّغلُ مِنَ النَّبيِّ ، أَو بِالنَّبيِّ ﷺ .

٤١ ـ بابُ الحَائِضِ تَترُكُ الصَّوْمَ وَالصَّلاةَ

وَقَالَ أَبُو الزِّنادِ : إنَّ السُّنَنَ وَوُجُوهَ الحَقِّ لَتأْتِي كَثِيراً عَلَى خِلافِ الرَّأْيِ ، فَمَا يَجِدُ المُسلِمُونَ بُدّاً مِن اتِّباعِها ، مِنْ ذلِكَ أَنَّ الحَائِضَ تَقضِي الصِّيامَ ولا تَقضِي الصَّلاةَ .

١٩٥١ ـ حدّثنا ابنُ أَبِي مَرْيَمَ : حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : حَدَّثَنِي زَيْدٌ ، عَنْ عِيَاضٍ ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ قَالَ : قَالَ النَّبِيُّ ﷺ : «أَلَيسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ ، فَذلِكَ نُقصانُ دِينِها» . [طرفه في : ٣٠٤] .

٤٢ ـ بابُ مَنْ مَاتَ وَعَلَيهِ صَوْمٌ

وَقَالَ الحَسَنُ : إنْ صَامَ عَنهُ ثَلاثُونَ رَجُلاً يَوماً وَاحِداً جَازَ .

١٩٥٢ ـ حدّثنا مُحمّدُ بنُ خَالِدٍ : حَدَّثَنا مُحَمَّدُ بنُ مُوسَى بنِ أَعْيَنَ : حَدَّثَنا أَبِي ، عَنْ عَمرِو ابنِ الحَارِثِ ، عَنْ عُبَيدِ اللَّهِ بنِ أَبِي جَعْفَرٍ : أَنَّ مُحَمَّدَ بنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُروَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنها : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «مَنْ مَاتَ وَعَلَيهِ صِيَامٌ صَامَ عَنهُ وَلِيُّهُ» . تَابَعَهُ ابنُ وَهْبٍ ، عَنْ عَمرٍو . وَرَوَاهُ يَحيَى بنُ أَيُّوبَ ، عَنْ ابنِ أَبِي جَعْفَرٍ .

١٩٥٣ ـ حدّثنا مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ : حَدَّثَنا مُعَاوِيَةُ بنُ عَمرٍو : حَدَّثَنا زَائِدَةُ ، عَنِ الأعمَشِ ، عَنْ مُسلِمٍ البَطِينِ ، عَنْ سَعِيدِ بنِ جُبَيرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قَالَ : جَاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ ، إِنَّ أُمِّي مَاتَتْ وَعَلَيها صَوْمُ شَهْرٍ ، أَفَأَقضِيهِ عَنها؟ قَالَ : «نَعَمْ» ، قَالَ : «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقضَى» . قَالَ سُلَيمَانُ : فَقَالَ الحَكَمُ وَسَلَمَةُ ، وَنَحنُ جَمِيعاً جُلوسٌ حِينَ حَدَّثَ مُسلِمٌ بِهذا الحَدِيثِ ، قَالا : سَمِعْنَا مُجَاهِداً يَذكُرُ هذا عَنِ ابنِ عَبَّاسٍ . وَيُذكَرُ عَنْ أَبِي خَالِدٍ : حَدَّثَنا الأَعمَشُ ، عَنِ الحَكَمِ وَمُسلِمٍ البَطِينِ وَسَلَمَةَ بنِ كُهَيلٍ ، عَنْ سَعِيدِ بنِ جُبَيرٍ وَعَطاءٍ وَمُجَاهِدٍ ، عَنِ ابنِ عَبَّاسٍ : قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ : إِنَّ أُختِي مَاتَتْ . وَقَالَ يَحيَى وَأَبُو مُعَاوِيَةَ : حَدَّثَنا الأعمَشُ ، عَنْ مُسلِمٍ ، عَنْ سَعِيدٍ ، عَنِ ابنِ عَبَّاسٍ : قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ : إِنَّ أُمِّي مَاتَتْ . وَقَالَ عُبَيدُ اللَّهِ ، عَنْ زَيدِ بنِ أَبِي أُنَيسَةَ ، عَنِ الحَكَمِ ، عَنْ سَعِيدِ بنِ جُبَيرٍ ، عَنِ ابنِ عَبَّاسٍ : قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ : إنَّ أُمِّي مَاتَتْ وَعَلَيها صَومُ نَذرٍ . وَقَالَ أَبُو حَرِيزٍ : حَدَّثَنا عِكرِمَةُ ، عَنِ ابنِ عَبَّاسٍ : قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ : مَاتَتْ أُمِّي وَعَلَيهَا صَوْمُ خَمسَةَ عَشَرَ يَوماً .

١٩٥٠ـ قوله : (الشغل) بالرفع إما بالفاعلية لفعل محذوف أي قالت عائشة يمنعني الشغل أو أوجب ذلك الشغل وإما بالابتداء على أن الخبر محذوف أي قال يحيى : الشغل هو المانع كما في الشارح.

باب ٤١ ـ قوله : وجوه الحق أي الأمور الشرعية.

1955- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. He said to a man: "Get down and mix powdered parley (or milk) with water for me." The man said: "The sun (has not set yet), O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley (or milk) with water for me." The man again said: "O Allah's Apostle! The sun!" The Prophet "Allah's blessing and peace be upon him" said to him (for the third time): "Get down and mix powdered parley (or milk) with water for me." The man dismounted and mixed powdered parley (or milk) with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand (towards the East) and said: "When you see the night falling from this side, then a fasting person should break his fast."

[44] One could break fasting with whatever is available such as water

1956- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" on a journey and he was fasting. When the sunset, he addressed somebody: "O so-and-so, get up and mix milk with water for us." He replied: "O Allah's Apostle! (Will not you wait) till it is evening?" The Prophet "Allah's blessing and peace be upon him" said: "Get down and mix milk with water for us." He replied: "O Allah's Apostle! (Will not you wait) till it comes evening?" The Prophet "Allah's blessing and peace be upon him" said again: "Get down and mix milk with water for us." He replied: "It is still daytime." The Prophet "Allah's blessing and peace be upon him" said again: "Get down and mix milk with water for us." He got down and mixed milk with water for them. The Prophet "Allah's blessing and peace be upon him" drank it and then said: "When you see night falling from this side, the fasting person should break his fast."

[45] One should hasten breaking his fast

1957- Sahl "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people will remain on the right path as long as they hasten breaking the fast."

1958- Abdullah Ibn Abu'awfa narrated: I was with the Prophet on a journey, and he observed the fast till evening. The Prophet said to a man: "Get down and mix parley powder with water for me." He replied: "Will you wait till it is evening?" The Prophet said: "Get down and mix parley powder with water for me. When you see night falling from this side, the fasting person should break his fast."

[46] When one breaks his fast and then sun rises

1959- Hesham Ibn Urwa narrated from Fatima: Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" told: "We broke our fast during the lifetime

٤٣ ـ بابٌ مَتى يَحِلُّ فِطْرُ الصَّائِمِ

وَأفطر أبو سَعيد الخُدريُّ حِينَ غابَ قُرْصُ الشَّمْس.

١٩٥٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ قالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عَاصِمَ بْنَ عُمَرَ بْنِ الخَطَّابِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيلُ مِنْ هَا هُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هَا هُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفطَرَ الصَّائِمُ».

١٩٥٥ ـ حدّثنا إِسحاقُ الواسِطِيُّ: حدَّثَنَا خالِدٌ، عَنِ الشَّيبانِيِّ، عَنْ عَبدِ اللَّهِ بنِ أَبي أَوفَى رَضِيَ اللَّهُ عَنهُ قالَ: كُنّا مَعَ رَسُولِ اللَّهِ ﷺ في سَفَرٍ وَهُوَ صائِمٌ، فَلَمّا غَرَبَتِ الشَّمسُ، قالَ لِبَعضِ القَومِ: «يا فُلانُ قُمْ فاجْدَحْ لَنا». فقالَ: يا رَسُولَ اللَّهِ لَوْ أَمسَيتَ! قالَ: «انْزِلْ فاجْدَحْ لَنا». قالَ: يا رَسُولَ اللَّهِ فَلَوْ أَمسَيتَ! قالَ: «انزِلْ فاجْدَحْ لَنا». قالَ: إِنَّ عَلَيكَ نَهاراً، قالَ: «انزِلْ فَاجْدَحْ لَنا». فنزلَ فَجدحَ لَهم، فشرِبَ النَّبِيُّ ﷺ ثُمَّ قالَ: «إِذا رَأَيتُم اللَّيلَ قَدْ أَقبَلَ مِن ها هُنا، فقد أَفطَرَ الصَّائِمُ». [طرفه في: ١٩٤١].

٤٤ ـ بابٌ يُفطِرُ بِمَا تَيَسَّرَ عَلَيهِ، بالمَاءِ وَغَيرِهِ

١٩٥٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيبانِيُّ قالَ: سَمِعتُ عَبْدَ اللَّهِ بْنَ أَبي أَوْفَى رَضِيَ اللَّهُ عَنهُ قالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قالَ: «انْزِلْ فَاجْدَحْ لَنَا». قالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمسَيتَ! قالَ: «انْزِلْ فَاجْدَحْ لَنَا». قالَ: يارَسُولَ اللَّهِ، إِنَّ عَلَيكَ نَهاراً، قالَ: «انْزِل فَاجْدَحْ لَنَا». فَنَزَلَ فَجدَحَ، ثُمَّ قالَ: «إِذَا رَأَيتُمُ اللَّيلَ أَقْبَلَ مِنْ ها هُنا، فقدْ أفطرَ الصَّائِمُ». وَأَشارَ بِإِصْبَعِهِ قِبَلَ المَشْرِقِ. [طرفه في: ١٩٤١].

٤٥ ـ بابُ تَعْجِيلِ الإِفطارِ

١٩٥٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَزالُ النَّاسُ بِخَيرٍ ما عَجَّلُوا الفِطْرَ».

١٩٥٨ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيمانَ، عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنهُ قالَ: كُنتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَصامَ حَتَّى أَمسَى، قالَ لِرَجُلٍ: «انْزِل فَاجْدَحْ لِي». قالَ: لَوِ انتَظَرتَ حَتَّى تُمسِيَ، قالَ: «انْزِل فَاجْدَحْ لِي، إِذا رَأَيتَ اللَّيلَ قَدْ أَقبَلَ مِنْ ها هُنا، فَقَدْ أَفطَرَ الصَّائِمُ».

[طرفه في: ١٩٤١].

٤٦ ـ بابٌ إِذَا أَفطَرَ فِي رَمَضانَ ثُمَّ طَلَعَتِ الشَّمْسُ

١٩٥٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ،

باب ٤٦ ـ قوله: (ثم طلعت الشمس): أي ظهرت (شارح).

of The Prophet "Allah's blessing and peace be upon him" on a cloudy day and then the sun appeared." Hesham was asked: "Were they ordered to fast in lieu of that day?" He replied: "It had to be made up for." Ma'mar said: "I heard Hesham saying: "I Don't know whether they fasted in lieu of that day or not."

[47] The fasting of the boys

1960- Ar'rubai Bint "daughter of" Mu'awwedh "Allah be pleased with her" narrated: "The Prophet "Allah's blessing and peace be upon him" sent a messenger to the village of the Ansar in the morning of the tenth day of Muharram to announce: "Whoever has eaten something should not eat but complete fast, and whoever is observing fast should complete it."" She further said: "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for food, he would be given those toys till comes the time of breaking the fast."

[48] What about fasting continuously; and what about the opinion that no fasting should be observed at night in view of Allah's saying: "then complete your fast till the night appears." (The Heifer 187)

1961- Anas narrated: The Prophet said: "Do not practice fasting continuously till the following dawn." The people said to the Prophet: "But you practice it." The Prophet replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

1962- Ibn Omar narrated: The Prophet forbade people to practice fasting continuously till the following dawn." The people said to the Prophet: "But you practice it." The Prophet replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

1963- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not fast continuously and if you intend to make long your fast, then carry it on only till the last part of the night." People said to him: "But you practice it, O Allah's Apostle!" He replied: "I am not similar to you, for during my sleep I have one who makes me eat and drink."

1964- A'isha narrated: The Prophet forbade people to practice fasting continuously till the following dawn out of pity for them." The people said to the Prophet: "But you practice it." The Prophet replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيْمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لِهِشَامٍ: فَأُمِرُوا بِالقَضَاءِ؟ قَالَ: بُدٌّ مِنْ قَضَاءٍ. وَقَالَ مَعْمَرٌ: سَمِعْتُ هِشَاماً: لاَ أَدْرِي أَقَضَوْا أَمْ لاَ.

٤٧ ـ بابُ صَوْمِ الصِّبْيَانِ

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِنَشْوَانٍ فِي رَمَضَانَ: وَيْلَكَ، وَصِبْيَانُنَا صِيَامٌ، فَضَرَبَهُ.

١٩٦٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عاشُورَاءَ إِلَى قُرَى الأَنْصَارِ: «مَنْ أَصْبَحَ مُفطراً فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِماً فَلْيَصُمْ». قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ، وَنُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ العِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَاكَ حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ. قَالَ: العِهْنُ: الصُّوفُ.

٤٨ ـ بابُ الوِصَالِ، وَمَنْ قَالَ: لَيسَ فِي اللَّيلِ صِيَامٌ

لِقَوْلِهِ تَعَالَى: ﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيلِ﴾ [البقرة: ١٨٧]. وَنَهَى النَّبِيُّ ﷺ عَنْهُ رَحْمَةً لَهُمْ وَإِبْقَاءً عَلَيهِمْ، وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

١٩٦١ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُوَاصِلُوا». قَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «لَسْتُ كَأَحَدٍ مِنْكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى، أَوْ: إِنِّي أَبِيتُ أُطْعَمُ وَأُسْقَى».

[الحديث ١٩٦١ ـ طرفه في: ٧٢٤١].

١٩٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى».

[طرفه في: ١٩٢٢].

١٩٦٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ

باب ٤٧ ـ (النشوان): هو السكران الخفيف السكر وتعرف من شرط الصرف وعدمه ما يتعلق بانتفاء فعلانة أو وجود فعلى.

ـ قوله: (صيام) أي صائمون وروي صوّام بضم الصاد وتشديد الواو.

١٩٦٠ـ قوله: (الأنصار) زاد مسلم التي حول المدينة (شارح).

ـ (العهن) الصوف المصبوغ كما يأتي وإنما كانوا يعطونهم ذلك ليلتهوا به عن الطعام.

باب ٤٨ـ التعمق هو المبالغة في تكلف ما لم يكلف به.

١٩٦٣ـ قوله: يسقين بحذف الياء وفي بعض الأصول بإثباتها من الشارح.

[49] The punishment of he, who repeatedly practised fasting continuously

1965- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. So, one of the Muslims said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted day and night continuously along with them for a day and then another. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

1966- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord. Do just that much of deeds which is within your ability."

[50] Practising fasting continuously till the last part of the night

1967- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not fast continuously and if you intend to make long your fast, then carry it on only till the last part of the night." People said to him: "But you practice it, O Allah's Apostle!" He replied: "I am not similar to you, for during my sleep I have One Who makes me eat and drink."

خَبَّابٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ تُوَاصِلُوا، فَأَيُّكُمْ إِذَا أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِ».

[الحديث ١٩٦٣ ـ طرفه في: ١٩٦٧].

١٩٦٤ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدٌ قَالاَ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الوِصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِ». قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ عُثْمَانُ: رَحْمَةً لَهُمْ.

٤٩ ـ بابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الوِصَالَ

رواهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ.

١٩٦٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الوِصَالِ فِي الصَّوْمِ، فَقَالَ لَهُ رَجُلٌ مِنَ المُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «وَأَيُّكُمْ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الوِصَالِ وَاصَلَ بِهِمْ يَوْماً، ثُمَّ يَوْماً، ثُمَّ رَأَوُا الهِلاَلَ، فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ». كَالتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

[الحديث ١٩٦٥ ـ أطرافه في: ١٩٦٦، ٦٨٥١، ٧٢٤٢، ٧٢٩٩].

١٩٦٦ ـ حدّثنا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالوِصَالَ» مَرَّتَيْنِ، قِيلَ: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ، فَاكْلَفُوا مِنَ العَمَلِ مَا تُطِيقُونَ».

[طرفه في: ١٩٦٥].

٥٠ ـ بابُ الوِصَالِ إِلَى السَّحَرِ

١٩٦٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُوَاصِلُوا، فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِ».

[طرفه في: ١٩٦٣].

باب ٤٩ـ النكال العقوبة.

١٩٦٦ـ قوله: فاكلفوا من كلفت بهذا الأمر أكلف به من باب علم يعلم أي تكلفوا (شارح).

[51] When one swears that his brother should break his voluntary fast

1968- Abu'juhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" made a bond of brotherhood between Salman and Abud'darda. Salman paid a visit to Abud'darda and found Ommud'darda dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud'darda is not interested in (the luxuries of) this world." In the meantime Abud'darda came and prepared a meal for Salman. Salman requested Abud'darda to eat (with him), but Abud'darda said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud'darda ate (with Salman). When it was night and (a part of the night passed), Abud'darda got up (to offer the night prayer), but Salman told him to sleep and Abud'darda slept. After sometime Abud'darda again got up but Salman told him to sleep. When it was the last part of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abud'darda: "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give each his own right." Abud'darda came to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story. The Prophet "Allah's blessing and peace be upon him" said: "Salman has been true."

[52] Fasting in (the month of) Sha'ban

1969- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to fast till one said that he would never stop fasting, and he would abandon fasting till one said that he would never fast. I never saw Allah's Apostle "Allah's blessing and peace be upon him" fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

1970- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" never fasted in any month more than in the month of Sha'ban. He used to say: "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved prayer to The Prophet "Allah's blessing and peace be upon him" was the one that was done regularly (throughout the life) even if it were little. Whenever The Prophet "Allah's blessing and peace be upon him" offered a prayer he used to offer it regularly.

[53] The Prophet's fasting and breaking fast

1971- Ibn Abbas narrated: The Prophet never fasted for a whole month except the month of Ramadan, and he used to fast till one could say: "By Allah, he will never stop fasting." He (sometimes) would abandon fasting till one would say: "By Allah,

٥١ ـ بَابُ مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفطِرَ فِي التَّطَوُّعِ، وَلَمْ يَرَ عَلَيهِ قَضَاءً إِذَا كَانَ أَوفَقَ لَه

١٩٦٨ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو العُمَيسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ قَالَ: آخَى النَّبِيُّ ﷺ بَينَ سَلمَانَ وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرداءِ مُتَبَذِّلَةً، فقال لها: ما شأنُكِ؟ قالت: أخوكَ أبو الدَّرْداءِ ليس له حاجَةٌ فِي الدُّنيا. فَجاءَ أَبُو الدَّرْداءِ، فَصَنَعَ لَهُ طَعاماً، فقالَ: كُل، قالَ: فَإِنِّي صائِمٌ، قالَ: ما أَنا بِآكِلٍ حَتَّى تأْكُلَ، قالَ: فأكَلَ، فلمّا كانَ اللَّيلُ ذَهَبَ أبو الدَّرْداءِ يقومُ، قالَ: نَمْ، فنامَ، ثُمَّ ذَهَبَ يقومُ، فقالَ: نَمْ، فَلَمَّا كانَ مِنْ آخِرِ اللَّيلِ، قالَ سَلمَانُ: قُمِ الآنَ، فَصَلَّيَا. فقالَ لَهُ سَلمانُ: إنَّ لِرَبِّكَ عَلَيكَ حَقًّا، وَلِنَفسِكَ عَلَيكَ حَقًّا، وَلأَهْلِكَ عَلَيكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَه، فقالَ النَّبِيُّ ﷺ: «صَدَقَ سَلمانُ».

[الحديث ١٩٦٨ ـ طرفه في: ٦١٣٩]

٥٢ ـ بَابُ صَوْمِ شَعْبَانَ

١٩٦٩ ـ حدّثنا عَبْدُ اللهِ بْنُ يوسُفَ: أَخبَرَنَا مالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لا يُفطِرُ، وَيُفطِرُ حَتَّى نَقُولَ لا يَصُومُ، فَمَا رَأَيتُ رَسُولَ اللهِ ﷺ اسْتَكمَلَ صِيَامَ شَهْرٍ إلاَّ رَمَضَانَ، وَمَا رَأَيتُهُ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ.

[الحديث ١٩٦٩ ـ طرفاه في: ١٩٧٠، ٦٤٦٥].

١٩٧٠ ـ حدّثنا مُعَاذُ بْنُ فَضالَةَ: حَدَّثَنَا هِشامٌ، عَنْ يَحيى، عَنْ أَبِي سَلَمَةَ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا حَدَّثَتْهُ قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْراً أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَكَانَ يَقُولُ: «خُذُوا مِنَ العَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللهَ لا يَمَلُّ حَتَّى تَمَلُّوا». وَأَحَبُّ الصَّلاةِ إِلَى النَّبِيِّ ﷺ ما دُووِمَ عَلَيهِ وَإِنْ قَلَّتْ، وَكانَ إِذا صَلَّى صَلاةً داوَمَ عَلَيها.

[طرفه في: ١٩٦٩]

٥٣ ـ بَابُ مَا يُذْكَرُ مِنْ صَوْمِ النَّبِيِّ ﷺ وَإِفطَارِه

١٩٧١ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ما صَامَ النَّبِيُّ ﷺ شَهْراً كامِلاً قَطُّ غَيرَ رَمَضانَ، وَيَصُومُ حَتَّى يَقُولَ القَائِلُ: لا وَاللهِ لا يُفطِرُ، وَيُفطِرُ حَتَّى يَقُولَ القَائِلُ: لا وَاللهِ لا يَصُومُ.

١٩٧٢ ـ حدّثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ قالَ: حدّثني مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ: أَنَّهُ

باب ٥١ ـ قوله: (أوفق) ويروى أرفق بالراء بدل الواو أي إذا كان المقسم عليه معذوراً بفطره أفاده الشارح.

he will never fast."

1972- Anas narrated: Allah's Apostle used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month. (Furthermore) if one wanted to see him praying at night, he could see him (in that state), and if one wanted to see him sleeping at night, he could see him (in that state) too.

1973- Humaid narrated: I asked Anas "Allah be pleased with him" about The Prophet's fasting. He replied: "Whenever I liked to see The Prophet "Allah's blessing and peace be upon him" fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too. If I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that too." Anas further said: "I never touched silk or velvet softer than the hand of Allah's Apostle "Allah's blessing and peace be upon him" and never smelled musk or perfume more pleasant than the smell of Allah's Apostle."

[54] The right of one's guest as regards fasting

1974- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: "Once Allah's Apostle came to me," and then he narrated the whole tradition, in which The Prophet of Allah told him: Your guest has a right on you, and your wife has a right on you. I (Abdullah) then asked about the fasting of David. The Prophet replied: "Half of the year." (he used to fast on every alternate day).

[55] The right of one's body in fasting

1975- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Abdullah! Have I not been informed that you fast during the day and offer prayers all the night?" Abdullah replied: "Yes, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, your eyes have a right on you, your wife has a right on you, and your guest has a right on you. It is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be equal to fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said: "O Allah's Apostle! I have power." The Prophet "Allah's blessing and peace be upon him" said: "Fast like the fasting of The Prophet David and do not fast more than that." I said: "How was the fasting of The Prophet of Allah, David?" He said: "Half of the year." (He used to fast alternately: to fast a day and leave fasting another). Afterwards when Abdullah became old, he used to say: "It would have been better for me if I had accepted the permission of The Prophet "Allah's blessing and peace be upon him". (To fast no more than three days a month)

سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنهُ يقولُ: كَانَ رَسولُ اللَّهِ ﷺ يُفطِرُ مِنَ الشَّهرِ حَتَّى نَظُنَّ أَنْ لا يَصُومَ مِنهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لاَ يُفطِرَ مِنهُ شَيئاً، وَكَانَ لا تَشَاءُ تَرَاهُ مِنَ اللَّيلِ مُصَلِّياً إلاَّ رَأَيتَه، وَلاَ نَائِماً إلاَّ رَأَيتَه. وَقال سُلَيمَانُ، عَن حُمَيد: أنه سأل أنساً في الصَّوم. [طرفه في: ١١٤١].

١٩٧٣ ـ حدّثني مُحَمَّدٌ: أَخبَرَنا أَبُو خَالِدٍ الأَحمَرُ: أَخبَرَنا حُمَيدٌ قالَ: سَأَلتُ أَنَساً رَضِيَ اللَّهُ عَنهُ، عَن صِيامِ النَّبيِّ ﷺ فقال: ما كُنتُ أُحِبُّ أن أَرَاهُ مِنَ الشَّهرِ صائماً إلاَّ رَأَيتُه، ولا مُفطِراً إلاَّ رَأَيتُهُ، ولا مِنَ اللَّيلِ قَائِماً إلاَّ رَأَيتُهُ، وَلا نَائِماً إلاَّ رَأَيتُه، وَلاَ مَسِسْتُ خَزَّةً وَلا حَرِيرَةً أَليَنَ مِن كَفِّ رَسُولِ اللَّهِ ﷺ، وَلاَ شَمِمتُ مِسكَةً وَلاَ عَبِيرَةً أَطيَبَ رائِحَةً مِن رائِحَةِ رَسُولِ اللَّهِ ﷺ. [طرفه في: ١١٤١].

٥٤ ـ بابُ حَقِّ الضَّيفِ في الصَّوْمِ

١٩٧٤ ـ حدّثنا إِسحاقُ: أَخبَرَنا هارُونُ بنُ إِسماعيلَ: حَدَّثَنا عَلِيٌّ: حَدَّثَنا يَحيى قالَ: حَدَّثني أَبو سلمة قال: حدَّثني عَبدُ اللهِ بنُ عمرو بن العاص رَضِيَ اللّهُ عنهما قال: دَخلَ عليَّ رَسُولُ اللهِ ﷺ، فَذكَرَ الحَديثَ يَعنِي: «إِنَّ لِزَوْرِكَ عَلَيكَ حَقّاً، وإِنَّ لِزَوْجِكَ عَلَيكَ حَقّاً» فَقُلتُ: وَما صَومُ دَاوُدَ؟ قالَ: «نِصفُ الدَّهرِ».

[طرفه في: ١١٣١].

٥٥ ـ بابُ حَقِّ الجِسْمِ في الصَّوْمِ

١٩٧٥ ـ حدثنا ابنُ مُقاتِلٍ: أَخبَرَنا عَبدُ اللَّهِ: أَخبَرَنا الأَوْزاعِيُّ قالَ: حَدَّثني يَحيا بنُ أَبي كَثِيرٍ قالَ: حَدَّثني أَبو سلمة بنُ عبدِ الرَّحمنِ قال: حَدَّثَني عَبدُ اللّهِ بنُ عمرِو بنِ العاص رَضِيَ اللّهُ عَنهُما: قالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبدَ اللهِ، أَلَمْ أُخبَرْ أَنَّكَ تَصُومُ النَّهارَ وَتَقُومُ اللَّيلَ»؟ فَقُلتُ: بَلى يَا رَسُولَ اللَّهِ، قالَ: «فَلا تَفعَل، صُمْ وأَفطِر، وَقُمْ وَنَم، فَإِنَّ لِجَسَدِكَ عَلَيكَ حَقّاً، وَإِنَّ لِعَينِكَ عَلَيكَ حَقّاً، وَإِنَّ لِزَوْجِكَ عَلَيكَ حَقّاً، وَإِنَّ لِزَوْرِكَ عَلَيكَ حَقّاً، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهرٍ ثَلاثَةَ أَيّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشرَ أَمثالِهَا، فَإِنَّ ذلِكَ صِيامُ الدَّهرِ كُلِّه». فَشَدَّدتُ فَشُدِّدَ عَلَيَّ، قُلتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ قُوَّةً؟ قالَ: «فَصُمْ صِيامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيهِ السَّلامُ وَلاَ تَزِدْ عَلَيهِ». قلت: وما كان صيامُ نَبي اللَّهِ داوُدَ عَلَيهِ السَّلامُ؟ قالَ: «نِصفَ الدَّهرِ». فكانَ عَبدُ اللهِ يَقولُ بَعدَمَا كَبِرَ: يَا لَيتَنِي قَبِلتُ رُخصَةَ النَّبِيِّ ﷺ. [طرفه في: ١١٣١].

٥٦ ـ بابُ صَوْمِ الدَّهْرِ

١٩٧٦ ـ حدثنا أَبو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخبَرَني سَعيدُ بنُ المُسَيِّبِ

١٩٧٤ـ قوله: (لزورك): أي لضيفك.

١٩٧٥ـ قوله: (بحسبك) بسكون السين وروي بفتحها والباء فيه زائدة أي كافيك (شارح).

[56] Fasting for half of the year

1976- Abdullah Ibn Amr Ibn Al'ass narrated: Allah's Apostle was informed that I had taken an oath to fast daily and to pray (nightly) all the night throughout my life. Being asked by The Prophet about that, I replied: "Let my parents be sacrificed for you! I said so." The Prophet said: "You can not do that. So, fast for few days and give it up for few days, pray and sleep. Fast three days monthly as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." I replied: "I can do better than that." The Prophet said to me: "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said: "I have the power to fast more than that." The Prophet said: "There is no more fasting than that."

[57] The right of one's family

1977- Abdullah Ibn Amr "Allah be pleased with both" reported: The news of my daily fasting and nightly praying reached The Prophet. So he sent for me or I met him, and he said: "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for others); pray and sleep, for your eyes have a right on you, and your body and your family (Wife) have a right on you." I replied: "I have more power than that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast like the fasts of (The Prophet) David." I said: "How?" He replied: "He used to fast on alternate days, and he used not to flee when meeting the enemy." I said: "From where can I get that chance?" So, The Prophet "Allah's blessing and peace be upon him" said twice: "Whoever fasts daily throughout his life is just as the one who does not fast at all."

[58] Fasting a day and breaking fast another

1978- Mujahid reported that Abdullah Ibn Amr had told: The Prophet said (to him): "Fast three days monthly." Abdullah said: (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet said: "Fast on alternate days, and recite the whole Qur'an once a month." Abdullah said: "I can recite more (in a month)." The argument went on till the Prophet said: "Recite the Qur'an once each three days."

[59] The fasting of David "Peace be upon him"

1979- Abdullah Ibn Amr narrated: The Prophet said to me: "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet said: "If you keep on doing this, your eyes will become weak and your body will get

وَأبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قالَ: أُخْبِرَ رَسُولُ اللَّهِ ﷺ أنِّي أقُولُ: وَاللَّهِ لأصُومَنَّ النَّهارَ، وَلأقُومَنَّ اللَّيلَ ما عِشْتُ. فقُلتُ لَهُ: قَدْ قُلتُهُ بِأبِي أنْتَ وأُمِّي، قالَ: «فإنَّكَ لا تَسْتَطِيعُ ذٰلِكَ، فَصُمْ وَأفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أيَّامٍ، فإنَّ الحَسَنَةَ بِعَشْرِ أمْثالِها، وَذٰلِكَ مِثْلُ صِيامِ الدَّهْرِ». قُلتُ: إنِّي أُطِيقُ أفْضَلَ مِنْ ذٰلِكَ، قالَ: «فَصُمْ يَوْماً، وَأفْطِرْ يَوْمَينِ». قُلتُ: إنِّي أُطِيقُ أفْضَلَ مِنْ ذٰلِكَ، قالَ: «فَصُمْ يَوْماً وَأفْطِرْ يَوْماً، فَذٰلِكَ صِيامُ دَاوُدَ عَلَيهِ السَّلامُ، وَهُوَ أفْضَلُ الصِّيامِ». فقُلتُ: إنِّي أُطِيقُ أفْضَلَ مِنْ ذٰلِكَ، فَقالَ النَّبِيُّ ﷺ: «لا أفْضَلَ مِنْ ذٰلِكَ».

[طرفه في: ١١٣١]

٥٧ - بابُ حَقِّ الأهْلِ في الصَّوْمِ

رَواهُ أبُو جُحَيفَةَ، عَنِ النَّبِيِّ ﷺ.

١٩٧٧ - حدّثنا عَمْرُو بْنُ عَلِيٍّ: أخْبَرَنا أبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ: سَمِعْتُ عَطاءً: أنَّ أبا العَبَّاسِ الشَّاعِرَ أخْبَرَهُ: أنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُما: بَلَغَ النَّبِيَّ ﷺ أنِّي أسْرُدُ الصَّوْمَ، وَأُصَلِّي اللَّيلَ، فإمَّا أرْسَلَ إلَيَّ وَإمَّا لَقِيتُهُ، فَقالَ: «ألَمْ أُخْبَرْ أنَّكَ تَصُومُ وَلا تُفْطِرُ، وَتُصَلِّي؟! فَصُمْ وَأفْطِرْ، وَقُمْ وَنَمْ، فإنَّ لِعَينِكَ عَلَيكَ حَظّاً، وَإنَّ لِنَفْسِكَ وَأهْلِكَ عَلَيكَ حَظّاً». قالَ: إنِّي لأقْوَى لِذٰلِكَ، قالَ: «فَصُمْ صِيامَ دَاوُدَ عَلَيهِ السَّلامُ». قالَ: وَكَيفَ؟ قالَ: «كانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلا يَفِرُّ إذا لاقَى». قالَ: مَنْ لِي بِهٰذِهِ يا نَبِيَّ اللَّهِ؟ قالَ عَطاءٌ: لا أدْرِي كَيفَ ذَكَرَ صِيامَ الأبَدِ، قالَ النَّبِيُّ ﷺ: «لا صَامَ مَنْ صَامَ الأبَدَ» مَرَّتَينِ.

[طرفه في: ١١٣١]

٥٨ - بابُ صَوْمِ يَوْمٍ وَإفْطارِ يَوْمٍ

١٩٧٨ - حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ مُغِيرَةَ قالَ: سَمِعْتُ مُجاهِداً، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «صُمْ مِنَ الشَّهْرِ ثَلاثَةَ أيَّامٍ». قالَ: أُطِيقُ أكْثَرَ مِنْ ذٰلِكَ، فَما زالَ حَتَّى قالَ: «صُمْ يَوْماً وَأفْطِرْ يَوْماً». فَقالَ: «اقْرَإِ القُرْآنَ في كُلِّ شَهْرٍ». قالَ: إنِّي أُطِيقُ أكْثَرَ، فَما زالَ حَتَّى قالَ: «في ثَلاثٍ».

[طرفه في: ١١٣١]

٥٩ - بابُ صَوْمِ دَاوُدَ عَلَيهِ السَّلامُ

١٩٧٩ - حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا حَبِيبُ بْنُ أبِي ثابِتٍ قالَ: سَمِعْتُ أبا العَبَّاسِ المَكِّيَّ، وَكانَ شاعِراً، وَكانَ لا يُتَّهَمُ في حَدِيثِهِ، قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العاصِ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «إنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيلَ»؟ فَقُلتُ: نَعَمْ، قالَ: «إنَّكَ

١٩٧٧- قوله: (أسرد الصوم) أي أصوم متتابعاً ولا أفطر (شارح).

١٩٧٩- قوله: «هجمت له العين» أي غارت وضعف بصرها.

tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the fasting of the whole year." I replied: "I have the power for more than this." The Prophet said: "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field on meeting the enemy."

1980- Abdullah Ibn Amr narrated: Allah's Apostle was informed of my fasts, and he came to me. I spread for him a leather cushion stuffed with palm fibres, but he sat on the ground and the cushion remained between me and him, and then he said: "Isn't it sufficient for you to fast three days a month?" I replied: "O Allah's Apostle! (I can fast more)." He said, "Five?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Seven?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Nine (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Eleven (days per month)?" And then the Prophet said: "There is no fast superior to that of the Prophet David. It was for half of the year. So, fast on alternate days."

[60] Fasting three days (13:15) monthly

1981- Abu'huraira "Allah be pleased with him" narrated: My friend (The Prophet) advised me to do three things and I shall not leave them till I die. These are: To fast three days every month, to offer the Duha prayer, and not to sleep before offering the last odd Rak'a (Witr).

[61] What about he, who visits some people but does not break his fast with them

1982- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" paid a visit to Ommu'sulaim who placed before him dates and ghee. The Prophet "Allah's blessing and peace be upon him" said: "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Ommu'sulaim and her family. Then Ommu'sulaim said: "O Allah's Apostle! I have a special request (today)." He said: "What is it?" She replied: "(Please invoke for) your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said: "O Allah! Give him (Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Omaina told me that when Al'hajjaj came to Basra, more than 120 of my offspring had been buried.

إِذَا فَعلتَ ذلِكَ هَجَمَتْ لَهُ العَينُ، وَنَفِهَتْ لَهُ النَّفسُ، لاَ صَامَ مَنْ صَامَ الدَّهرَ، صَوْمُ ثَلاَثَةِ أَيَّام صَوْمُ الدَّهرِ كُلِّهِ». قُلتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِن ذَلِكَ، قالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيهِ السَّلاَمُ، كانَ يَصُومُ يَوْماً وَيُفطِرُ يَوْماً، وَلاَ يَفِرُّ إِذَا لاَقَى».

[طرفه في: ١١٣١]

١٩٨٠ ـ حدّثنا إِسحاقُ الوَاسطيُّ: حَدَّثَنا خَالدُ بنُ عَبدِ اللَّهِ، عَنْ خَالِدٍ الحَذَّاءِ عَنْ أَبي قِلاَبَةَ قالَ: أَخْبَرَنِي أَبُو المَلِيحِ قالَ: دَخَلتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ بنِ عَمْرٍو، فَحَدَّثَنا: أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلقَيتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ، وَصَارَتِ الوِسَادَةُ بَيني وَبَينَهُ، فَقالَ: «أَما يَكْفِيكَ مِنْ كُلِّ شَهرٍ ثَلاَثَةُ أَيَّامٍ»؟ قالَ: قُلتُ يَا رَسُولَ اللَّهِ، قالَ: «خَمساً». قُلتُ: يَا رَسُولَ اللَّهِ، قالَ: «سَبعاً». قُلتُ: يا رَسُولَ اللَّهِ، قالَ: «تِسعاً». قُلتُ: يا رَسُولَ اللهِ، قالَ: «إِحدَى عَشرَةَ». ثُمَّ قالَ النَّبِيُّ ﷺ: «لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ عَلَيهِ السَّلاَمُ، شَطرَ الدَّهْرِ، صُمْ يَوْماً وَأَفطِرْ يَوْماً». [طرفه في: ١١٣١]

٦٠ ـ بابُ صِيَامِ أَيَّامِ البِيضِ: ثَلاَثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ

١٩٨١ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ قالَ: حَدَّثَني أَبُو عُثْمانَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلاَثٍ: صِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَي الضُّحى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنامَ.

[طرفه في: ١١٧٨].

٦١ ـ بابُ مَنْ زَارَ قَوْماً فَلَمْ يُفطِرْ عِنْدَهُمْ

١٩٨٢ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنِي خالِدٌ هُوَ ابنُ الحَارِثِ: حَدَّثَنا حُمَيدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ، قالَ: «أَعِيدُوا سَمْنَكُمْ في سِقَائِهِ، وَتَمْرَكُمْ في وِعائِهِ، فَإِنِّي صَائِمٌ». ثُمَّ قامَ إِلَى نَاحِيَةٍ مِنَ البَيتِ فَصَلَّى غَيرَ المَكْتُوبَةِ، فَدَعا لأُمِّ سُلَيمٍ وَأَهْلِ بَيتِهَا، فَقَالَتْ أُمُّ سُلَيمٍ: يَا رَسُولَ اللَّهِ إِنَّ لِي خُوَيصَّةً، قالَ: «ما هِيَ»؟ قالَتْ: خادِمُكَ أَنَسٌ، فَما تَرَكَ خَيرَ آخِرَةٍ وَلا دُنيا إِلاَّ دَعا لِي بِهِ، قالَ: «اللَّهُمَّ ارْزُقْهُ مالاً، وَوَلَداً، وَبارِكْ لَهُ فِيهِ». فَإِنِّي لَمِنْ أَكْثَرِ الأَنْصارِ مالاً. وَحَدَّثَتْنِي ابْنَتِي أُمَينَةُ: أَنَّهُ دُفِنَ لِصُلبِي مَقْدَمَ الحَجَّاجِ

ـ وقوله: «نفهت» أي تعبت وكلت (شارح).

١٩٨٠ ـ قوله: (شطر بالرفع خبر مبتدأ محذوف وبالجر بدل من قوله: صوم داود وبالنصب على أنه مفعول فعل مقدر انظر الشارح.

١٩٨٢ـ قوله: (السقاء) بكسر السين ظرف الماء من الجلد وربما جعل فيه السمن والعسل.

ـ قوله: (خويصة) بهذا الضبط تصغير خاصة وهو مما اغتفر فيه التقاء الساكنين أي الذي يختص بخدمتك (شارح).

ـ قوله: لصلبي أي غير أسباطي وأحفادي.

[62] Fasting the last days of the month

1983- Mutarrif narrated from Imran Ibn Husain "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" asked (Imran or another man): "O Abu so-and-so! Have you fasted the last days of this month?" (The narrator thought that he had said "The month of Ramadan).

The man replied: "No, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "When you finish your fasting (of Ramadan) fast two days (in Shawwal)." Through another series of narrators Imran said: "The Prophet "Allah's blessing and peace be upon him" said: (Have you fasted) "the last days of Sha'ban?"

[63] Fasting on Friday

1984- Mohammad Ibn Abbad narrated: I asked Jaber Ibn Abdullah "Allah be pleased with both": "Did The Prophet "Allah's blessing and peace be upon him" forbid fasting on Fridays?" he replied: "Yes, he did (Another narrator added: If he intends to fast only that day."

1985- Abu'huraira narrated: I heard the Prophet saying: "None of you should fast on Friday unless he fasts a day before or after it."

1986- Abu'aiyub narrated from Jowairiya Bint "daughter of" Al'harith "Allah be pleased with her" that she had been visited by The Prophet "Allah's blessing and peace be upon him" on a Friday and she was fasting. He asked her: "Did you fast yesterday?" She said: "No." He said: "Do you intend to fast tomorrow?" She said: "No." He said: "Then break your fast."

البَصْرَةِ بِضْعٌ وَعِشْرُونَ وَمِئَةٌ.

حدّثنا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيى قالَ: حَدَّثَني حُمَيْدٌ: سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٩٨٢ ـ أطرافه في: ٦٣٣٤، ٦٣٤٤، ٦٣٧٨، ٦٣٨٠].

٦٢ ـ بابُ الصَّوْمِ آخِرَ الشَّهْرِ

١٩٨٣ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيلاَنَ. وَحَدَّثَنا أَبُو النُّعْمانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: حَدَّثَنَا غَيلاَنُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ سَأَلَهُ، أَوْ سَأَلَ رَجلاً، وَعِمْرَانُ يَسْمَعُ، فَقالَ: «يَا أَبَا فُلانٍ، أَما صُمْتَ سَرَرَ هذا الشَّهْرِ»؟ قالَ: أَظُنُّهُ قالَ: يَعْنِي رَمَضَانَ، قالَ الرَّجُلُ: لاَ يَا رَسُولَ اللَّهِ، قالَ: «فَإِذَا أَفطَرْتَ فَصُمْ يَوْمَينِ». لَمْ يَقُلِ الصَّلتُ: أَظُنُّهُ يَعْنِي رَمَضَانَ. قالَ أَبُو عَبْدِ اللَّهِ. وَقالَ ثَابتٌ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ ﷺ: «مِنْ سَرَرِ شَعْبانَ».

٦٣ ـ بابُ صَوْمِ يَوْمِ الجُمُعَةِ

فإذا أَصْبَحَ صَائماً يَوْمَ الجُمُعَةِ فَعَلَيهِ أَنْ يُفطِرَ، يَعْنِي إِذا لَمْ يَصُمْ قَبْلَهُ، وَلاَ يُرِيدُ أَنْ يَصُومَ بَعْدَهُ.

١٩٨٤ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ جُبَيرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ قالَ: سَأَلتُ جابِراً رَضِيَ اللهُ عَنْهُ: نَهى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الجُمُعَةِ؟ قالَ: نَعَمْ. زَادَ غَيرُ أَبي عاصِمٍ: أَنْ يَنْفَرِدَ بِصَوْمٍ.

١٩٨٥ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الجُمُعَةِ إِلاَّ يَوْماً قَبْلَهُ أَوْ بَعْدَهُ».

١٩٨٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ (ح). وَحَدَّثَني مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيرِيَةَ بِنْتِ الحَارِثِ رَضِيَ اللَّهُ عَنها: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيها يَوْمَ الجُمُعَةِ، وَهيَ صَائِمَةٌ، فَقالَ: «أَصُمْتِ أَمْسِ؟». قالَتْ: لاَ، قالَ: «تُرِيدِينَ أَنْ تَصُومِينَ غَداً؟». قالَتْ: لاَ، قالَ: «فَأَفطِرِي». وَقالَ حَمَّادُ بْنُ الجَعْدِ: سَمِعَ قَتَادَةَ: حَدَّثَني أَبُو أَيُّوبَ: أَنَّ جُوَيرِيَةَ حَدَّثَتْهُ: فَأَمَرَهَا فَأَفطَرَتْ.

١٩٨٣ـ قوله: «سرر» بفتح السين وكسرها وحكى القاضي عياض ضمها وهو والسرار من كلّ شهر آخره لأن القمر يستسرّ فيه كما في الشارح.

باب ٦٣ ـ قوله: فإذا ورُوي وإذا بالواو بدل الفاء (شارح).

١٩٨٦ـ قوله: أن تصومين ولأبوي ذرّ والوقت وابن عساكر أن تصومي بإسقاط النون على الأصل (شارح).

[64] Could one choose certain days for observing fast

1987- Alqama narrated: I asked A'isha "Allah be pleased with her": "Did Allah's Apostle use to choose some special days (for fasting)?" She replied: "No, but he used to be regular (constant in his service of worshipping). Who amongst you can endure what Allah's Apostle "Allah's blessing and peace be upon him" used to endure?"

[65] Fasting on the day of Arafat

1988- Ommul'fadl Bint Al'harith "Allah be pleased with her" narrated: On the day of Arafat, some people who were with me, differed about the fasting of the Prophet "Allah's blessing and peace be upon him". Some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

1989- Maimuna narrated: The people doubted whether the Prophet was fasting on the day of Arafat or not. So I sent milk (to him) while he was standing at Arafat, which he drank, with people looking at him.

[66] What about fasting on the day of Al'fitr (on which one breaks his fast following the month of Ramadan)

1990- Abu'obaid (the slave of Ibn Azhar or the slave of Abdur'rahman Ibn Awf) narrated: I witnessed the feast with Omar Ibn Al'khattab who said: Allah's Apostle has forbidden people to fast on the day on which you break fasting (of Ramadan) and the day on which you eat the meat of your sacrifices.

1991- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting on the (two) days of Al'fitr (on which one breaks his fast following the month of Ramadan) and (the day of) slaughtering. He also forbade wrapping one's body with a garment so that he cannot

٦٤ ـ بابُ هَل يَخُصُّ شَيئاً مِنَ الأيَّامِ

١٩٨٧ ـ حدّثنا مُسدَّدٌ: حدَّثَنا يحيى، عَن سُفيانَ، عَن منصُورٍ، عَن إبراهِيمَ، عَن علقمَةَ: قُلتُ لِعائِشَةَ رَضِيَ اللَّهُ عنها: هل كانَ رَسُولُ اللَّهِ ﷺ يختصُّ مِنَ الأيَّامِ شَيئاً؟ قالَتْ: لا، كانَ عَملُهُ دِيمةً، وَأَيُّكُمْ يُطِيقُ ما كانَ رَسُولُ اللَّهِ ﷺ يُطِيقُ.

[الحديث ١٩٨٧ ـ طرفه في: ٦٤٦٦].

٦٥ ـ بابُ صَوْمِ يَوْمِ عَرَفَةَ

١٩٨٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَن مالِكٍ قالَ: حَدَّثَني سَالِمٌ قال: حَدَّثَني عُمَيرٌ، مَوْلى أُمِّ الفَضْلِ: أَنَّ أُمَّ الفَضلِ حَدَّثَتْهُ (ح). وَحَدَّثَنا عَبْدُ اللَّهِ بنُ يُوسفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبي النَّضرِ، مَوْلى عُمَرَ بنِ عُبَيدِ اللَّهِ، عَن عُمَيرٍ، مَوْلى عَبدِ اللَّهِ بنِ العَبَّاسِ، عَنْ أُمِّ الفَضلِ بِنْتِ الحَارِثِ: أَنَّ نَاساً تَمارَوْا عِندَهَا يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ، فَقالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقالَ بَعْضُهُمْ: لَيسَ بِصائِمٍ، فَأَرْسَلَتْ إِلَيهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلى بَعِيرِهِ، فَشَرِبَهُ. [طرفه في: ١٦٥٨].

١٩٨٩ ـ حدّثنا يَحيى بنُ سُلَيمانَ: حَدَّثَنا ابْنُ وَهبٍ، أَوْ قُرِيءَ عَلَيهِ، قالَ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيرٍ، عَن كُرَيبٍ، عَن مَيمونَةَ رَضِيَ اللَّهُ عَنها: أَنَّ النَّاسَ شَكُّوا في صِيَامِ النَّبِيِّ ﷺ يَومَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيهِ بِحِلابٍ، وَهُوَ وَاقِفٌ فِي المَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ.

٦٦ ـ بابُ صَوْمِ يَوْمِ الفِطرِ

١٩٩٠ ـ حدّثنا عبدُ اللَّهِ بنُ يُوسُفَ: أخبرنا مالِكٌ، عَن ابنِ شِهابٍ، عَن أَبي عُبَيدٍ، مَوْلى ابنِ أَزْهَرَ، قالَ: شَهِدْتُ العِيدَ مَعَ عُمَرَ بنِ الخطابِ رَضِيَ اللَّهُ عَنْهُ، فَقالَ: هذانِ يَوْمانِ نَهى رَسُولُ اللَّهِ ﷺ عَنْ صِيامِهِمَا: يَوْمُ فِطرِكُم مِنْ صِيَامِكُمْ، وَاليَوْمُ الآخَرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.
قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عُيَينَةَ: مَنْ قَالَ: مَوْلَى ابْنِ أَزْهَرَ فَقَدْ أَصابَ، وَمَنْ قَالَ: مَوْلَى عَبْدِ الرَّحمٰنِ بنِ عَوفٍ فَقَدْ أَصابَ.

[الحديث ١٩٩٠ ـ طرفه في: ٥٥٧١].

١٩٩١ ـ حدّثنا موسى بنُ إِسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا عَمْرُو بنُ يَحيى، عَنْ أَبِيهِ، عَن

١٩٨٧ـ قوله: ديمة: أي دائماً.

١٩٨٨ـ قوله: (تماروا) أي اختلفوا (شارح).

١٩٨٩ـ قوله: (بحلاب) بكسر الحاء المهملة وتخفيف اللام الإناء الذي يحلب فيه اللبن أو هو اللبن المحلوب (شارح).

١٩٩٠ـ قوله: (من نسككم) بضم السين ويجوز سكونها أي أضحيتكم اهـ.

١٩٩١ـ قوله: (الصماء) هو أن يشتمل بالثوب يستر به جميع بدنه بحيث لا يترك فرجة يخرج منها يده حتى لا يتمكن =

raise its end or take one's hand out of it. He also forbade sitting on buttocks with knees close to Abdomen, and feet apart, with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

1992- Abu'sa'eed resumed: (He also forbade) offering a prayer after both of the Morning and Asr prayers.

[67] Fasting on the day of slaughtering sacrifices

1993- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of fast and two kinds of sale. The two (forbidden) fasts are: fasting on the day of Al'fitr, and on the day of slaughtering. The two kinds of sale are: when you touch something displayed for sale you have to buy it; and when the seller throws something to you, you have to buy it.

1994- Zaid Ibn Jubair narrated: A man went to Ibn Omar and said: "A man vowed to fast one day (the sub-narrator thinks that he said that the day was Monday), and that day happened to be a feast day." Ibn Omar said: "Allah orders vows to be fulfilled, and the Prophet forbade fasting on this day."

1995- Abu'sa'eed "Allah be pleased with him" who participated with The Prophet "Allah's blessing and peace be upon him" in twelve holy battles, narrated: "I heard four things from Allah's Apostle "Allah's blessing and peace be upon him" which won my admiration and appreciation. They are:

1 No lady should travel without her husband or a person of Mahram (one to whom she could not be married) for a two-day journey.

2 No fasting is permissible on two days of the Breaking fast Feast and The Sacrifice Feast.

3 No prayer (may be offered) after two prayers: after the Asr prayer till the sunset and after the Morning Prayer till the sunrise.

4 Not to set out on a journey except for three mosques: Ka'ba (in Mecca), my Mosque (in Medina), and The Furthest Mosque (in Jerusalem).

أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الفِطْرِ وَالنَّحْرِ، وَعَنِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوْبٍ وَاحِدٍ. [طرفه في: ٣٦٧].

١٩٩٢ -وَعَنْ صَلاةٍ بَعْدَ الصُّبحِ وَالعَصْرِ.

[طرفه في: ٣٦٨، ٥٨٦].

٦٧ ـ بابُ الصَّوْمِ يَوْمَ النَّحْرِ

١٩٩٣ ـ حدّثنا إبْراهِيمُ بْنُ مُوسى، أَخْبَرَنا هِشامٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينارٍ، عَنْ عَطاءِ بْنِ مِينا قالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: يُنْهى عَنْ صِيامَينِ، وبَيعَتَينِ: الفِطْرِ وَالنَّحْرِ، وَالمُلامَسَةِ وَالمُنابَذَةِ.

١٩٩٤ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا مُعاذٌ: أَخْبَرَنا ابْنُ عَوْنٍ، عَنْ زِيادِ بْنِ جُبَيرٍ قالَ: جاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما فَقالَ: رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْماً، قالَ: أَظُنُّهُ قالَ: الاثْنَينِ، فَوافَقَ يَوْمَ عِيدٍ؟ فَقالَ ابْنُ عُمَرَ: أَمَرَ اللَّهُ بِوَفاءِ النَّذْرِ، وَنَهى النَّبِيُّ ﷺ عَنْ صَوْمِ هذا اليَوْمِ.

[الحديث ١٩٩٤ ـ طرفاه في: ٦٧٠٥، ٦٧٠٦].

١٩٩٥ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ المَلِكِ بْنُ عُمَيرٍ قالَ: سَمِعْتُ قَزَعَةَ قالَ: سَمِعْتُ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنهُ، وَكانَ غَزا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشْرَةَ غَزْوَةً، قالَ: سَمِعْتُ أَرْبَعاً مِنَ النَّبِيِّ ﷺ فَأَعْجَبْنَنِي، قالَ: «لاَ تُسافِرِ المَرْأَةُ مَسِيرَةَ يَوْمَينِ إِلاَّ وَمَعَها زَوْجُها أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ في يَوْمَينِ: الفِطْرِ وَالأَضْحى، وَلاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ بَعْدَ العَصْرِ حَتَّى تَغْرُبَ، وَلاَ تُشَدُّ الرِّحالُ إِلاَّ إِلَى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرامِ، وَمَسْجِدِ الأَقْصى، وَمَسْجِدِي هذا».

[طرفه في: ٥٨٦].

٦٨ ـ بابُ صِيامِ أَيَّامِ التَّشْرِيقِ

١٩٩٦ ـ قالَ أَبو عَبْدِ اللَّهِ: وَقالَ لِي مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي: كانَتْ عائِشَةُ رَضِيَ اللَّهُ عَنها تَصُومُ أَيَّامَ مِنًى، وَكانَ أَبُوها يَصُومُها.

١٩٩٧، ١٩٩٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ

= من إزالة شيء يؤذيه بيديه ا هـ من الشارح.

باب ٦٧ ـ قوله: (باب الصوم) وفي بعض النسخ باب صوم يوم النحر.

١٩٩٣ـ قوله: يأتي في كتاب البيوع أن الملامسة لمس الثوب لا ينظر إليه فينعقد البيع بلا خيار فيه وكذا المنابذة من غير خيار الرؤية.

١٩٩٧ـ قوله: (أن يضمن) أي أن يصام فيهن ففيه الحذف والايصال.

[68] Fasting on the days of Tashriq (sunning)

1996- Hesham narrated from his father: A'isha used to fast on the days of Mina; and so did her father.

1997- Both of A'isha and Ibn Omar "Allah be pleased with them" narrated: Nobody was allowed to fast on the days of Tashriq except those who could not afford the Sacrifice.

1998- The same as above.

1999- Ibn Omar "Allah be pleased with both" narrated: Fasting for those who perform Hajj of Tamattu (in lieu of the sacrifice which they cannot afford) may be offered up to the day of Arafat. If one does not get a sacrifice and has not fasted (before the feast) then he should fast on the days of Mina (11:13 of Dhul'hijja).

[69] Fasting on the tenth day of Muharram (Ashura)

2000- Salim narrated from his father: The Prophet said: "If one wishes, he can fast on the tenth day of Muharram."

2001- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (Muslims) to fast on the tenth day of Muharram. But when fasting in the month of Ramadan was prescribed, it became optional for one either to fast on that day or not.

2002- A'isha "Allah be pleased with her" narrated: Quraish used to fast on the tenth day of Muharram in the Pre-Islamic period, and Allah's Apostle "Allah's blessing and peace be upon him" too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the tenth day of Muharram and it became optional for one either to fast on it or not.

2003- Humaid Ibn Abdur'rahman narrated that he had heard Mo'awiya Ibn Abu'sufyan during the year he performed the Hajj, saying on the pulpit: "O people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying: "This is the day of Ashura (tenth of Muharram). Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not. "

عِيسى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ. وَعَنْ سَالِم، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قالاَ: لَمْ يُرَخَّصْ في أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ، إلاَّ لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

١٩٩٩ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: الصِّيامُ لِمَنْ تَمَتَّعَ بِالعُمْرَةِ إِلَى الحَجِّ إِلَى يَوْمِ عَرَفَةَ، فَإِنْ لَمْ يَجِدْ هَدْياً وَلَمْ يَصُمْ صامَ أَيَّامَ مِنىً. وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ مِثْلَهُ. تابَعَهُ إِبْراهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ.

٦٩ ـ بابُ صِيامِ يَوْمِ عاشُوراءَ

٢٠٠٠ ـ حدّثنا أَبُو عاصِمٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ عاشُوراءَ: «إِنْ شَاءَ صَامَ».

[طرفه في: ١٨٩٢].

٢٠٠١ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ أَمَرَ بِصِيَامِ يَوْمِ عاشُوراءَ، فَلَمَّا فُرِضَ رَمَضانُ، كانَ مَنْ شاءَ صامَ وَمَنْ شاءَ أَفْطَرَ.

[طرفه في: ١٥٩٢].

٢٠٠٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيشٌ في الجاهِلِيَّةِ، وَكانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضانُ تَرَكَ يَوْمَ عاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. [طرفه في: ١٥٩٢].

٢٠٠٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفيَانَ رَضِيَ اللَّهُ عَنْهُمَا يَوْمَ عاشُوراءَ عامَ حَجَّ، عَلَى المِنْبَرِ يَقُولُ: يا أَهْلَ المَدِينَةِ، أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هذا يَوْمُ عاشُورَاءَ، وَلَمْ يُكْتَبْ عَلَيكُمْ صِيَامُهُ، وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ».

٢٠٠٤ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، فَرَأَى اليَهُودَ تَصُومُ يَوْمَ عاشُورَاءَ، فَقَالَ: «ما هذا»؟ قالُوا: هذا يَوْمٌ صَالِحٌ، هذا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسى. قالَ: «فَأَنَا أَحَقُّ بِمُوسى مِنْكُمْ». فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

[الحديث ٢٠٠٤ ـ أطرافه في: ٣٣٩٧، ٣٩٤٣، ٤٦٨٠، ٤٧٣٧].

٢٠٠٠ـ قوله: (يوم عاشوراء) قال الشارح بنصب يوم على الظرفية وقدّر المرء فاعلاً لشاء.

2004- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and saw the Jews fasting on the tenth day of Muharram. He asked them about that. They replied: "This is a good day, the day on which Allah rescued Israelites from their enemy. So, Moses fasted this day." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over Moses than you." So, The Prophet "Allah's blessing and peace be upon him" fasted on that day and ordered Muslims to fast on it.

2005- Abu'moosa narrated: The tenth day of Muharram (Ashura) was considered as a feast day by the Jews. So the Prophet ordered: "I recommend you (Muslims) to fast on this day."

2006- Ibn Abbas narrated: I never saw the Prophet seeking to fast on a day more preferable to him than this day, the tenth day of Muharram (Ashura), or this month, the month of Ramadan.

2007- Salama Ibn Al'akwa narrated: The Prophet ordered a man from the tribe of Banu'aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fasting, for that day was the day of Ashura .

٢٠٠٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ يَوْمُ عاشُوراءَ تَعُدُّهُ اليَهُودُ عِيداً، قال النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُمْ».

[الحديث ٢٠٠٥ ـ طرفه في: ٣٩٤٢].

٢٠٠٦ ـ حدّثنا عُبيدُ اللهِ بنُ موسى، عن ابنِ عُيينةَ، عن عُبيدِ اللهِ بن أبي يزيد، عن ابنِ عبّاسٍ رَضِيَ اللهُ عنهما قال: ما رأيتُ النَّبيَّ ﷺ يتحرّى صِيامَ يَومٍ فَضَّلَهُ على غيرِه إلا هذا اليَومَ، يَومَ عاشوراءَ، وَهذا الشَّهرَ، يَعني شَهرَ رَمَضانَ.

٢٠٠٧ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَمَرَ النَّبِيُّ ﷺ رَجُلاً مِنْ أَسْلَمَ: «أَنْ أَذِّنْ فِي النَّاسِ: أَنَّ مَنْ كانَ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ، فَإِنَّ اليَوْمَ يَوْمُ عاشُوراءَ».

[طرفه في: ١٩٢٤].

(31) The Book of Night Prayer of Ramadan (At'tarawih)

[1] The excellence of he, who stands for prayer at night in Ramadan

2008- Abu'huraira "Allah be pleased with him" narrated: I heard The messenger of Allah "Allah's blessing and peace be upon him" saying, regarding Ramadan: "Whoever stood for prayer at night in it (Ramadan), out of sincere faith and hoping for Allah's reward, then his previous sins would be forgiven."

2009- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle said: "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for the reward of Allah, then all his previous sins will be forgiven." Ibn Shehab (a sub-narrator) said: "Allah's Apostle died and the people continued observing that (the voluntary prayers offered individually, not in congregation), and it remained as it was during the Caliphate of Abu'bakr and in the early days of Omar's Caliphate."

2010- Abdur'rahman Ibn Abdul'qari (Omar's deputy in Muslim's treasury) said: "I went out in the company of Omar Ibn Al'khattab one night in Ramadan to the mosque and found the people praying in different groups: A man praying alone or a man praying with a little group behind him. So, Omar said: In my opinion it would be better to collect these (people) under the leadership of one Reciter (and let them pray in congregation). So, he made up his mind to congregate them behind Obai Ibn Ka'b. Then on another night I went again in his company and the people were praying behind their reciter.

On that, Omar remarked: What an excellent innovation (in religion) this is; though the prayer which they do not perform, but sleep at its time is better than the one they are offering. He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

2011- A'isha "Allah be pleased with her" narrated: (The same as the following tradition).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٣١ ـ كِتَابُ صَلاةِ التَّرَاوِيح

١ ـ بابُ فضلِ مَنْ قامَ رَمَضانَ

٢٠٠٨ ـ حدثنا يحيى بن بكير: حدَّثنا اللَّيث، عن عقيل، عن ابن شهاب قال: أخبرَنِي أبو سَلَمَة: أنَّ أبَا هُرَيرَةَ رَضيَ اللهُ عَنْهُ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقول لِرَمَضانَ: «مَنْ قامَهُ إيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ»

[طرفه في: ٣٥].

٢٠٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ أَنَّ رسُولَ اللَّهِ ﷺ قال: «مَنْ قامَ رَمَضَانَ إِيماناً واحتِساباً، غُفِرَ له ما تقدَّمَ مِن ذنبه». قال ابن شِهاب: فتوفي رسُولُ اللَّهِ ﷺ والأمرُ على ذلِك، ثمّ كانَ الأمرُ على ذلك في خلافة أبي بكر، وَصَدْراً مِنْ خلافةِ عُمَرَ رضِيَ اللَّهُ عَنهُما

[طرفه في: ٣٥].

٢٠١٠ ـ وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ القَارِيِّ أَنَّهُ قال: خَرَجْتُ مَعَ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَيلَةً فِي رَمَضَانَ إِلَى المَسْجِدِ، فَإِذَا النَّاسُ أَوْزاعٌ مُتَفرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلاتِهِ الرَّهْطُ، فَقالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمعتُ هؤلاءِ على قارِىءٍ واحِدٍ لكانَ أَمْثَلَ، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أُبَيِّ بْنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلاةِ قارِئِهِمْ، قالَ عُمَرُ: نِعْمَ البِدْعَةُ هذه، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

٢٠١١ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى، وَذلِكَ فِي رَمَضَانَ.

[طرفه في: ٧٢٩].

٢٠١٢ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ:

٢٠١٠ـ قوله: عبد القاريّ بتنوين عبد والقاريّ بتشديد الياء نسبة إلى قارة بن ديش وكان عامل سيدنا عمر على بيت مال المسلمين اهـ من الشرح.

ـ أوزاع جماعات لا واحد له من لفظه.

2012- A'isha "Allah be pleased with her" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle "Allah's blessing and peace be upon him" came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people whom it could not accommodate. But The Prophet "Allah's blessing and peace be upon him" came out (only) for the Morning Prayer. When the morning prayer was finished he recited the last declaration and (addressing the people) said: "And then: your presence was not hidden from me but I was afraid that the night prayer (Qiyam) might be enjoined on you and you might not be able to carry it on." So, Allah's Apostle "Allah's blessing and peace be upon him" died and the situation remained like that (That is, people prayed individually). "

2013- Abu'salama Ibn Abdur'rahman narrated: I asked A'isha "Allah be pleased with her" about The Prophet's night prayer in the month of Ramadan: "How was the prayer of Allah's Apostle" Allah's blessing and peace be upon him" during the month of Ramadan?" She said: "Allah's Apostle" Allah's blessing and peace be upon him" offered neither less nor more than eleven Rak'as in Ramadan or in other months. He used to offer four Rak'as; do not ask me about their beauty and length, then other four; do not ask me about their beauty and length, and then three Rak'as." A'isha "Allah be pleased with her" further said: I asked him: "O Allah's Apostle! Do you sleep before offering the odd (Witr) prayer?" He replied: "O A'isha! My eyes sleep but my heart remains awake!"

أنَّ عائِشَةَ رَضيَ اللَّهُ عَنهَا أَخبَرَتهُ: أَنَّ رَسولَ اللَّهِ ﷺ خَرَجَ لَيلَةً مِن جَوفِ اللَّيلِ، فَصَلَّى في المَسجِدِ، وَصَلَّى رِجالٌ بِصَلاتِهِ، فَأَصبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكثَرُ مِنهُم فَصَلَّوْا مَعَهُ، فَأَصبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهلُ المَسجِدِ مِنَ اللَّيلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى فَصَلَّوْا بِصَلاتِهِ، فَلَمَّا كانَتِ اللَّيلَةُ الرَّابِعَةُ عَجَزَ المَسجِدُ عَن أَهلِهِ، حَتَّى خَرَجَ لِصَلاةِ الصُّبحِ. فَلَمَّا قَضى الفَجرَ أَقبَلَ عَلى النَّاسِ، فَتَشَهَّدَ، ثُمَّ قالَ: «أَمَّا بَعدُ، فَإِنَّهُ لَم يَخفَ عَلَيَّ مَكانُكُم، وَلٰكِنِّي خَشِيتُ أَن تُفتَرَضَ عَلَيكُم فَتَعجِزُوا عَنها». فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَالأَمرُ عَلى ذٰلِكَ.

[طرفه في: ٧٢٩، ٨٤٥].

٢٠١٣ ـ حدثنا إسماعيل قال: حدثني مالك، عن سعيد المقبري، عن أبي سلمة بن عبد الرَّحمٰنِ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: كَيفَ كانَت صَلاةُ رَسُولِ اللَّهِ ﷺ في رَمَضانَ؟ فَقالَت: ما كانَ يَزِيدُ في رَمَضانَ وَلا في غَيرِهِ عَلى إِحدَى عَشرَةَ رَكعَةً، يُصَلِّي أَربَعاً، فَلا تَسَل عَن حُسنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَربَعاً، فَلا تَسَل عَن حُسنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. فَقُلتُ: يا رَسُولَ اللهِ، أَتَنامُ قَبلَ أَن تُوتِرَ؟ قالَ: «يَا عَائِشَةُ، إِنَّ عَينَيَّ تَنامَانِ وَلا يَنامُ قَلبِي».

[طرفه في: ١١٤٧].

٢٠١٣ـ قوله: ولا في غيرها أي من ليالي غيره ولابن عساكر وأبي ذرّ عن الكشميهني ولا في غيره أي في غير رمضان (شارح).

(32) The Book of The Virtue of The Night of Power (Qadr)

[1] The virtue of The Night of Power

And Allah's saying: "We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace! This until the rise of Morn!

2014- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever fasted the month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his past sins will be forgiven. (Moreover), whoever stood for the prayers in The Night of Power (Qadr) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

[2] Searching for The Night of Power in the last seven nights of Ramadan

2015- Ibn Omar "Allah be pleased with both" narrated: Some men amongst the companions of The Prophet "Allah's blessing and peace be upon him" were shown in their dreams that The Night of Power was in the last seven nights of Ramadan. Allah's Apostle "Allah's blessing and peace be upon him" said: "It seems that all your dreams agree on (the fact that the Night of Power) is in the last seven nights, and whoever wants to search for it should do in the last seven nights of Ramadan."

2016- Abu'salama narrated: I asked Abu'sa'eed Al'khudri "Allah be pleased with him" who was a friend of mine about The Night of Power (Qadr). He told: "We stayed in seclusion (in the mosque) in the middle third of the month of Ramadan with The Prophet "Allah's blessing and peace be upon him". In the morning of the twentieth of Ramadan, The Prophet "Allah's blessing and peace be upon him" came and addressed us saying: "I was informed of (the date of The Night of Power) but I was caused to forget it (or I forgot it); so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in seclusion with me should return to it with me (for another 10-day's period). So we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque, which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle "Allah's blessing and peace be upon him" prostrating in mud and water and I saw the traces of mud on his forehead."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٣٢ ـ كتابُ فضلِ ليلةِ القدرِ

١ ـ بابُ فَضْلِ لَيلَةِ القَدْرِ

وَقَوْلِ اللَّهِ تَعالَى: ﴿إِنَّا أَنْزَلْنَاهُ في لَيلَةِ القَدْرِ * وَمَا أَدْرَاكَ ما لَيلَةُ القَدْرِ * لَيلَةُ القَدْرِ خَيرٌ مِن أَلفِ شَهرٍ * تَنَزَّلُ المَلائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ * سَلامٌ هِيَ حَتَّى مَطْلَعِ الفَجْرِ﴾ قالَ ابْنُ عُيَينَةَ: ما كانَ في القُرْآنِ ﴿ما أَدْراكَ﴾ فَقَدْ أَعْلَمَهُ، وَما قالَ: ﴿وَما يُدْرِيكَ﴾ فَإِنَّهُ لَمْ يُعْلِمْهُ.

٢٠١٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حدَّثَنا سُفيانُ قالَ: حَفِظْنَاهُ، وَإِنَّمَا حَفِظَ مِنَ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِن ذَنْبِهِ، وَمَنْ قامَ لَيلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ» تَابَعَهُ سُلَيمانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ. [طرفه في: ٣٥].

٢ ـ بابُ التِمَاسِ لَيلَةِ القَدْرِ في السَّبْعِ الأَوَاخِرِ

٢٠١٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رِجالاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيلَةَ القَدْرِ في المَنَامِ في السَّبْعِ الأَوَاخِرِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ في السَّبْعِ الأَوَاخِرِ، فَمَنْ كانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا في السَّبْعِ الأَوَاخِرِ».

[طرفه في: ١١٥٨].

٢٠١٦ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: سَأَلْتُ أَبَا سَعِيدٍ، وَكانَ لِي صَدِيقاً، فَقالَ: اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا، وَقالَ: «إِنِّي أُرِيتُ لَيلَةَ القَدْرِ، ثُمَّ أُنْسِيتُهَا، أَوْ: نُسِّيتُهَا، فَالْتَمِسُوهَا في العَشْرِ

باب ١ ـ قوله: (وما قال) ولابن عساكر (وما كان) (شارح).

٢٠١٤ـ قوله: (وإنما حفظ) ولأبي ذر «وأيما» برفع أي على الابتداء وجر حفظ بالإضافة إليه والخبر محذوف أي: وأيّ حفظ حفظناه يصف حفظه بكمال الأخذ وقوة الضبط كما في الشرح.

٢٠١٦ـ قوله: (العشر الأوسط) كان حقه أن يقول: الوسطى انظر الشارح.

ـ قوله: (فليرجع) أي إلى معتكفه. =

[3] Searching for The Night of Power in the odd nights of the last ten of Ramadan

2017- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Search for The Night of Power (Qadr) in the odd nights of the last ten days of Ramadan."

2018- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in seclusion (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the twenty-first, and the people who were in seclusion with him also used to go back to their houses.

Once in Ramadan, in which he was in seclusion (in the mosque), he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said: "I used to stay in seclusion (I'tikaf) for these ten days (the middle third) but now I intend to stay in I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it.

So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the twenty-first, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet.

I saw with my own eyes the Prophet at the completion of the Morning Prayer leaving with his face covered with mud and water.

2019- A'isha "Allah be pleased with her" narrated: (The same as 2017).

الأَوَاخِرِ في الوَتْرِ، وَإِنِّي رَأَيتُ أَنِّي أَسْجُدُ في ماءٍ وَطِينٍ، فَمَنْ كانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ». فَرَجَعنا وَما نَرى في السَّماءِ قَزَعَة، فَجاءَتْ سَحابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقفُ المَسْجِدِ، وَكانَ مِن جَرِيدِ النَّخلِ، وَأُقِيمتِ الصَّلاةُ، فَرَأيتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ في الماءِ وَالطِّينِ حَتَّى رَأيتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[طرفه في: ٦٦٩].

٣ ـ بابُ تَحَرِّي لَيلَةِ القَدْرِ في الوِتْرِ مِنَ العَشْرِ الأَوَاخِرِ

فِيهِ عُبَادَةُ.

٢٠١٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنا أَبُو سُهَيلٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «تَحَرَّوْا لَيلَةَ القَدرِ في الوِتْرِ، مِنَ العَشْرِ الأَوَاخِرِ مِن رَمَضانَ».

[الحديث ٢٠١٧ ـ طرفاه في: ٢٠١٩، ٢٠٢٠].

٢٠١٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ حَمْزَةَ قال: حَدَّثَنِي ابْنُ أَبِي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ: كانَ رَسُولُ اللَّهِ ﷺ يُجاوِرُ فِي رَمَضانَ العَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ حِينَ يُمْسِي مِنْ عِشْرِينَ لَيلَةً تَمْضِي وَيَسْتَقبِلُ إِحدَى وَعِشْرِينَ، رَجَعَ إِلى مَسْكَنِهِ، وَرَجَعَ مَنْ كانَ يُجاوِرُ مَعَهُ، وَأَنَّهُ أَقَامَ في شَهْرٍ جاوَرَ فِيهِ اللَّيلَةَ الَّتِي كانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ ما شاءَ اللَّهُ، ثُمَّ قالَ: «كُنتُ أُجاوِرُ هذهِ العَشْرَ، ثُمَّ قَدْ بَدَا لِي أَنْ أُجاوِرَ هذهِ العَشْرَ الأَوَاخِرَ، فَمَنْ كانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ فِي مُعْتَكَفِهِ، وَقَدْ أُرِيتُ هذِهِ اللَّيلَةَ، ثُمَّ أُنسِيتُهَا، فَابْتَغُوهَا فِي العَشْرِ الأَوَاخِرِ، وَابْتَغُوهَا فِي كُلِّ وِترٍ، وَقَدْ رَأَيتُنِي أَسْجُدُ فِي ماءٍ وَطِينٍ». فَاسْتَهَلَّتِ السَّماءُ في تِلكَ اللَّيلَةِ فَأَمطَرَتْ، فَوَكَفَ المَسْجِدُ في مُصَلَّى النَّبِيِّ ﷺ لَيلَةَ إِحدَى وَعِشْرِينَ، فَبَصُرَتْ عَينِي رَسُولَ اللَّهِ ﷺ وَنَظَرتُ إِلَيهِ انْصَرَفَ مِنَ الصُّبْحِ وَوَجْهُهُ مُمتَلِئٌ طِيناً وَماءً.

[طرفه في: ٦٦٩].

٢٠١٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحيَى، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ قالَ: «التَمِسُوا».

[طرفه في: ٢٠١٧].

ـ قوله: (قزعة) أي قطعة رقيقة من السحاب (شارح).

٢٠١٨ـ قوله: في وسط الشهر وللكشميهني وسط الشهر (شارح).

ـ قوله: فاستهلت السماء: أي انهلت وصبت وأمطرت.

ـ قوله: فوكف المسجد: أي قطر ماء المطر من سقفه.

2020- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in I'tikaf in the last ten nights of Ramadan and used to say: "Look for The Night of Power (Qadr) in the last ten nights of the month of Ramadan."

2021- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Look for The Night of Power in the odd nights of the last ten of Ramadan, on the night when nine or seven or five nights remain out of Ramadan." (that is, 21, 23, and 25).

2022- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Night of Power (Qadr) is in the last ten nights of the month (of Ramadan), either on the first nine (twenty-ninth night) or in the last remaining seven nights (twenty-third night of Ramadan)." According to Ikrima, Ibn Abbas added: "Search for it on the twenty-fourth (of Ramadan)."

[4] Taking away the knowledge of (the date of) The Night of Power (Qadr) when people quarrelled

2023- Obada Ibn As'samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came out to inform us about The Night of Power (Qadr) but two Muslims were quarrelling with each other. So, the Prophet "Allah's blessing and peace be upon him" said: "I came out to inform you of The Night of Power (Qadr) but such-and-such persons were quarrelling, so the news about it had been taken away; yet that might be for your own benefit. So search for it on the twenty-ninth, twenty-seventh, or twenty-fifth (of Ramadan)."

[5] Working hard during the last ten nights of Ramadan

2024- A'isha "Allah be pleased with her" reported: With the start of the last ten days of Ramadan, The Prophet "Allah's blessing and peace be upon him" used to tighten his waist belt (that is, to Work hard and keep away from women) and used to pray all the night. He also used to keep his family awake for the prayers.

٢٠٢٠ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عروَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيلَةَ القَدْرِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ». [طرفه في: ٢٠١٧]

٢٠٢١ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «التَمِسُوهَا فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، لَيلَةَ القَدْرِ، فِي تَاسِعَةٍ تَبقَى، فِي سَابِعَةٍ تَبقَى، فِي خَامِسَةٍ تَبقَى».
[الحديث ٢٠٢١ - طرفه في: ٢٠٢٢].

٢٠٢٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا عاصِمٌ، عَنْ أَبِي مِجْلَزٍ وَعِكْرِمَةَ: قَالا: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ فِي العَشْرِ الأَوَاخِرِ، هِيَ فِي تِسْعٍ يَمْضِينَ، أَوْ فِي سَبْعٍ يَبْقَينَ». يَعْنِي لَيلَةَ القَدْرِ. قَالَ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، وَعَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: «التَمِسُوا فِي أَرْبَعٍ وَعِشْرِينَ».
[طرفه في: ٢٠٢١].

٤ ـ بابُ رَفعِ مَعْرِفَةِ لَيلَةِ القَدْرِ لِتَلاحِي النَّاسِ

٢٠٢٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ: حَدَّثَنَا حُمَيدٌ: حَدَّثَنَا أَنَسٌ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خرجَ النَّبِيُّ ﷺ لِيُخبِرَنا بِلَيلَةِ القَدرِ، فتلاحى رَجُلانِ مِنَ المُسلِمينَ، فقالَ: «خَرَجتُ لأخبِرَكُم بِلَيلَةِ القَدرِ، فَتَلاحى فُلانٌ وَفُلانٌ فَرُفِعَتْ، وَعَسى أَنْ يَكونَ خَيراً لَكُمْ، فالتَمِسوها في التَّاسِعَةِ وَالسَّابِعَةِ وَالخامِسَةِ».
[طرفه في: ٤٩].

٥ ـ بابُ العَمَلِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

٢٠٢٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذا دَخَلَ العَشْرُ شَدَّ مِئزَرَهُ، وَأَحْيَا لَيلَهُ، وَأَيقَظَ أَهْلَهُ.

٢٠٢١ـ قوله: (ليلة القدر) بالنصب على البدل من الضمير في قوله: التمسوها.

ـ قوله: (في تاسعة) بدل من قوله في العشر الأواخر وقوله: (تبقى) صفة أي في ليلة إحدى وعشرين وقوله: (في سابعة تبقى) معناه في ليلة ثلاث وعشرين ومعنى ما بعده في ليلة خمس وعشرين.

٢٠٢٢ـ قوله: (في تسع يمضين) هو بيان للعشر أي في ليلة التاسع والعشرين وقوله: في (سبع يبقين) أي في ليلة الثالث والعشرين (شارح)

باب ٤ ـ قوله: (لتلاحي الناس) أي لأجل مخاصمتهم (شارح).

٢٠٢٤ـ قوله: (شدّ مئزره) أي اعتزل النساء.

(33) The Book of I'tikaf (staying in seclusion in the mosque)

[1] Practicing I'tikaf in the last ten days of Ramadan in any mosque

This is in view of Allah's saying: "but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint." (The Heifer 187)

2025- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to stay in seclusion in the mosque (I'tikaf) in the last ten days of Ramadan.

2026- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to stay in seclusion in the mosque (I'tikaf) in the last ten days of Ramadan till he died and then his wives used to do the same after him.

2027- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf in the middle ten days of Ramadan and once he stayed in I'tikaf till the night of the twenty-first. It was the night in the morning of which he used to come out of his I'tikaf. The Prophet "Allah's blessing and peace be upon him" said: "Whoever was in I'tikaf with me should stay in I'tikaf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (in the morning of the twenty-first).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٣٣ ـ كِتَابُ الاعْتِكَافِ

١ ـ باب الاعْتِكَافِ فِي العَشْرِ الأَوَاخِرِ، وَالاعْتِكَافِ فِي المَسَاجِدِ كُلِّهَا

لِقَولِهِ تعالَى: ﴿وَلاَ تُبَاشِرُوهُنَّ وَأَنتُم عَاكِفُونَ فِي المَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلا تَقْرَبُوهَا كَذلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُم يَتَّقُونَ﴾ [البقرة: ١٨٧].

٢٠٢٥ ـ حدّثنا إِسْماعيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ: أَنَّ نَافِعاً أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

٢٠٢٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها، زوجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

٢٠٢٧ ـ حدّثنا إِسْماعيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ بْنِ الحَارِثِ التَّيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْتَكِفُ فِي العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ، فَاعْتَكَفَ عَاماً، حَتَّى إِذَا كَانَ لَيلَةَ إِحْدَى وَعِشْرِينَ، وَهِيَ اللَّيلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِهَا مِنِ اعْتِكَافِهِ، قَالَ: «مَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَعْتَكِفِ العَشْرَ الأَوَاخِرَ، وَقَدْ أُرِيتُ هذهِ اللَّيلَةَ ثُمَّ أُنْسِيتُهَا، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا، فَالتَمِسُوهَا فِي العَشْرِ الأَوَاخِرِ، وَالتَمِسُوهَا فِي كُلِّ وِتْرٍ». فَمَطَرَتِ السَّماءُ تِلْكَ اللَّيلَةَ، وَكَانَ المَسْجِدُ عَلَى عَرِيشٍ، فَوَكَفَ المَسْجِدُ، فَبَصُرَتْ عَينَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبْهَتِهِ أَثَرُ المَاءِ وَالطِّينِ، مِنْ صُبْحِ إِحْدَى وَعِشْرِينَ.

[طرفه في: ٦٦٩].

٢٠٢٧ـ قوله: (ليلة) بالنصب في الفرع وغيره وضبطه بعضهم بالرفع فاعلاً بكان التامّة (شارح).

ـ قوله على عريش أي مظلّلا بجريد ونحوه مما يستظل به يريد أنه لم يكن له سقف يكنّ من المطر (شارح).

[2] The menstruating woman could comb the hair of (her husband) while staying in seclusion in the mosque

2028- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to (put) bend his head (out) to me while he was in I'tikaf in the mosque during my menses and I would comb and oil his hair.

[3] During I'tikaf, one should not enter his home except when there is a need

2029- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to let his head inter into (the house) while he was in the mosque so that I would comb and oil his hair. When in I'tikaf he used not to enter the house except for a need.

[4] What about taking bath for he, who is in I'tikaf

2030- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to embrace me during my menses.

2031- He "Allah's blessing and peace be upon him" also used to put his head out of the mosque while he was in I'tikaf, and I would wash it during my menses.

[5] Staying in I'tikaf at night

2032- Ibn Omar "Allah be pleased with both" narrated that Omar Ibn Al'khattab had said to The Prophet "Allah's blessing and peace be upon him": "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in the Sacred Mosque." The Prophet "Allah's blessing and peace be upon him" said to him: "Fulfil your vow."

[6] Women practise I'tikaf

2033- Umra narrated: A'isha "Allah be pleased with her" told: "the Prophet

٢ ـ باب الحَائِضُ تُرَجِّلُ المُعْتَكِفَ

٢٠٢٨ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا يحيى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عنهَا قالَتْ: كَانَ النَّبِيُّ ﷺ يُصْغِي إِلَيَّ رَأْسَهُ وَهُوَ مُجَاوِرٌ فِي المَسْجِدِ، فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٥]

٣ ـ بابٌ لا يَدْخُلُ البَيْتَ إِلاَّ لِحَاجَةٍ

٢٠٢٩ ـ حدّثنا قتيبة: حدّثنا ليثٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ، وَهوَ فِي المَسْجِدِ، فَأُرَجِّلُهُ، وَكَانَ لاَ يَدْخُلُ البَيْتَ إِلاَّ لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفاً. [طرفه في: ٢٩٥].

٤ ـ بابُ غَسْلِ المُعْتَكِفِ

٢٠٣٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عنهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُبَاشِرُنِي وَأَنَا حَائِضٌ.

[طرفه في: ٣٠٠]

٢٠٣١ ـ وكَانَ يُخْرِجُ رأْسَهُ مِنَ المَسْجِدِ، وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٥]

٥ ـ بابُ الاعْتِكَافِ لَيلاً

٢٠٣٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهُما: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيلَةً فِي المَسْجِدِ الحَرَامِ؟ قَالَ: «فَأَوْفِ بِنَذْرِكَ».

[الحديث ٢٠٣٢ ـ أطرافه في: ٢٠٤٣، ٣١٤٤، ٤٣٢٠، ٦٦٩٧].

٦ ـ بابُ اعْتِكَافِ النِّسَاءِ

٢٠٣٣ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ: حَدَّثَنَا يَحْيى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ

باب ٢ ـ قوله: الترجيل: المشط والتسريح.

٢٠٣٠ـ قوله: (يباشرني) أي يمسّ بشرتي.

٢٠٣٢ـ قوله: (أوف) وفي بعض نسخ المتن: فأوف.

٢٠٣٣ـ قوله: (خباء) أي خيمة من وبر أو صوف لا من شعر وهو على عمودين أو ثلاثة (شارح).

ـ قوله: آلبرّ ترون بهمزة الاستفهام على وجه الإنكار أي الطاعة تظنون وهو معنى قوله في الحديث الآتي تقولون وكان القياس أن يقال بلفظ جمع المؤنث ولكن الخطاب للحاضرين الشاملين للنساء والرجال كما في الشارح.

"Allah's blessing and peace be upon him" used to practice I'tikaf in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." Hafsa asked the permission of A'isha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab Bint Jahsh saw it, she pitched another tent. In the morning the Prophet noticed the tents. He said: "What is this?" He was told of the whole story. Then the Prophet "Allah's blessing and peace be upon him" said: "Do you think that they intended to do righteousness by doing this?" He therefore left the I'tikaf in that month and did it for ten days in the month of Shawwal.

[7] The tents in the mosque

2034- Umra narrated: A'isha "Allah be pleased with her" told: The Prophet "Allah's blessing and peace be upon him" intended to practice I'tikaf and when he reached the place where he intended to perform I'tikaf, he saw some tents, the tents of A'isha, Hafsa and Zainab. So, he said: "Do you consider that they intended to do righteousness by doing this?" And then he went away and did not perform I'tikaf (in Ramadan) but performed it in the month of Shawwal for ten days.

[8] Could one, while practicing I'tikaf, get out to the mosque's door for some need

2035- Ali Ibn Al'husain narrated: Safiyya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, and then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite the door of Ommu'salama, two Ansari men were passing by and they greeted Allah's Apostle "Allah's blessing and peace be upon him". He told them: "Do not run away! She is (my wife) Safiyya bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" They felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body. I was afraid that Satan might put an evil thought in your minds."

[9] What about I'tikaf (in the middle ten days)and The Messenger of Allah's coming out in the morning of the twentieth day

2036- Abu'salama narrated: I asked Abu'sa'eed: Did you hear The Messenger of

رَضِيَ اللَّهُ عَنهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِبَاءً، فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ، فَاسْتَأْذَنَتْ حَفْصَةُ عَائِشَةَ أَنْ تَضْرِبَ خِبَاءً فَأَذِنَتْ لَهَا، فَضَرَبَتْ خِبَاءً، فَلَمَّا رَأَتْهُ زَيْنَبُ ابْنَةُ جَحْشٍ ضَرَبَتْ خِبَاءً آخَرَ، فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الأَخْبِيَةَ، فَقَالَ: «مَا هذا»؟ فَأُخْبِرَ، فَقَالَ النَّبِيُّ ﷺ: «آلْبِرَّ تُرَوْنَ بِهِنَّ»؟ فَتَرَكَ الاعْتِكَافَ ذلِكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[الحديث ٢٠٣٣ ـ أطرافه في: ٢٠٣٤، ٢٠٤١، ٢٠٤٥].

٧ ـ بابُ الأخْبِيَةِ في المَسْجِدِ

٢٠٣٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَعْتَكِفَ، فَلَمَّا انْصَرَفَ إِلَى المَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ، إِذَا أَخْبِيَةٌ: خِبَاءُ عَائِشَةَ، وَخِبَاءُ حَفْصَةَ، وَخِبَاءُ زَيْنَبَ، فَقَالَ: «آلْبِرَّ تَقُولُونَ بِهِنَّ». ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ، حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[طرفه في: ٢٠٣٣].

٨ ـ بابٌ هَل يَخْرُجُ المُعْتَكِفُ لِحَوَائِجِهِ إِلى بَابِ المَسْجِدِ

٢٠٣٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الحُسَيْنِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَزُورُهُ فِي اعْتِكَافِهِ فِي المَسْجِدِ، فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ المَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ رَجُلَانِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ». فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبُرَ عَلَيْهِمَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا».

[الحديث ٢٠٣٥ ـ أطرافه في: ٢٠٣٨، ٢٠٣٩، ٣١٠١، ٣٢٨١، ٦٢١٩، ٧١٧١].

٩ ـ بابُ الاعْتِكَافِ، وَخَرَجَ النَّبِيُّ ﷺ صَبِيحَةَ عِشْرِينَ

٢٠٣٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ هَارُونَ بْنَ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ بْنُ المُبَارَكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمنِ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ: هَل سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيْلَةَ القَدْرِ؟ قَالَ: نَعَم، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، قَالَ: فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ، قَالَ: فَخَطَبَنَا

٢٠٣٥ـ قوله: تنقلب أي تنصرف راجعة إلى منزلها وقوله: يقلبها أي يرجعها ذاهباً معها.

ـ قوله: (على رسلكما) أي مهلاً لا تعجلا في الذهاب وقال الشارح أي على هينتكما فليس شيء تكرهانه اهـ.

Allah "Allah's blessing and peace be upon him" mentioning The Night of Power?" Abu'sa'eed "Allah be pleased with him" said: "Yes. We practised I'tikaf with The Messenger of Allah "Allah's blessing and peace be upon him" in the middle ten days of Ramadan. We came out of it in the morning of the twentieth, and Allah's Apostle delivered a sermon on the twentieth (of Ramadan) saying: "I was informed (of the date) of The Night of Power (Qadr in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadan. I saw myself prostrating in mud and water on that night (as a sign of the Night of Qadr). So, whoever had been in I'tikaf with Allah's Apostle "Allah's blessing and peace be upon him" should return for it. " The people returned to the mosque (for I'tikaf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established. (They stood for the prayer) and Allah's Apostle prostrated in mud and water; and I saw mud over the forehead and the nose of the Prophet."

[10] Practising I'tikaf for the woman who is bleeding from the uterus in between her menses courses

2037- A'isha "Allah be pleased with her" narrated: One of the wives of Allah's Apostle "Allah's blessing and peace be upon him" practiced I'tikaf with him while she was bleeding in between her menses courses. She would see red (blood) or yellowish traces, and sometimes we put a tray beneath her when she offered the prayer.

[11] The woman's visiting her husband while in I'tikaf

2038- Ali Ibn Al'husain narrated: The wives of the Prophet "Allah's blessing and peace be upon him" were with him in the mosque (while he was in I'tikaf) and then they departed. The Prophet said to Safiyya bint Huyai: "Don't hurry up, for I shall accompany you." Her dwelling was in the house of Usama. The Prophet went out and in the meantime two Ansari men met him, looked at the Prophet and passed by. The Prophet said to them: "Come here. She is (my wife) Safiyya Bint Huyai." They replied: "Glory be to Allah! (How dare we think of evil) O Allah's Apostle! " The Prophet replied: "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might put an evil thought in your minds."

[12] Would the one who is in I'tikaf push away from himself any suspicious thought people could think of him

2039- Ali Ibn Al'husain narrated: Safiyya went to the Prophet while he was in I'tikaf. When she returned, the Prophet accompanied her walking. An Ansari man

رَسُولُ اللَّهِ ﷺ صَبِيحَةَ عِشْرِينَ فَقَالَ: «إِنِّي أُرِيتُ لَيلَةَ القَدْرِ، وَإِنِّي نُسِّيتُهَا، فَالتَمِسُوهَا فِي العَشْرِ الأَوَاخِرِ فِي وِتْرٍ، فَإِنِّي رَأَيتُ أَنْ أَسْجُدَ فِي مَاءٍ وَطِينٍ، وَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ». فَرَجَعَ النَّاسُ إِلَى المَسْجِدِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، قَالَ: فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ، وَأُقِيمَتِ الصَّلاةُ، فَسَجَدَ رَسُولُ اللَّهِ ﷺ فِي الطِّينِ وَالمَاءِ، حَتَّى رَأَيتُ الطِّينَ فِي أَرْنَبَتِهِ وَجَبْهَتِهِ.

[طرفه في: ٦٦٩].

١٠ ـ بابُ اعْتِكَافِ المُسْتَحَاضَةِ

٢٠٣٧ ـ حدثنا قتيبة: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ مُسْتَحَاضَةٌ، فَكَانَتْ تَرَى الحُمْرَةَ وَالصُّفْرَةَ، فَرُبَّمَا وَضَعْنَا الطَّسْتَ تَحْتَهَا وَهِيَ تُصَلِّي.

[طرفه في: ٣٠٩].

١١ ـ بابُ زِيَارَةِ المَرْأَةِ زَوْجَهَا فِي اعْتِكَافِهِ

٢٠٣٨ ـ حدثنا سَعِيدُ بْنُ عُفَيرٍ قَالَ: حَدَّثَنِي اللَّيثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الحُسَينِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ. (ح) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الحُسَينِ: كَانَ النَّبِيُّ ﷺ فِي المَسْجِدِ، وَعِنْدَهُ أَزْوَاجُهُ، فَرُحْنَ، فَقَالَ لِصَفِيَّةَ بِنْتِ حُيَيٍّ: «لاَ تَعْجَلِي حَتَّى أَنْصَرِفَ مَعَكِ». وَكَانَ بَيتُهَا فِي دَارِ أُسَامَةَ، فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا، فَلَقِيَهُ رَجُلاَنِ مِنَ الأَنْصَارِ، فَنَظَرَا إِلَى النَّبِيِّ ﷺ ثُمَّ أَجَازَا، وَقَالَ لَهُمَا النَّبِيُّ ﷺ: «تَعَالَيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» قَالاَ: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، قَالَ: «إِنَّ الشَّيطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ فِي أَنْفُسِكُمَا شَيئاً». [طرفه في: ٢٠٣٥].

١٢ ـ بابٌ هَل يَدْرَأُ المُعْتَكِفُ عَنْ نَفْسِهِ

٢٠٣٩ ـ حدثنا إسماعيل بن عبد الله قال: أَخْبَرَنِي أَخِي، عَنْ سُلَيمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الحُسَينِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ أَخْبَرَتْهُ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بْنِ الحُسَينِ: أَنَّ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا أَتَتِ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا، فَأَبْصَرَهُ رَجُلٌ مِنَ الأَنْصَارِ، فَلَمَّا أَبْصَرَهُ دَعَاهُ، فَقَالَ: «تَعَالَ، هِيَ صَفِيَّةُ». وَرُبَّمَا قَالَ سُفْيَانُ: «هٰذِهِ صَفِيَّةُ، فَإِنَّ الشَّيطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيَانَ: أَتَتْهُ لَيلاً؟ قَالَ: وَهَل هُوَ إِلا لَيلٌ.

[طرفه في: ٢٠٣٥].

٢٠٣٨ ـ قوله: ثم أجازا أي مضيا فإن أجاز وجاز بمعنى قال الشارح: وسقطت الهمزة في رواية لابن عساكر.

باب ١٢ ـ قوله: الدرء الدفع.

saw him. When the Prophet noticed him, he called him and said: "Come here. She is Safiyya. (Sufyan, a sub-narrator perhaps said that the Prophet had said: "This is Safiyya"). Satan circulates in the body of Adam's offspring as his blood circulates in it." (A sub-narrator asked Sufyan: "Did Safiyya visit him at night?" He said: "Of course, at night)."

[13] One's getting out from I'tikaf in the morning

2040- Abu'sa'eed "Allah be pleased with him" narrated: We were in I'tikaf with The Messenger of Allah "Allah's blessing and peace be upon him" in the middle ten days (of Ramadan). In the morning of the twentieth we shifted our baggage, but Allah's Apostle came to us and said: "Whoever was in I'tikaf should return to his place of I'tikaf, for I saw (by being inspired in a dream of the time of) this Night (of Qadr) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Mohammad with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date palm trees (leaked with rain) and I saw the trace of mud and water over the nose of the Prophet and its tip.

[14] Practising I'tikaf in (the month of) Shawwal

2041- Umra Bint Abdur'rahman narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf every year in the month of Ramadan. After offering the Morning Prayer, he used to enter the place of his I'tikaf. A'isha asked his permission to let her stay in I'tikaf and he allowed her, and so she pitched a tent in the mosque. When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allah's Apostle had finished the Morning Prayer, he saw four tents and asked: "What is this?" He was informed of the story. He then said: "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet did not stay in I'tikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal.

[15] What about he, who thought he would not fast while being in I'tikaf

2042- Ibn Omar "Allah be pleased with both" narrated that Omar Ibn Al'khattab had said to The Prophet "Allah's blessing and peace be upon him": "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in the Sacred Mosque." The Prophet "Allah's blessing and peace be upon him" said to him: "Fulfil your vow." So, he offered I'tikaf.

١٣ ـ بابُ مَنْ خَرجَ مِنِ اعْتِكَافِهِ عِنْدَ الصُّبْحِ

٢٠٤٠ ـ حدثنا عبدُ الرَّحمٰن: حَدَّثنا سُفيانُ، عَنِ ابنِ جُريج، عَنْ سُليمانَ الأحْوَلِ، خالِ ابْنِ أبي نَجِيح، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعِيدٍ. قَالَ سُفيَانُ: وَحَدَّثَنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعِيدٍ. قَالَ: وَأظُنُّ أنَّ ابنَ أبي لَبِيدٍ حَدَّثَنَا، عَنْ أبي سَلَمَةَ، عَنْ أبي سعيدٍ رَضيَ اللهُ عَنهُ قالَ: اعْتَكَفنا مَعَ رَسُولِ اللهِ ﷺ العَشْرَ الأوْسَطَ، فَلَمَّا كَانَ صَبِيحَةَ عِشْرِينَ، نقلنا متاعنا، فأتانا رَسُولُ اللهِ ﷺ قالَ: «من كانَ اعتكفَ فليَرْجِعْ إلى مُعتكَفِهِ، فإنِّي رأيتُ هذهِ اللَّيلةَ، ورأيتُني أسْجُدُ في ماءٍ وطِينٍ». فلمَّا رجعَ إلى مُعتكَفِهِ، وهاجتِ السَّماءُ فَمُطِرْنا، فوالذي بعثَهُ بالحقِّ، لَقَدْ هَاجَتِ السَّمَاءُ مِنْ آخِرِ ذٰلِكَ اليَوْمِ، وَكَانَ المَسْجِدُ عَرِيشاً، فَلَقَدْ رَأيتُ عَلى أنْفِهِ وَأرْنَبَتِهِ أثَرَ المَاءِ وَالطِّينِ.

[طرفه في: ٦٦٩].

١٤ ـ بابُ الاعْتِكَافِ فِي شَوَّالٍ

٢٠٤١ ـ حدثنا مُحَمَّدٌ: أخبَرَنَا مُحَمَّدُ بْنُ فُضَيلِ بْنِ غَزْوَانَ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ فِي كُلِّ رَمضانٍ، وإذا صلَّى الغَداةَ دخلَ مَكانَهُ الَّذي اعْتَكَفَ فيه، قالَ: فَاسْتَأْذَنَتْهُ عائِشَةُ أنْ تَعْتَكِفَ فأذِنَ لَها، فضربَتْ فِيهِ قُبَّةً، فسمِعتْ بِها حفصةُ فضربَتْ قُبَّةً، وَسَمِعَتْ زَيْنَبُ بِهَا فَضَرَبَتْ قُبَّةً أُخْرَى، فلمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ مِنَ الغَدِ أبْصَرَ أرْبَعَ قِبَابٍ، فَقَالَ: «مَا هذا»؟ فَأُخْبِرَ خَبَرَهُنَّ، فَقَالَ: «ما حَمَلهُنَّ على هذا؟ البِرُّ؟ انزعُوها فلا أراها». فنُزِعتْ، فلمْ يَعتكِفْ في رمضانَ حتى اعتكفَ في آخرِ العشرِ من شوَّالٍ.

[طرفه في: ٢٠٣٣].

١٥ ـ بابُ مَنْ لَمْ يَرَ عَلَيهِ صَوْماً إذا اعْتَكَفَ

٢٠٤٢ ـ حدثنا إسماعيلُ بنُ عبدِ اللهِ، عَنْ أخيهِ، عَنْ سُليمانَ، عَنْ عُبَيدِ اللهِ بْنِ عُمَرَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إنِّي نَذَرْتُ فِي الجَاهِلِيَّةِ أنْ أعْتَكِفَ لَيلَةً فِي المَسْجِدِ الحَرَامِ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ نَذْرَكَ». فَاعْتَكَفَ لَيلَةً.

١٦ بابٌ إذا نَذَرَ فِي الجَاهِلِيَّةِ أنْ يَعْتَكِفَ ثُمَّ أسْلَمَ

٢٠٤٣ ـ حدثنا عُبَيدُ بْنُ إسْمَاعِيلَ: حَدَّثَنَا أبُو أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ

٢٠٤٠ـ قوله: (وهاجت السماء) أي طلعت السحب.

٢٠٤١ـ قوله: (رمضان) بالتنوين لأنه نكر فزالت العلمية منه فصرف (شارح)

[16] What about he, who vowed, in the Pre-Islamic period of ignorance, to practise I'tikaf, and then he embraced Islam (before fulfilment)

2043- Ibn Omar narrated that Omar "Allah be pleased with him" had vowed in the Pre-Islamic period to perform I'tikaf in The Sacred Mosque. (A sub-narrator thinks that Omar vowed to perform I'tikaf for one night). The Messenger of Allah "Allah's blessing and peace be upon him" said to Omar: "Fulfil your vow."

[17] Practicing I'tikaf in the middle ten days of Ramadan

2044- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to perform I'tikaf every year in the month of Ramadan for ten days. In the year prior to his death, he stayed in I'tikaf for twenty days.

[18] When one intended to stay in I'tikaf and then it seemed to him to get out (and leave offering I'tikaf)

2045- Umra Bint Abdur'rahman narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned that he would stay in I'tikaf in the last ten days of Ramadan. A'isha asked his permission to stay in I'tikaf and he permitted her. Hafsa asked A'isha to take his permission for her, and she did so. When Zainab Bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allah's Apostle used to proceed to his tent after the prayer. So, when he saw the tents he asked: "What is this?" He was told that those were the tents of A'isha, Hafsa, and Zainab. Allah's Apostle said: "Is it righteousness which they intended by doing so? I am not going to offer I'tikaf." So he returned home. When the fasting month was over, he stayed in I'tikaf for ten days in the month of Shawwal.

[19] One while in I'tikaf could let his head get into the house (of his wife) for washing

2046- Urwa narrated: A'isha, during her menses, used to comb and oil the hair of the Prophet "Allah's blessing and peace be upon him" while being in I'tikaf in the mosque. He would stretch out his head towards her while she was in her chamber.

عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ نَذَرَ فِي الجَاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي المَسْجِدِ الحَرَامِ، قَالَ: أُرَاهُ قَالَ: لَيلَةً، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَوْفِ بِنَذْرِكَ».

[طرفه في: ٢٠٣٢].

١٧ ـ بابُ الاعْتِكَافِ فِي العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ

٢٠٤٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانٍ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ العَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْماً.

[الحديث ٢٠٤٤ ـ طرفه في: ٤٩٩٨].

١٨ ـ بابُ مَنْ أَرَادَ أَنْ يَعْتَكِفَ ثُمَّ بَدَا لَهُ أَنْ يَخْرُجَ

٢٠٤٥ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيى بْنُ سَعِيدٍ قَالَ: حَدَّثَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ أَنْ يَعْتَكِفَ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا، وَسَأَلَتْ حَفْصَةُ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ، فَلَمَّا رَأَتْ ذٰلِكَ زَينَبُ ابْنَةُ جَحْشٍ أَمَرَتْ بِبِنَاءٍ فَبُنِيَ لَهَا، قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ، فَبَصُرَ بِالأَبْنِيَةِ، فَقَالَ: «مَا هٰذا»؟ قَالُوا: بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَينَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «آلبِرَّ أَرَدْنَ بِهٰذا؟ مَا أَنَا بِمُعْتَكِفٍ». فَرَجَعَ، فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

[طرفه في: ٢٠٣٣].

١٩ ـ بابُ المُعْتَكِفِ يُدْخِلُ رَأْسَهُ البَيتَ لِلغُسْلِ

٢٠٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ تُرَجِّلُ النَّبِيَّ ﷺ وَهْيَ حَائِضٌ، وَهُوَ مُعْتَكِفٌ فِي المَسْجِدِ، وَهْيَ فِي حُجْرَتِهَا، يُنَاوِلُهَا رَأْسَهُ.

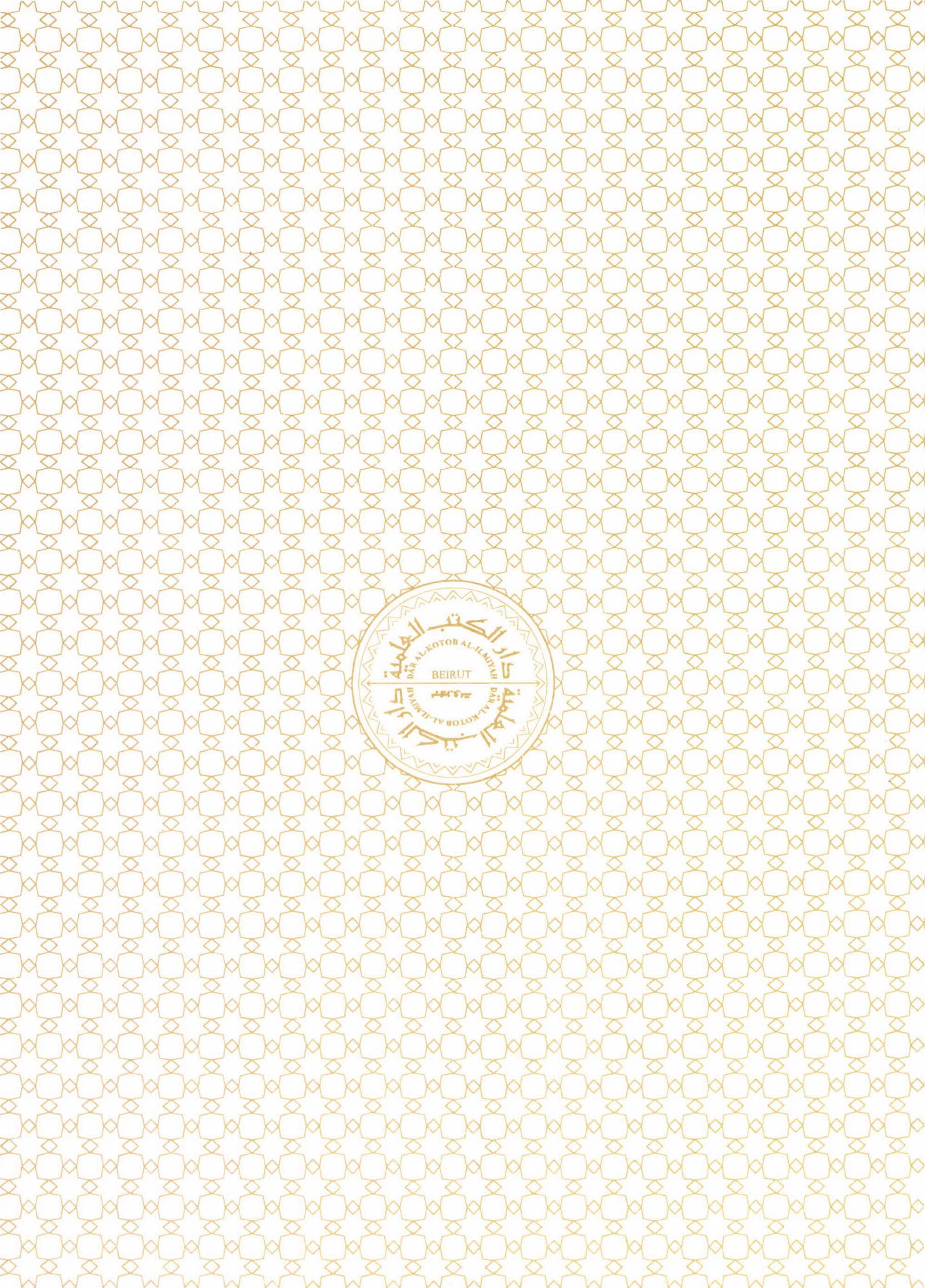
[طرفه في: ٢٩٥].

٢٠٤٤ ـ قوله: رمضان بالصرف نبه على الشارح.

٢٠٤٦ ـ قوله: للغسل بفتح الغين ولأبي ذرّ بضمها (شارح).

Contents

فهرس المحتويات


DAR AL-KOTOB AL-ILMIYAH
BEIRUT